



OBLIGATIONS OF PARENTS IN PROVIDING ISLAMIC RELIGIOUS EDUCATION FOR CHILDREN IN HUTA V NAGORI BANDAR TINGGI BANDAR MASILAM DISTRICT SIMALUNGUN REGENCY

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ABSTRACT

Type This research is a type of qualitative descriptive research. The results of the research in this thesis, The obligation of parents to provide Islamic religious education for children in Huta V Nagori Bandar Tinggi, Bandar Masilam District, Simalungun Regency is first, the obligation of parents to provide Islamic religious education is to set a good example for a child. Second, teach directly how to worship properly such as obligatory prayers, fasting, giving alms, respecting older people, and teaching love to those who are younger. Third, invite children to participate in religious activities such as recitation and so on. Fourth, give gifts or rewards, because giving rewards to a child can be a separate motivation for a child. Fifth, by instructing a child to carry out an Islamic attitude from easy things such as saying alhamdulillah after eating, prayers before eating, reading prayers before and after waking up and so on. The results of the research analysis show that children in Huta V Nagori Bandar Tinggi attend many congregational prayers at the mosque when the Maghrib prayer starts, whereas during the Isha prayer only a few only pray in the mosque. This is because parents rarely invite their children to pray at the time of the Isya prayer. In addition, the lack of understanding from some village communities as parents regarding the obligation of Islamic religious education for their children resulted in a lack of knowledge of children regarding the obligation to pray the five times a day. that many children in Huta V Nagori Bandar Tinggi attend the congregational prayers at the mosque when the Maghrib prayer starts, while during the Isya prayer only a few attend the prayer at the mosque. This is because parents rarely invite their children to pray at the time of the Isya prayer. In addition, the lack of understanding from some village communities as parents regarding the obligation of Islamic religious education for their children resulted in a lack of knowledge of children regarding the obligation to pray the five times a day. that many children in Huta V Nagori Bandar Tinggi attend the congregational prayers at the mosque when the Maghrib prayer starts, while during the Isya prayer only a few attend the prayer at the mosque. This is because parents rarely invite their children to pray at the time of the Isya prayer. In addition, the lack of understanding from some village communities as parents regarding the obligation of Islamic religious education for their children resulted in a lack of knowledge of children regarding the obligation to pray the five times a day.

Keywords : *Obligations of Parents, Islamic Religious Education*

1. INTRODUCTION

Parents are the primary and first educators for their children, because it is from them that children first receive education. Thus the first form of education is in the family. In general, education in the household does not stem from awareness and understanding born of educational knowledge, but because naturally the atmosphere and structure provide natural possibilities for building an educational situation. This educational situation is realized thanks to the association and relationship of mutual influence between parents and children. Children in Islamic education are a mandate from Allah SWT. Thus, all parents are obliged to educate their children so that they

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can become pious or pious, knowledgeable, and pious human beings. Children are excellent investigations to continue the preservation of civilization as the nation's successor, so education and rights must be considered. Parents have a very important task in protecting and paying attention to children's rights. According to Islam, the most beloved creatures to Allah are children.¹

Parents must be able to understand children's development based on the age stages of their development, so that it is hoped that there will be no mistakes in recognizing and responding to them. Thus, the educational process can run smoothly. Understanding the age stages of child development can bring parents to appreciate the child's learning process. The learning process is a process that is carried out continuously from an experience that will make individuals change. Every parent wants their children to be fully developed. They certainly want the child who is born to be an intelligent person, clever and become a believer in his God. This means that at a very simple level, parents do not want their children to be naughty and far from the values of Islamic religious education. To achieve this goal, parents should be aware of the importance of education for their children, especially education that has to do with the values of Islamic religious education. Because it's all the obligations of parents to the generation they gave birth to. In connection with this obligation, parents should be able to know what and how education is in the family.

The family is the first, main and oldest education, whose function is as the foundation or foundation for moral and religious education (social and moral education). The basis used is affection, which can form affection and an explanation of the status of the child's position. Education in this family is usually natural or informal. Therefore, the household environment needs to be conditioned according to the guidance of Islamic teachings, because this environment greatly influences the formation of the child's personality. Thus it can be understood that parents are required to be directly involved in educating their children in the family environment because there are several aspects of Islamic religious education in the family environment that cannot be handed over to schools, Islamic boarding schools, and other educational institutions. Huta V Nagori Bandar Tinggi is one of the villages in the Bandar Masilam District area where the majority of the population adheres to Islam. This is of course every family or parent has an obligation to provide Islamic religious education. It is known that Islamic education needs to be instilled in children early in the household. However, this sometimes cannot be implemented properly by parents due to several factors, including; maybe because they are too busy at work so they don't have time to educate their children or maybe because they don't have sufficient knowledge about religion or ways to educate children.

The majority of the people of Huta V village, Nagori Bandar Tinggi, are farmers. The work starts from morning, noon, until the evening and doesn't seem to have much time to educate their children. Ideally, the people of Huta V Nagori Bandar Tinggi village as adherents of Islam can carry out their obligation to educate their children in their household. However, there are various factors that might cause this ideality to be inconsistent with empirical facts in the field. It is this reality and possibility that is the motivation for the writer to research the problem in an article entitled "Obligations of Parents in Providing Islamic Religious Education for Children in Huta V Nagori Bandar Tinggi, Bandar Masilam District, Simalungun Regency."

2. LITERATURE REVIEW

2.1. Definition of Parental Obligations

According to the Big Indonesian Dictionary, the notion of obligation is something that must be carried out, necessity (something that must be carried out).² In general, the notion of

¹Mansur, *Early Childhood Education in Islam*, (Yogyakarta: Student Library, 2015). p. 161

²Balai Pustaka, *Big Indonesian Dictionary Third Edition*, p. 693



obligation is an action that must be taken by someone as a form of responsibility for certain problems, both morally and legally. Another opinion says the meaning of obligation is something that is mandatory for someone to do with full responsibility in order to get their rights. Or conversely, a person must carry out obligations because he has earned his rights.³In human life, rights and obligations are something that must go together and be balanced. In this case, the obligation is a role that is imperative or must be carried out. If the obligation is not carried out, a person may be subject to sanctions, both legally and socially.

In principle, rights and obligations are always related to one another. Someone who gets his rights must carry out his obligations. Vice versa, someone who has carried out his obligations must get his rights. In this case, the right is something that absolutely belongs to someone. That is, the person can take these rights but can also not take them if they don't want to. While the obligation is something that must be carried out by someone. That is, one must do it with full responsibility. If it is not implemented, the person will be subject to sanctions in the form of legal sanctions or social sanctions. In the large Indonesian dictionary it is explained that, "Parents are the biological mother's father."⁴Parents are the primary and first educators for their children, because it is from them that children first receive education. Thus the first form of education is in the family. In general, education in the household does not stem from awareness and understanding born of educational knowledge, but because naturally the atmosphere and structure provide natural possibilities for building an educational situation. This educational situation is realized thanks to the association and relationship of mutual influence between parents and children.⁵

The obligation of parents in educating children is a *muqtadha* (demand) for the construction of proper land for the future of children at various stages of their lives. Because usually the behavior of parents who obey and intervene in educating children brings positive and good results that affect the future of their children. It becomes the other way around, for parents who are disobedient, who neglect the education and concern for their children. Because usually this behavior will bring negative results to the future of their children.⁶ Soelaeman said the term parents should first be interpreted as parents, but rather as people who are elders, therefore they are given the responsibility to care for and educate their children to become mature human beings.⁷Parents consist of father, mother and brothers and sisters. Parents or also known as family, or who are synonymous with people who guide children in the family environment. Although parents are basically divided into three, namely biological parents, foster parents, and stepparents. But all of that in this chapter is defined as family. While the notion of family is a male bond-men and women based on laws and regulations-valid marriage law.⁸

Parents are people who have a mandate from God to educate children with full responsibility and with love. Parents (family) are primarily responsible for the development and progress of the child. Parents are a family component consisting of father and mother, and are the result of a legal marriage bond that can form a family. Parents have the responsibility to educate, nurture and guide their children to reach certain stages that lead children to be ready for social life. The definition of parents above is inseparable from the notion of family, because parents are part of the extended family, most of which have been replaced by the nuclear family consisting of father, mother and children. So it can be understood that parents are fathers and mothers who are responsible for children's education and all aspects of their lives from the time the children are young until they are adults. Children are a very valuable asset for future generations as well as the pillar of hope for parents. The good and bad future of a nation is determined by the next generation.

³Mansur, Early Childhood Education in Islam, p.168

⁴Balai Pustaka, Big Indonesian Dictionary Third Edition, p. 780.

⁵Zakiah Daradjat, Islamic Education, (Jakarta; Bumi Aksara, 2012), Cet. X. p. 35

⁶Husain Mazhahiri, Smart in Educating Children, (Jakarta; Lentera Basritama, 2012). p. 23

⁷Moenandar Soelaeman, Basic Social Sciences: Theory and Concept of Science (Bandung: Refika Aditama, 2019). p. 179.

⁸Mansur, Early Childhood Education in Islam, p. 318

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Therefore, it is imperative for families, communities and countries to realize fulfillment of children's rights and appropriate educational strategies for them. build a quality future generation. In Islamic teachings there is a guidance that children are worldly ornaments and are a mandate that must be guarded and directed according to the guidance of Allah SWT.

The task of educators in the family is a tough task. Task Educators must teach children's behavior according to their development. Moreover, the task of educators in modern times requires the concept of accuracy and thoroughness in supervising children, much more difficult than in the past which were still simple. Parents must really know how the child's characteristics are, what the style of the household is, contains elements of education or not, because household conditions greatly affect the mental health and personality of children in the future.⁹

2.2. Definition of Islamic Religious Education

The term education originally came from the Greek, which means pedagogic, pedagogic is a guidance process that is carried out to children or students. In English this term is defined as education which means development. This word in Arabic is defined as tarbiyah, which means education or studying.¹⁰ Ahmad D. Marimba, argues that education is an effort to carry out conscious guidance carried out by an educator to form a good and primary personality.¹¹ According to Zakiah Daradjat, stated that Islamic Religious Education is an educational activity that refers to the teachings and norms of the Islamic religion, namely in the form of guidance and care for students so that later after completing the educational process he can understand, live and practice the teachings the teachings of the Islamic religion which he has thoroughly believed in, and can make the teachings of the Islamic religion his guide and role model for the safety and welfare of life in this world and in the hereafter.¹²

According to Abudin Nata that Islamic Religious Education is one of the efforts to provide guidance, directing, and coaching to students which is carried out consciously and planned so that they are nurtured and educated to become a main personality by referring to the values of Islamic teachings.¹³ Based on the descriptions above, it can be concluded that Islamic Religious Education is an effort made in the formation of a child's personality so that he is able to learn, understand, and practice Islamic teachings, making children grow into human beings who live their lives in the right direction, namely, the right direction. which is blessed by Allah SWT. The purpose of Islamic religious education when looking at its meaning is to make students become human beings who believe, fear and have noble character. Therefore, according to M. Athiyah al-Abrasyi "the main and foremost aim of Islamic religious education is to educate morals and soul education."¹⁴

Another opinion states that the purpose of Islamic religious education is to develop the personality of students who are perfect, increase morale, good behavior and instill a sense of belief in religion and in God in children, as well as develop children's intelligence effectively so that they are ready to realize their happiness in the future.¹⁵

3. RESEARCH METHOD

3.1. Type of Research

This type of research is a type of qualitative research. Qualitative research is a type of research whose findings are not obtained through statistical procedures or other forms of calculation and

⁹Yatimin, *Sexual Ethics and Deviations in Islam* (Pekan Baru: Amzah, 2013), p. 87

¹⁰Ramayulis, *Islamic Education*, (Jakarta: Kalam Mulus, 2011), Cet-4, p. 24

¹¹Ahmad. D. Marimba, *Introduction to the Philosophy of Islamic Religious Education*, (Bandung: al Ma'rifat, 2013), p. 19

¹²Zakiah Daradjat, *Islamic Education*, p. 87

¹³Abudin Nata, *Methodology of Islamic Studies*, (Jakarta: Raja Grafindo Persada, 2016), p. 341

¹⁴M. Athiyah al-Abrasyi, *Fundamentals of Islamic Education*, (Jakarta: Crescent Star, 2010), p. 10

¹⁵Armai Arief, *Science and Methodology of Islamic Education*, (Jakarta: Ciputat Press, 2012), p. 24



aims to reveal phenomena holistically-contextually through collecting data from natural settings by utilizing the researcher himself as the key instrument.¹⁶ The qualitative research method is a research method based on the philosophy of postpositivism, used to research on natural object conditions, (as opposed to experiments) where the researcher is the key instrument, sampling data sources is done purposively and snowball, collection techniques are triangulation (combined). , data analysis is inductive/qualitative in nature, and the results of qualitative research emphasize meaning rather than generalization.¹⁷ This research is a type of qualitative descriptive research. Descriptive research, which in general is qualitative research, aims to understand (understanding) the world of meaning symbolized in people's behavior according to the perspective of the people themselves.¹⁸ And qualitative research is a method to get the truth and is classified as scientific research which is built on the basis of theories that develop from research and is controlled on an empirical basis.

3.2. Variable Operational Definition

In this study, you can focus on the problem first so that there is no expansion of the problem which will not be in accordance with the purpose of this research. So the researchers focused on researching,

Parental Obligations

Obligation comes from the word obligatory, gets the prefix ke and the suffix, which means everything that must be fulfilled. If parents' obligations are mentioned, they mean the rights that exist in children and the obligations of parents towards their children that must be fulfilled.¹⁹ While parents are men and women who are bound by marriage and are ready to assume responsibility as father and mother of the children they give birth to. Thus it can be seen that the obligations of parents are all forms of responsibility given by a father or mother to their children.

Islamic Religious Education

Islamic Religious Education referred to here is a business in the form of care and guidance for children so that later after completing their education they can understand and practice Islamic teachings and make them a way of life.

3.3. Data Collection Techniques

Since this research is a qualitative research, the instruments used in collecting data from research locations are:

Observation (Observation)

The observation method is a collection method that requires researchers to go into the field to observe things related to space, place, actors, activities, time, events, goals and feelings. Observations can be divided into two types, namely participant observation with simulated observations. In conducting participatory observation, the observer is involved in the activity being observed, or it can be said that the observer participates as a player. Whereas in simulated observation, it is hoped that the observer can simulate his wishes to the intended respondent so that the respondent can fulfill the wishes of the observer who requires information/data from the respondent.²⁰

In this study the authors used simulated observation because the author was not directly involved during the research, but the author only saw and observed at

¹⁶Eko Sugiarto, *Compiling Qualitative Research: Thesis and Thesis*, (Yogyakarta: Suaka Media, 2015). p. 8.

¹⁷Sugiyono, *Quantitative, Qualitative, and R&D Educational Research Methods*. (Bandung: Alfabeta, 2011) p. 15

¹⁸Agus Salim, *Social Research Theory & Paradigm* (Yogyakarta: Tiara Wacana, 2016), p. 14

¹⁹Balai Pustaka, *Big Indonesian Dictionary Third Edition*, (Jakarta; Depdikbud, 2010). p. 693

²⁰Mardalis, *Research Method A Proposal Approach* (Jakarta: Bumi Aksara, 2017), p. 63-64

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the research location in order to obtain data related to parents' obligations in providing Islamic Religious Education for children in Huta V Nagori Bandar Tinggi, Bandar Masilam District, Simalungun Regency.

3.4. Data analysis techniques

Qualitative data analysis is carried out if the empirical data obtained is qualitative data in the form of a collection of words and not a series of numbers and cannot be arranged into categories/classification structures. Data may be collected in a variety of ways (observation, interviews, document digests, tape recordings) and are usually pre-processed before being ready for use (by recording, typing, editing or transcribing), but qualitative analysis still uses words that are usually compiled into expanded text, and does not use mathematical or statistical calculations as analytical tools.

4. RESULTS AND DISCUSSION

4.1. Research Results

The family, especially the parents, is the first educator and naturally becomes an important figure in the formation of a child's personality. Parents play an important role and very big influence, in the formation of attitudes and personality of children. Depends on how parents educate children. Because all the behavior, attitude, appearance, and habits of parents in everyday life that are seen and experienced with children will be an example for the child. Therefore, all behavior, attitudes, and habits in the daily life of parents must be inspired by religion. To create a Muslim family, parents must know what will be taught to a child that has been determined by Rasulullah SAW, including instilling monotheism and true faith, inviting children to carry out worship, teaching the Koran, prayer, and dhikr, teaching good manners and morals. noble, and teach permissible and forbidden actions, all of course it is better to be taught from an early age, because it will be easier to give to a child at an early age. This is in accordance with the results of an interview with Mrs. Tumiyem. He said that,

"As a parent, I am obliged to set a good example for my children, to invite them to recite the Koran from an early age. Teaches about the procedures for obligatory prayers and invites them to perform prayer services, Ramadan fasting, and zakat. Teach daily prayers and practice them in life and always remember Allah SWT. As well as teaching children to respect older people and also teaching them not to do things that are not permitted by Allah, such as lying, taking things that do not belong to us and so on."²¹ The same thing was also said by Mrs. Nurwahidah, she who is a member of the PKK in Nagori Bandar Tinggi Village said that,

"As a parent, I definitely provide guidance and attention to my children, teach good things and the right way of worship, such as obligatory prayers, fasting, giving charity, respecting older people, and teaching love to those who are younger. Apart from that, it provides the necessities that children need to maintain environmental health, monitor children's playmates to avoid kidnapping."²² Only parents who are smart and wise can improve and bring all children closer to the development of a healthy religion apart from religious teachers. Parents can cultivate religion in their daily lives, but parents must have sufficient provisions in fostering children's development, for example they must have the qualities of being honest, true, courageous in dealing with problems and so on. According to the Head of Huta V Nagori Bandar Tinggi Mr. Samsiadi, S.Sos.I., M.Sc.,

"In the area of Huta V Nagori Bandar Tinggi, in developing children's religious education, parents set a good example so that the child gets used to it, for example praying, fasting, zakat and

²¹Results of Interview with Ms. Tumiyem, October 10, 2021

²²Results of Interview with Ms. Nurwahidah, October 15, 2021



so on. In addition, parents also do trivial things, for example the habit of eating, drinking, praying, toilet etiquette, bathing, sleeping and so on, is an element of coaching for children.²³

Statement from Mr. Samsiadi, S.Sos.I., M.Sc. reinforced by Mr. H. Mhd. Eunuch. He is one of the religious leaders in Huta V Nagori Bandar Tinggi. Mr H. Md. Kasim said that, "I saw parents teach their children to continue to perform acts of worship such as prayer, fasting, alms and so on. This is of course an obligation that must be done by parents.²⁴ Mr. Abdul Hakim who is also a religious leader at Huta V Nagori Bandar Tinggi also said that, "As my parents explained about the oneness of Allah SWT, taught that whatever our activities are always monitored by Allah as a Muslim we must carry out His commands and stay away from His prohibitions. Teaches about prayer, fasting and zakat and invites them to do it because it is obligatory for every Muslim. Invite to recite and teach to always pray for both parents and respect both parents. I also entrusted my children to study at the nearest TPA."²⁵

A child's education will be more successful when every sense is empowered, not just commanding it. So, parents don't only empower their children's sense of hearing to order them to do this and that, but parents also need to empower their sense of sight to imitate the good attitudes and behavior of their parents. Interview with Mrs. Upik Lubis said that, "There are many ways that I apply to educate my children, one of which is by involving my children in religious activities, as well as involving my children in community activities, for example, if there are recitations for mothers like that, I hope that my children will spend their free time just around the house so that By inviting children to participate, they naturally get used to listening to and carrying out religious activities."²⁶ Based on the results of these interviews it can be seen that, the parents in the village Huta V Nagori Bandar Tinggi provides Islamic Religious Education for children by setting a good example so that the child gets used to worship, such as praying, fasting, zakat and so on. However, not all people in the village of Huta V Nagori Bandar Tinggi provide Islamic Religious Education to their children, there are also families who provide Religious Education to their children but it is not implemented properly.

This is in accordance with the results of interviews with the Head of Huta V Nagori Bandar Tinggi Mr. Samsiadi, S.Sos.I., M.Sc. He said that, "There are also families that are not well implemented in providing Islamic Religious Education for children, this is because few parents set a good example in front of their children, for example, if they actually order their children to pray, pray to the teacher's place to recite the Koran, but he himself is engrossed in the coffee shop, which should be the responsibility of the parents."²⁷ Thus it can be seen that the obligation of parents to provide Islamic Religious Education for children in Huta V Nagori Bandar Tinggi looks good, but there are still some parents who are not optimal in providing Islamic Religious Education due to their parents' knowledge and low practice of Islam. As a stimulus so that children are enthusiastic and enthusiastic in following the things that are taught and minimize children's unwillingness when parents order them to do something related to instilling religious education such as praying, reciting the Koran, memorizing prayers, parents may provide gifts for children as a tribute to children .

This is in accordance with the results of interviews with Mrs. Siti Fatimah. "If the child is diligent in praying, likes to be taught prayers and wants to practice them in daily life, I will give gifts to the child so that he remains diligent in doing what should be done in religious life."²⁸ Based on the interviews above, it can be seen that in providing Islamic Religious Education for children in Huta V Nagori Bandar Tinggi by giving rewards. This is used to motivate children to keep trying to practice Islamic Religious Education in everyday life. When the child is able to be

²³Results of Interview with the Head of Nagori Bandar Tinggi, October 6, 2021

²⁴Interview Results with Mr. H. Mhd. Kasim, November 2, 2021

²⁵Results of Interview with Mr. Abdul Hakim, November 2, 2021

²⁶Results of Interview with Ms. Upik Lubis, October 15, 2021

²⁷Results of Interview with the Head of Nagori Bandar Tinggi, October 6, 2021

²⁸Results of Interview with Ms. Siti Fatimah, October 10, 2021

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invited to communicate, parents may instruct or remind gently and lovingly. Mother Nurwahidah also said that "because of being busy working outside the home as a salesperson, I as a parent pay less attention to what my children are doing outside the home. But even so, I always try to instill noble character in children, for example, not eating while walking, drinking must sit and so on."²⁹ Interview with one of the residents of Huta V Nagori Bandar Tinggi, Mr. Feri Siregar said, "The people of Huta V Nagori Bandar Tinggi are predominantly farmers so most parents don't have time to provide religious education for their children at home, because a farmer at six in the morning has gone to the fields and returned at six in the afternoon."³⁰

Apart from that, according to Mr. Husnen Saragih, "the children of Huta V Nagori Bandar Tinggi play more outside the home so there is limited time to provide religious education at home, moreover every child has been given a smartphone, resulting in a child playing more online games than studying, especially studying religion."³¹ The results of the interview are in line with the statement from the Head of Huta V Nagori Bandar Tinggi Mr. Samsiadi, S.Sos.I., M.Sc. He said that, "Religious education for children at home is not all going well because most children are engrossed in playing with their friends resulting in a lack of attention from parents to children's education at home, especially Islamic Religious Education."³² Based on observations and the results of interviews conducted by researchers, parents in Huta V Bandar Tinggi do teach Islamic Religious Education to their children, but not all parents have the opportunity to provide Islamic Religious education for a child at home due to busyness and outside work. House.

4.2. Discussion

Analysis of the results of research on the obligations of parents in providing Islamic religious education for children in Huta V Nagori Bandar Tinggi, Bandar Masilam District, Simalungun Regency is first, the obligation of parents to provide Islamic religious education is to provide a good example to a child, because children tend to apply it more easily. The things he sees rather than the things he hears, his thinking ability has not yet been fully developed, so it is very possible for parents to educate their children by simply setting an example, the child will follow by himself and walk naturally. Second, teaches directly how to worship properly such as obligatory prayers, fasting, giving alms, respecting older people, and teaching love to those who are younger. By teaching directly how to worship that is good and right, one can know and be able to apply it in everyday life. Third, invite children to participate in religious activities such as recitation and so on, because a child's education will be more successful when every sense is empowered, not just ordering them. Fourth, give gifts or rewards, because giving rewards to a child can be a separate motivation for a child, thus the education provided can run well.

Fifth, by instructing a child to practice Islamic attitudes from easy things such as saying alhamdulillah after eating, praying before eating, reading prayers before and after waking up and so on, because when the child is able to be invited to communicate, then parents may instruct or remind gently and lovingly. This is done so that children are accustomed to doing the good that is taught. From the results of the research analysis it can be seen that many children in Huta V Nagori Bandar Tinggi attend congregational prayers at the mosque at the time of Maghrib prayer, whereas during the Isha prayer only a few pray at the mosque. This is because parents rarely invite their children to pray at the time of the Isya prayer. In addition, the lack of understanding from some village communities as parents regarding the obligation of Islamic religious education for their children resulted in a lack of knowledge of children regarding the obligation to pray the five times a day.

²⁹ Results of Interview with Ms. Nurwahidah, October 15, 2021

³⁰ Results of Interview with Mr. Feri Siregar, November 6, 2021

³¹ Results of Interview with Mr. Husnen Saragih, November 6, 2021

³² Results of Interview with the Head of Nagori Bandar Tinggi, October 6, 2021



5. CONCLUSION

Based on the research findings at Huta V Bandar Tinggi Bandar Masilam District, Simalungun Regency, several conclusions can be drawn, namely, the obligation of parents to provide Islamic religious education for children in Huta V Nagori Bandar Tinggi, Bandar Masilam District, Simalungun Regency is first, the obligation of parents to provide Islamic religious education is to set a good example to a child. Second, teach directly how to worship properly such as obligatory prayers, fasting, giving alms, respecting older people, and teaching love to those who are younger. Third, invite children to participate in religious activities such as recitation and so on. Fourth, give gifts or rewards, because giving rewards to a child can be a separate motivation for a child. Fifth, The results of the research analysis show that many children in Huta V Nagori Bandar Tinggi attend congregational prayers at the mosque at the time of Maghrib prayer, whereas during the Isha prayer only a few pray at the mosque. This is because parents rarely invite their children to pray at the time of the Isya prayer. In addition, the lack of understanding from some village communities as parents regarding the obligation of Islamic religious education for their children resulted in a lack of knowledge of children regarding the obligation to pray the five times a day.

In instilling Islamic Religious Education in children, parents must experience several obstacles, including factors originating from within the parents, namely the low education of parents, the second factor, which comes from outside the parents, namely first, the influence of electronic media which is not good, second unfavorable influence from the environment. Based on the findings and conclusions of this study, the researchers provide suggestions to parents to pay attention to the religious education of children in the family. Parents should further improve communication and togetherness with children. If parents have limited religious knowledge, parents should call a private teacher to teach their children at home or send their children to study at the teacher's place to recite the Koran. Because Islamic Religious Education is the main capital and must be instilled as early as possible to become a provision in his adult life. To community leaders in Huta V Nagori Bandar Tinggi, Bandar Masilam District, Simalungun Regency to participate in providing support and direction to children so that they are more active in learning and practicing what they already know in everyday life. To the village of Bandar Tinggi to always provide support, foster and direct parents in instilling Islamic Religious Education from an early age so that later children will become human beings who are useful for society, the state which is primarily for their religion.

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