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The Existence of Parents and Islamic Religious Education Teachers in Instilling Worship Awareness Among Students at Rumah Tahfidz Al Wasathiyyah 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 Wasathiyyah 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 Wasathiyyah? 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 Wasathiyyah 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 Wasathiyyah 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

Technological advances and extensive access to information through the internet have changed the way children obtain information and interact with the world around them. While technology provides many benefits, such as easy access to various sources of knowledge, it also brings challenges such as exposure to content that may not be in accordance with religious teachings and distraction from traditional religious activities. Children spend a lot of time on social media because they think it is the freest place to express themselves, so they do not cut ties with the real world and ignore religious activities.

This is where the role of education, in the formation of individual character and awareness, education is a fundamental aspect, especially in a society based on religious values. In the context of Islamic education, one of the main goals is to instill strong spiritual and worship values from an early age. Awareness of

worship, which includes understanding and implementing Islamic religious teachings such as prayer, fasting, and reading the Qur'an, is a shared responsibility between parents and teachers. The role of parents as the first and main educator at home, as well as teachers as formal educators in educational institutions, is very important in shaping the personality of students who are obedient and self-aware to worship.

In this context, the role of parents and teachers of Islamic religious education is very important in instilling awareness of worship in children from an early age. Parents are the first educators who interact directly with children, while in educational institutions, teachers are the ones who strengthen and deepen children's understanding of the importance of worship in daily life.

In the perspective of Islamic teachings, the institution of the family occupies a very important and strategic position. Therefore, Islam pays great attention to family life through the establishment of wise principles that aim to maintain harmony in the family environment. This is based on the fact that the family is the initial and main foundation in the formation of social order, and even becomes the main pillar in building a peaceful and prosperous society and nation, as described in the Qur'an with the phrase "baldatun thayyibatun wa rabbun ghafur."

In addition to the role of parents, PAI teachers also play an important role in the process of children's spiritual education in schools, especially in Islamic educational institutions such as madrasas or tahfidz houses, becoming a place where children get a deeper understanding of religion. Teachers are expected to be able to provide good examples and guidance, so that children not only understand worship as an obligation, but also as a spiritual need that fosters love for Allah SWT.

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.

The phenomenon of children being lazy to worship, especially among students, is a serious concern, although in the pesantren or 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

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.

RESULTS AND DISCUSSION

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

The existence of parents

Join with prayer

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.

The prayer of prayer is a matter that many educators ignore, especially parents, some people focus too much on their own efforts and methods, while ignoring the intervention of the creator in the educational process. In historical records, it is found that great and pious people were born from parents who always prayed. for example, the prayer of Imran's wife which is enshrined in the Qur'an.

إِذۡ قَالَتِ ٱمۡرَأَتُ عِمۡرَٰنَ رَبِّ إِنِّي نَذَرۡتُ لَكَ مَا فِي بَطۡنِي مُحَرَّرا فَتَقَبَّلۡ مِنِّيٓۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلۡعَلِيمُ (٣٥)

Translation:

"Remember when Imran's wife said, "O my Lord, I have indeed promised to You what is in my womb pure for You (serving in Jerusalem). So, accept (the vow) from me. Verily, You are the All-Hearing, the All-Knowing." (QS. Ali Imran /2:35)

This verse emphasizes that the prayers of parents, especially a mother, have a very strategic function in laying the foundation of religious values in children from an early age, even before the child is born. Prayer is a form of devotion, sincerity and a parent's religious vision for the spiritual future of the child. Imran's wife vowed her son to become an obedient servant of Allah and serve in His way, and this devotion began with a sincere confession and prayer to Allah SWT.

Parents' prayers are an irresistible request as the Prophet PBUH said.

ثَلاَثُ دَعَوَاتٍ لاَ تُرَدُّ دَعْوَةُ الْوَالِدِ ، وَدَعْوَةُ الصَّائِمِ وَدَعْوَةُ الْمُسَافِرِ

Means:

"The three prayers that are not rejected are the prayers of parents, the prayers of those who fast and the prayers of a traveler." (HR. Al Baihaqi)

This hadith underlines that parental prayer is the most powerful means of spiritual education and should not be underestimated. The prayer is not only a hope, but also an inner strength that paves the way for the success of children, both in the worldly and ukhrawi aspects. The meaning of this hadith is in line with the prayer of the Prophet Ibrahim 'alaihissalam in QS. Ibrahim verse 40:

رَبِّ ٱجۡعَلۡنِي مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِيۚ رَبَّنَا وَتَقَبَّلۡ دُعَآءِ (٤٠)

Translation:

"O my Lord, make me and my descendants the ones who continue to pray. O our Lord, grant my prayers (QS. Abraham/14:40)

The prayer of the Prophet Ibrahim reflects a parent's deep awareness of the importance of spiritual role in shaping the character of children, especially in terms of commitment to prayer. This prayer shows that even a prophet does not rely on the ability to educate alone, but rather leaves the success of his child to the will of Allah SWT through sincere prayer.

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.

In giving advice and instilling values, a more humane approach should be used as exemplified by Luqman al-Hakim.

وَإِذۡ قَالَ لُقۡمَٰنُ لِٱبۡنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٌ (١٣)

Translation:

"Remember when Luqman said to his son, when he was teaching him, "O my son, do not associate with Allah, indeed, associating with (Allah) is indeed a great tyranny." (QS. Luqman (31:13)

Luqman al-Hakim is a phenomenal father figure whose name is enshrined in the Qur'an. In this verse

Luqman tries to advise his son and instill religious values with a humanist approach, where Luqman uses the call O my son (yaa bunayya) which in Arabic is a call full of gentleness.

A humanistic approach that prioritizes two-way communication, empathy, and understanding of children's psychological conditions will certainly have more impact. Parents must understand that as the child enters adolescence, an authoritarian approach is no longer relevant. Therefore, parents should choose to build a dialogical and understanding relationship so that the values of worship can be consciously and voluntarily absorbed by their children.

The role of parents as advisors and value planters is also in line with the theory of education in QS. al-Baqarah verse 132:

وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ (١٣٢)

Translation:

"Ibrahim bequeathed it to his sons and so did Ya'qub, "O my sons, surely Allah has chosen this religion for you. Do not die except in a Muslim state." (QS. al-Baqarah /2: 132)

This verse talks about Prophet Ibrahim and Prophet Ya'qub who gave a will in the form of advice to their children, those who are at the end of life still pay attention to the religious condition of the child they will leave behind and continue to give good advice.

So it can be concluded that the results of this study show that the existence of parents as advisors and value planters plays a central role in instilling awareness of worship. Through the method of advice and a humanistic approach, parents become important agents in shaping children's piety, as well as carrying out their responsibilities as servants of God.

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.

This is certainly very much in line with the hadith of the Prophet Muhammad (peace be upon him) which emphasizes the function of parental control:

مـرُوْا أَوْلاَدَكُمْ بِالصَّـلاَةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِيْنَ، وَاضْرِبُوْهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرٍ، وَفَرِّقُوْا بَيْنَهُمْ فِي الْمَضَاجِعِ

Means:

"Command your children to pray when they are 7 years old, and if they are 10 years old they stop

praying, then beat them. And separate the bed between boys and girls." (HR. Abu Daud).

The main essence of this hadith is the function of parental control, in Islam, control is not interpreted as restraint, but as active supervision and moral-spiritual responsibility carried out by parents to form children's obedience to religious teachings, especially in carrying out worship such as prayer. When we examine it more deeply, we will find in this hadith that there are two roles of parental control, there is control in the form of commands (al amr) and there is control in the form of punishment (al 'iqab).

Control Command (al amr)

The Prophet (saw) suggested that parents should order their children to pray from the age of seven, which is at the age of tamyiz (being able to distinguish between good and bad). This commandment is not only instructive, but also educational, which includes invitation, direction, and consistent habituation. The control of the commandments is carried out with an approach of compassion, example, and giving meaning to worship. Thus, children will grow up in a positive environment and realize that worship is an obligation as well as a spiritual need.

Control of Punishment (al-'iqab)

At the age of ten, if the child does not perform prayer, then the parents are instructed to give punishment in the form of light blows that are educational and not hurtful. This punishment became a form of corrective discipline, which was carried out as a last resort after the process of command and habituation was unsuccessful. The goal is to instill seriousness and discipline in the obligation of worship, not to instill harm or intimidate. And it should be noted that the blow must be far from the element of violence, but it is enough to make you aware as the Prophet (saw) forbade hitting the face.

وَلاَ تَضْرِبِ الْوَجْهَ

Means:

"Don't hit the face." (HR. Muslim)

Controlling with this punishment, will give birth to an interesting question, why wait 10 years to give punishment in the form of a blow, the answer is that this hadith shows that Islam recognizes the cognitive development and responsibility of children as considerations in imposing sanctions. The age of seven years is the beginning of habituation, while at the age of ten is the period when the child has reached a more mature tamyiz ability, namely being able to understand commands, consequences, and distinguish rights and obligations more rationally.

These two forms of control indicate that Islam encourages worship education with the principle of stages from habituation, direction, to correction. Parents act as controllers who direct with love, rebuke with wisdom, and punish wisely when necessary. Thus, the control function in Islam is constructive and proportional, prioritizing the psychological development of children and a constructive religious atmosphere

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.

Based on the results of the research in the form of interviews, observations and documentation, the author found several points related to the existence of PAI teachers in instilling awareness of worship in students at the Tahfidz Al Wasathiyyah House.

Advisor

Research conducted at Rumah Tahfidz Al Wasathiyyah Tanrutedong revealed that Islamic Religious Education (PAI) teachers have the main role as spiritual advisors for students. This role is not only limited to delivering learning materials cognitively, but also includes strengthening spiritual aspects and character development in worship. Teachers not only function as transmitters of knowledge, but also provide moral and spiritual advice consistently and continuously, with the aim of fostering a steady and growing awareness of worship.

The advice delivered by teachers is based on sincerity, patience, and a persuasive and communicative approach to establish effective relationships with students. Teachers understand that students as individuals who are still in the process of growth and habituation, tend to easily forget or neglect in carrying out worship. Therefore, they are constantly reminded, guided, and directed not only to carry out worship as a routine, but as a form of conscious and meaningful servitude to Allah SWT.

This role is in line with the concept of mau'izhah hasanah in QS. an Nahl verse 125 Allah SWT said:

The verse emphasizes the importance of a gentle and wise approach in guiding people to the truth, including in the realm of education. As advisors, teachers carry out this role by conveying the values of worship through a deep affective approach.

Theoretically, the role of the teacher as an advisor is very relevant to the concepts of character education and spiritual education. At Rumah Tahfidz Al Wasathiyyah, the application of this role is clearly seen in the daily interaction between teachers and students, where teachers always give advice with patience without feeling bored, despite facing students who repeatedly make mistakes. This shows that teachers have pedagogical patience as part of their spiritual professionalism. Coaching through consistent advice is a transformative strategy in instilling an awareness of worship that not only survives in the pesantren environment, but has the potential to be carried over to the lives of students after completing their education.

Thus, it can be concluded that PAI teachers as advisors play a central role in shaping the awareness of student worship. Through repeated, polite, and spiritual advice, teachers become agents of change who instill the value of worship as part of the religious identity of students. This role not only supports the educational goals of Islamic boarding schools, but is also a reflection of the da'wah mandate inherited by the prophets.

Role models and companions

In the context of Rumah Tahfidz Al Wasathiyyah Tanrutedong, the role of Islamic Religious Education (PAI) teachers is more than just teaching religious material. PAI teachers function as exemplary figures who provide examples in the implementation of worship and daily life in Islamic boarding schools. As an example, PAI teachers not only teach the theory of worship, but also practice these values in their daily lives, which can be followed by students.

Example or uswah hasanah in Islam is a very important aspect in education. The Qur'an in Surah Al-Ahzab 33:21 emphasizes that the Prophet Muhammad PBUH is the best example in all things, including in worship. This concept was adopted by PAI teachers who are tasked with providing real examples in daily life. PAI teachers who show discipline in worship, such as participating in congregational prayers and other sunnah worship, become a model for students to follow.

But on the other hand, if the teacher does not show a good example, such as not engaging in congregational prayer or doing acts that are contrary to religious teachings, this can have a negative effect on the behavior of the students. As found in some cases, poor example from teachers can affect the discipline of student worship, even causing deviant behavior such as smoking or neglecting the obligation to pray in congregation. This emphasizes that the figure of educators as role models greatly determines the success of spiritual character education in Islamic boarding schools.

This role as a role model and companion also includes a personal approach full of empathy and attention. PAI teachers at Rumah Tahfidz Al Wasathiyyah try to build good relationships with students, understand the problems they face, and provide the right solutions. This kind of assistance is very important to create an educational climate that supports the growth of the character and spirituality of students to the maximum.

PAI teachers at Rumah Tahfidz Al Wasathiyyah function not only as teachers of religious material, but also as educators who shape the character of students through their own actions. The success of teachers in showing good and consistent morals in worship is an example that inspires students to apply these values in their lives.

Controllers and evaluators

In the context of the Al Wasathiyyah Tahfidz House, the role of Islamic Religious Education (PAI) teachers is not only limited to teaching religious materials, but also includes the function of controllers and evaluators which are very important in maintaining the discipline of student worship. As a controller, PAI teachers function to ensure that students carry out worship with discipline and in accordance with Islamic religious teachings.

The control can be classified into two forms, namely remote control and remote control. What is meant by close distance is when the students are within the scope of the institution or while in the Rumah Tahfidz environment, while what is meant by distance is when the students are outside the environment.

Close range control

Based on the results of interviews with the leaders of the Tahfizh House, every week an evaluation is carried out on the implementation of worship activities by the students, including monitoring of those who carry out night prayers and those who do not participate in congregational prayers and who have not reached the memorization target. All of this information is recorded systematically for monitoring and follow-up. One of the sanctions applied to students who do not fulfill their obligations is the revocation of their monthly holiday rights. The imposition of this sanction aims to build discipline and a sense of responsibility in students, as well as to remind them that responsibility for worship is very important.

This principle is in line with the theory of positive reinforcement in educational psychology which emphasizes that regular and consistent awarding and sanctions can form more optimal disciplinary behavior. In this context, sanctions in the form of revocation of monthly vacation rights do not only function as punishment, but also as an effort to build character to foster a deeper awareness of worship.

As a form of continuous supervision, PAI teachers at Rumah Tahfidz also have an active role in controlling students both inside and outside class hours. This is especially true for students who are new to the team and need more attention and guidance. According to Mr. Muhammad Afdhal. MA, most students, especially new ones, still need intensive supervision, while even more senior students still need evaluation and supervision so that they do not slip off the right path. Hasbi As Shiddiq emphasized, "Children must always be controlled, let their offenses be more or less careless." This indicates that consistent supervision is an indispensable aspect in maintaining the discipline of worship of students in the dormitory and as long as they are in the pesantren environment.

In addition to supervising the implementation of worship, Islamic Religious Education (PAI) teachers also need to anticipate potential deviations that arise in students, especially those related to discipline in following halaqah or other worship activities. Phenomena such as students who pretend to be sick or try to

avoid the halaqah of the Qur'an are often found in coaching practices. This requires teachers to have high sensitivity to the condition of the students and be ready to pay extra attention, so that they do not easily avoid their spiritual obligations. In this case, the supervision carried out by PAI teachers at Rumah Tahfidz Al Wasathiyyah is becoming increasingly important to prevent negligence and deviation from the larger educational goals.

According to Islamic education theory, muraqabah or supervision is an integral part of the process of building the character and spirituality of a student. In Surah Al-Baqarah verse 282 Allah SWT reminds about the importance of supervision in transactions and daily activities as a form of accountability. In the context of education, this teaches that supervision of behavior and worship activities is part of the shared responsibility in creating a generation that is pious and responsible to Allah SWT.

The weekly evaluation conducted by PAI teachers and pesantren leaders, by providing appropriate sanctions, can be seen as an implementation of the principle of objective evaluation in character education. With a structured evaluation system, students not only learn about the discipline of worship, but also learn about responsibility to God and others.

In conclusion, the role of PAI teachers as controllers and evaluators in the Al Wasathiyyah Tahfidz House is very important to form the discipline of student worship. Evaluations conducted weekly, with strict supervision and the provision of educational sanctions, play a central role in developing awareness of spiritual responsibility among students. With a consistent evaluation system and constant supervision, PAI teachers in Islamic boarding schools not only educate students in terms of religious knowledge, but also shape their spiritual character, which becomes an important foundation in their lives as Muslims.

Remote control

Based on the results of interviews with PAI teachers at the Tahfidz Al Wasathiyyah House in Tanrutedong, a finding can be formulated that contributes to the development of theories regarding remote control-based spiritual development strategies. In this context, PAI teachers not only carry out educational functions within the institution environment, but also expand their role as controllers of student worship even when they are out of direct reach, especially during vacation periods at home. One of the concrete forms of this control is the implementation of congregational attendance at dawn worship through online media such as Zoom or WhatsApp video calls.

These findings form the basis of what can be called the "Online Religious Supervision Theory", which is a pedagogical approach that integrates communication technology in fostering and monitoring students' religious behavior outside of conventional space and time. This strategy is preventive and progressive, because it is focused on vulnerable times such as dawn, which is psychologically a vulnerable time for adolescents because of the tendency to stay up late at night.

A person's attachment to social institutions, such as family and school, can prevent deviant behavior. In this context, PAI teachers act as social agents who strengthen the attachment, commitment, and involvement of students to religious values through technology-based spiritual supervision.

Motivator

Based on the results of interviews with PAI teachers and the leaders of the Tahfidz Al Wasathiyyah Tanrutedong House, it was found that teachers have a very important role as a motivator in arousing the spirit and awareness of student worship. This role is manifested in the form of providing moral and spiritual encouragement that is personal and collective, and is carried out continuously in various situations of pesantren life.

Teachers not only teach religious subject matter cognitively, but also actively build the spiritual spirit of students through an affective approach. Students who show enthusiasm and achievements in worship are given positive reinforcement in the form of praise, gifts, and recognition in front of their friends. Meanwhile, students who experienced a decrease in morale were guided through a more personal and empathetic approach, such as being invited to dialogue informally, being paid attention to their needs, and given special attention. This approach reflects the recognition of the emotional and spiritual needs of students as individuals.

Furthermore, the motivational approach carried out by PAI teachers also reflects the principles in humanistic education theory, which emphasizes the importance of meeting individual needs through an empathetic, dialogical, and respectful approach to students' potential.

In the context of Islamic education, motivation is also an important part in fostering students' faith and piety. The Qur'an itself provides a lot of motivational encouragement through promises of goodness for believers and righteous deeds. For example, in QS. Verse 69 of Allah SWT says:

This verse illustrates that spiritual encouragement and divine motivation are an important part of the journey to righteousness. PAI teachers, through evocative words and uplifting actions, become a representation of that encouragement in a formal educational environment such as pesantren.

As for the Al Wasathiyyah Tahfidz House, the motivation given is not only verbal, but also touches on emotional and relational aspects. Teachers understand that behind students who look lazy or problematic, there are often certain psychological or social problems. Therefore, teachers try to create emotional closeness first before providing guidance. This strategy shows a child-centered approach and places motivation as the main instrument in the worship coaching process.

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 Wasathiyyah. 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 Wasathiyyah House

Affective Communication

Periodic Reports Via Phone

In fostering the awareness of worship of students at Rumah Tahfidz Al Wasathiyyah, 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 Wasathiyyah, 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 Wasathiyyah. 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.

Face-to-face communication

Cooperation between Islamic Religious Education (PAI) teachers and parents of students at Rumah Tahfidz Al Wasathiyyah is very important in fostering awareness of student worship. One form of effective cooperation is through continuous and intense communication, both directly and through periodic reports. Effective communication, as explained by the Tahfidz House Leader and the parents of the students, has a positive impact on the development and discipline of the students' worship. The leader of the Tahfidz House explained that if the students commit serious violations such as not participating in congregational prayers or running away from the dormitory, they will visit their parents' houses to convey the problem and find a solution together.

In addition to regular communication, direct visits to parents' homes are an important strategy in establishing closer relationships and understanding the condition of students at home. Good communication between teachers and families can increase the effectiveness of learning and character development of

students. In this context, communication established through direct visits and direct conversations strengthens the relationship between teachers and parents, which has an impact on increasing the motivation and awareness of students' worship.

According to Mrs. Gusti, teachers' visits to the students' homes are a form of communication that is highly appreciated by parents. The visit not only strengthens the relationship between the institution and the family, but also provides space for parents to have open discussions about their children's development while in the pesantren. In addition, the openness to visit each other, both teachers to students' homes and parents to teachers' places shows the establishment of two-way communication that is participatory and humane. This proves that direct communication is an effective means of building trust and strengthening the synergy between the home and institutions in educating children, especially in instilling awareness of worship.

Improving the Religious Understanding of Parents of Students

One of the tangible forms of cooperation between parents and Islamic Religious Education teachers in instilling awareness of worship in students at the Tahfidz Al Wasathiyyah House Tanrutedong is through efforts to increase parents' religious understanding. This is based on the fact that not all parents have a strong religious background or a deep understanding of the pesantren education process. Therefore, the Tahfidz House actively holds routine recitation activities aimed specifically at the parents of students as a means of religious education.

This activity is a form of parental empowerment which is very important in the context of Islamic education. When parents have a good understanding and practice of worship, they will be more prepared and able to become active partners in educating children, not only in educational institutions but also in the family environment. Thus, religious education does not stop at the dormitory, but continues at home through supervision, example, and mentorship from parents.

In an Islamic perspective, the obligation to study knowledge is not limited to the age of children. Adults, including parents, still have an obligation to continue learning, especially in matters related to faith and worship.

As conveyed by Mr. Abu Umair, S.Sos., the ideal form of cooperation is when teachers nurture students in the dormitory, while parents continue the coaching at home and this can be done if parents have a good understanding of religion, therefore PAI teachers must also try to facilitate the improvement of religious understanding for parents through various ways, including utilizing digital technology. When in-person meetings are not possible, teachers send educational content in the form of videos and short writings through parent communication groups.

Thus, it can be concluded that increasing parents' religious understanding is the key to creating educational continuity between the pesantren and the home. Close collaboration between PAI teachers and parents through integrated spiritual coaching is expected to be able to instill a stronger and sustainable awareness of worship in students.

Therefore, the routine recitation program for parents at Rumah Tahfidz not only increases religious understanding, but also strengthens the synergy between teachers and parents. This collaboration is very important in creating the continuity of religious education between formal and non-formal environments, so that the awareness of worship instilled in the pesantren can continue to develop and be applied consistently in the daily lives of students at home.

Mutual agreement on appreciation and punishment

Cooperation between parents and teachers of Islamic Religious Education does not only take place at the level of informative communication, but is also manifested in the form of concrete agreements on student development strategies, including giving appreciation for good behavior and educational sanctions for violations. At Rumah Tahfidz Al Wasathiyyah Tanrutedong, this form of cooperation is managed through communication media such as special groups for parents, which facilitate monitoring of discipline and direct involvement of parents in the coaching process.

The principles of giving appreciation and sanctions applied are educational and constructive. Appreciation is given as a form of positive motivation when students show discipline in worship and obedience to the rules of the institution. On the other hand, when there is a violation such as not participating in congregational prayers or absent from reciting without a clear reason, light sanctions of an educational nature are applied, such as additional memorization or the task of reading hadith. This strategy is an implementation of the principle of reward and punishment in education which comes from a behavioristic approach where this approach believes that human behavior can be changed or formed, where positive and negative reinforcement can form the desired behavior.

In an Islamic perspective, this approach also gains legitimacy. Where the Qur'an has reflected the principle of reward and reminder in the process of education and character formation as written in surah al Zalzalah 7–8

This verse illustrates that every deed, good or bad, will have consequences, which is the spiritual foundation for the application of the system of appreciation and sanctions in Islamic education.

Furthermore, the involvement of parents in approving and supporting this system creates a continuity of values between the home and the Islamic boarding school. When parents also reinforce the appreciation and sanctions applied by teachers, children will receive a consistent message about the importance of worship discipline. This strengthens the position of teachers in educating in institutions as well as strengthens the position of parents as the main educators in the family, which is in line with the principles in QS. At-Tahrim verse 6 is about the obligation to protect the family from actions that can lead to destruction.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ (٦)

Translation:

O you who have believed, protect yourselves and your families from the fire of Hell, whose fuel is men and stones; the guardians are angels who are harsh, harsh, and do not disobey Allah in what He commands them and always do what He commands. (QS. at Tahrim/66:6).

Thus, the mutual agreement between parents and PAI teachers regarding the awarding of awards and punishments is a form of strategic and effective cooperation in forming the awareness of worship in students. This creates a comprehensive and integrated education system between the formal and family environments.

Parental relational support for teachers

Based on the results of field findings at the Tahfidz Al Wasathiyyah Tanrutedong House, a theory can be formulated that parental relational support for teachers is one of the important factors in the success of fostering awareness of student worship. This support is reflected in the attitude of appreciation, trust, and acceptance of the authority and policies of teachers in handling students' religious behavior and guidance.

The findings show that parents who are cooperative and fully hand over the coaching process to teachers, actually strengthen the effectiveness of worship education. On the other hand, parents who always defend their children even though they are wrong, weaken the role of teachers and have an impact on the low discipline and awareness of children's worship. Children from parental backgrounds who do not support teachers tend to be more difficult to direct and show resistance to the religious values being taught.

In the perspective of Islamic education, the ideal relationship between parents and teachers is based on the principle of ta'zim al-mu'allim (respect for teachers), respect and recognition for teachers are not only moral values, but an integral part of the success of the educational process in Islam.

Parents should avoid giving unconstructive criticism or blaming teachers for their children's problems. This can damage the relationship between parents and teachers and hinder the child's education process, Teachers have knowledge and experience in the field of education. Parents should respect the professionalism of the teacher and not try to intervene or impose their own views on the teacher.

Thus, the theory that can be formulated from this study is that parental relational support in the form of respect and trust for teachers not only strengthens the authoritative position of teachers, but also becomes a prerequisite for the formation of a strong awareness of worship in students. This support is a form of moral collaboration that brings together education at home and institutions, so that a continuity of values is formed in the spiritual development of children.

In-house support

Mentoring and supervision

One of the most important forms of cooperation between parents and Islamic Religious Education teachers in instilling awareness of worship in students is continuous support in the home environment, especially in the form of supervision and mentoring. Although the students have received intensive guidance in the Rumah Tahfidz environment, the success of internalizing the values of worship is highly determined by the consistency of its application outside the institution, especially when at home.

In practice, there are significant challenges when students return home without adequate supervision of worship from their parents. The non-involvement of parents, both due to a lack of religious understanding and lack of attention, has the potential to weaken the educational results that have been instilled in Islamic boarding schools. This situation creates discontinuity between the institution and the family environment, so that the habit of worship that has been built can be degraded and even has to be started again from the beginning.

This is in line with the theory of education put forward by Zakiyah Darajat, that adolescence is a transition period from children to adulthood. In this phase, intense attention from parents and teachers becomes very important. In this context, supervision and assistance from parents are an important key to ensuring that children's worship behavior remains consistent beyond the direct influence of teachers or coaches in Islamic boarding schools.

Thus, cooperation in the form of supervision and assistance for worship at home is a vital element in supporting the success of the religious education program carried out at the Tahfidz House. Continuous support between institutions and families is the foundation in forming students who are istiqamah in worship and have a strong spiritual awareness.

Creation of a positive environment

In the context of religious education, the home is not only a shelter from the weather or a place to live, but also the first madrasah for children. Islamic education emphasizes the importance of the family environment in shaping children's character, including in instilling worship values. This is in accordance with the view that every individual must get a holistic education, both in a formal and non-formal environment, including at home.

In interviews with the parents of the students, it was stated that they tried to make the house a place that always reminded their children of Allah, not only at the pesantren, but also at home. This statement shows parents' awareness of the importance of creating a positive environment that is consistent in teaching religious values. This is also a tangible form of religious education integration efforts that are carried out not only in formal educational institutions, but also through habituation at home.

For example, parents of students facilitate their children to engage in useful religious activities, such as teaching at Integrated Islamic Elementary Schools (SDIT) and being active in mosques. This shows that the creation of a positive environment not only includes aspects of individual worship, but also leads to social involvement within the Islamic community. Thus, children are given the opportunity to apply the religious knowledge they have learned in real life, while strengthening spiritual ties with the community.

The importance of creating this positive environment is reinforced through the active involvement of children in religious activities carried out outside the home, such as teaching at the TPA or inviting children to pray in congregation at the mosque. Furthermore, character education in Islam also teaches that the formation of good morals begins from an early age, and the family environment plays a big role in the process. Therefore, parents' efforts to ensure that their children engage in religiously beneficial activities are essential to maintaining the consistency of worship and strengthening a spiritual relationship with God.

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 Wasathiyyah is the main supporting factor in forming a strong awareness of worship in students.

Worship Awareness of Santri Rumah Tahfidz Al Wasathiyyah 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 Wasathiyyah 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.

In general, the awareness of worship of students at Rumah Tahfidz Al Wasathiyyah Tanrutedong has been formed through three main indicators:

Obedience to carry out obligatory worship and sunnah,

Independence in maintaining worship routines without strict supervision, and

The emergence of an attitude of reminding each other between students or to their families in terms of worship.

These indicators reflect the success of the religious education process that emphasizes not only the formal aspect, but also the spiritual transformation that is personal and collective.

The theory that can be formulated from these findings is that the awareness of worship of students is formed through the process of internalizing religious values that takes place gradually through habituation, example, and support of a conducive spiritual environment. In the context of Islamic education, this is in line with Mulyasa's view that repeating good activities many times is a habituation method, so that all good deeds can be changed into daily habits, because habituation is a form of instilling goodness in deeds in a way that students can like.

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 Wasathiyyah 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 Wasathiyyah 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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