



Collaborative Relations Between Islamic Religious Education (PAI) Teachers and Parents in Islamic Education

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Abstract

Parents are the first educational factor in children, but what often happens to parents who are busy at work, assume that their children have received a good education, if their children have been enrolled in a quality or qualified institution. So that the obligations of parents in the world of children's education are all borne by the Islamic religious education teachers in the school. Yet when the child comes home from school, the child still needs education and supervision from the student's parents. As a result, if parents do not pay attention to Islamic religious education in their children. So Islamic religious education for these children is not optimal and can result in a lack of harmony between PAI teachers and students' parents in educating these children. So that what PAI teachers teach at school is not carried out properly at home because of the lack of supervision from students' parents. Therefore, the cooperative relationship between PAI teachers and students' parents in Islamic religious education in children is very important and interesting to discuss in this study. As for this study, the authors used a descriptive qualitative library research methodology in examining how the relationship of cooperation between PAI teachers and parents of students in Islamic religious education in children.

INTRODUCTION

Talking about education is something that is not foreign. Because education has a very important role in human life. Education can help humans find identity and can shape human personality (Tanis, 2013). Education can also improve the quality of life and human dignity in the context of realizing national goals. As the Functions and Objectives of National Education contained in article 3 of Law no. 20 of 2003 which reads that, "National education functions to develop capabilities and shape dignified character and national civilization in order to educate the life of the nation, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (Noor, 2018)." However, in realizing these national education goals, of course, the role of teachers and parents cannot be separated.

Because the teacher has an important role in helping the development of children in realizing their life goals optimally. When parents enroll their children in school, at that time parents have hopes and give full responsibility to teachers at the school so that their children can develop optimally, both in behavior, social interaction, the learning process while in the environment and school hours. So that the school is considered as the right place in learning science and educating their children. This is also inseparable from Islamic religious education teachers.

Islamic Religious Education teachers are seen as spiritual fathers for students who provide guidance for the soul and knowledge of religion, and instill good morals in students in accordance with religious values while in the school environment. Therefore, Islamic religious education teachers have a responsibility to foster students so that they can always understand Islamic teachings and can practice and make Islam a way of life.

Then, not only the role of Islamic Religious Education teachers, but students' parents also have an important role in educating their children. Because education for children is not only carried out at school, but after the child comes home from school and returns to his parents, parents have an obligation to educate their children. Parents also have an obligation and responsibility in providing education to their children (Daud, 1998). Because the family has a role in children's education, especially parents who are the first and main container in the growth and development of children. As the Arabic proverb says "*Al Ummu Madrasatul Ula*," the mother is the first madrasah, because from the time she is in the womb the child can hear her voice (Gaol, 2016). Therefore, the family is the *madrasah*, the father is the principal, and the mother is the teacher. If the father is the leader or head of the household who has the obligation to protect and meet the needs of family life, one of which is education. So the mother as a housewife has the obligation to take care of the household including guiding the children and making her household comfortable to be a haven for her family members.

Therefore, the first education for children is not school but family, because before going to school, starting from waking up to going to school and after coming home from school when the child is with his parents. So as both parents must be careful in speaking and behaving, because it will have an impact on the child's development and personality. So that parents must be able to set a good example for their children, because parents are role models for their children.

Then conceptually, Islam also encourages parents in family life with their children to be role models or piety that their children will later follow. Because the piety of parents will have an impact on the development of the child's personality. So before their children, parents must first increase piety to Allah SWT as much as possible in order to become capital and inspiration for their children in following the behavior and piety of their parents (Idi & SAFARINA, 2015).

Even when man is born into the world as a baby, he is not yet able to help himself. So parents have an important role and responsibility in educating their children as well as possible. The duties of parents as the first education for their children are: Teaching Islamic Religion, Instill faith in the child's soul., Educating children to obey the Islamic religion. And Educating children to have noble character (Syahid & Kamaruddin, 2020).

Based on this explanation, Islamic religious education for children does not only involve Islamic religious education teachers, but also parents must involve students in their education. As in the law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System concerning the role of education contained in article 54 paragraph (1) includes the participation of individuals, groups, families, professional organizations, employers, and community organizations in organizing and controlling quality in educational units (Departemen Agama, 2006).

The meaning of the law is that, in education, the role of all elements (stakeholders) is needed, especially parents and teachers, especially Islamic religious education teachers in Islamic religious education for children. There is parental supervision of children's education, indirectly there is a correlation of cooperation between Islamic religious education teachers and parents. Responsibilities related to Islamic religious education in children are not fully assigned to Islamic religious education teachers in schools. However, parents must also directly supervise the development and personality of their children, both behavior and religious activities such as scientific understanding of Islam, faith, worship of their children by asking teachers and supervising their children directly.

However, what often happens to parents who are busy at work and think that their children will get a good education, if their children have been enrolled in a quality or quality institution. So that all the rights and obligations of parents, especially in the world of children's education, are all borne by the Islamic religious education teachers in the school. So that the role of student parents in educating their children is not maximized (M. Saleh, 2019). Because most of the communication between parents and Islamic religious education

teachers is incidental in nature, where parents communicate or meet with Islamic religious education teachers only when the child commits an offence.

Then when the lack of cooperation between Islamic religious education teachers and parents results in a lack of harmony in educating the child (M. Lubis & Yusri, 2020). When the Islamic religious education teacher at school invites these children to pray, recite, say good things and be polite, and remind these children to always be istiqomah in carrying out worship in their respective homes and behave well with their parents and his friends, but if the child is already at home and the student's parents do not supervise and educate their child according to what is taught at school or what is ordered by the Islamic religious education teacher, in this case the education of parents and Islamic religious education teachers becomes inconsistent and just one hand. The Islamic religious education teacher orders the child to pray on time, but when the student's parents are at home they are still sleeping or are more engrossed in watching television. So that when the child sees his parents, the child will follow what the parents are doing, whether it's more fun watching television or playing than praying or studying. Even though education requires exemplary parents and PAI teachers as well as habituation taught by PAI teachers and parents to their children (Sun'iyah, 2020). Therefore, based on this description, the author is interested in researching "The Relationship Between Collaboration between PAI Teachers and Parents of Students in Islamic Religious Education in Children."

METHOD

The research method that the writer did was to use a descriptive qualitative research method of library research, namely by collecting books related to the object of research or research that is library in nature (Suharsimi, 2006). The research method that the authors use is pure library research, the authors use two research sources, namely primary sources and secondary sources. The primary source is the data source from the main reference book in the study. While secondary sources in this study are the results of collections carried out by other people with specific goals and have categories or classifications according to research (Nasution, 2009). Then, data collection techniques in this study are by means of documentation, both aimed at obtaining data directly from the research site, be it relevant books, regulations, activity reports, photos, films, or other data relevant to research. (Riduwan, 2007). Data analysis techniques in this study used content analysis, namely using books or documents to draw conclusions, both deductive and inductive content studies (Moleong, 2021). In this study, the authors conducted a data survey beforehand to obtain

information from previous research in progress, regardless of whether the data is primary or secondary, in the field or in the laboratory. After that browse the existing literature and study it diligently. Then the author expresses the results of his thoughts critically and analytically (Nazir, 2011).

FINDINGS AND DISCUSSION

1. Islamic Religious Education.

a. Definition of Islamic Religious Education.

Education in general is a conscious guidance by educators on the physical and spiritual development of children in order to form the main personality in the child. So education is seen as an aspect that has an important role in shaping the younger generation to have the main personality (Zuhairini, 2004). This is also the case with Islamic religious education, while the understanding of Islamic religious education according to experts is:

Zuhairini defines that Islamic Religious Education is a conscious effort to guide students towards the formation of the personality of students systematically and pragmatically so that their lives are in accordance with Islamic religious teachings, so as to achieve happiness world and the hereafter (Zuhairini, 2004).

Hasan Langgulang argues that Islamic education is a process of guiding humans in the spiritual, moral, intellectual and social aspects by giving them values and principles as well as ideal examples in life, so that they can prepare for the life of the afterlife (Salim & Kurniawan, 2012).

Abdurrahman Saleh explained that Islamic religious education is an effort in the form of guidance and effort for students so that in the future these students can understand and practice Islamic teachings and make it a way of life for them (A. Saleh, 1969).

Based on some of these explanations, it can be concluded that Islamic religious education is a process carried out to guide human behavior and direct human potential through intellectual and spiritual processes based on Islamic values to achieve happiness in this world and the hereafter. Islamic religious education is also a conscious and planned effort in preparing students to be able to know, understand, live, believe, fear and have noble character and practice Islamic teachings based on the Qur'an and hadith through guidance or teaching.

b. Objectives of Islamic Religious Education.

Objectives are everything that is expected if the activity has been completed. When viewed from the notion of Islamic religious education, the purpose of Islamic religious education is to become human beings who are "human beings" through the pattern of piety "insan kamil," meaning to be perfect human beings, human beings who are spiritually intact and can live and develop normally because of their piety. to Allah SWT. Therefore, in this case there are several objectives of Islamic religious education.

1) General Objectives (Institutional).

General objectives are a goal that is achieved by various educational activities, teaching or other methods (Suardi, 2018). This goal achieves various aspects of humanity, be it attitudes, behavior, habits, appearance, and views. The form of "insan kamil" with a piety pattern must be reflected in the personality of the students who have been educated. General goals must also be linked to national and institutional educational goals.

2) Final Goals.

The ultimate goal of Islamic religious education as stated in the word of Allah SWT in the Qur'an surah Al-Imron: 102:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

It means: "O you who believe! Fear Allah, truly fear Him and never die unless you are a Muslim" (QS. Al-Imron: 102) (Departemen Agama, 2004).

Based on this verse, the ultimate goal of Islamic religious education is to grow, develop, maintain and maintain his piety to Allah SWT and not let him die but in a Muslim state, and direct him to happiness in this world and in the hereafter.

3) Operational goals.

Operational goals are practical goals that are achieved with a number of educational activities with materials that have been prepared and are expected to achieve certain goals. This operational goal is more about the abilities and skills of students whose operational nature is emphasized more than appreciation and personality. Like students who can do, are skilled at doing, understand, understand, believe, live and say. In Islamic religious education related to outward activities, such as reading and kafiya prayer, morals, and behavior (Zakiah Daradjat, 2009).

Based on some of these descriptions, it can be concluded that the purpose of Islamic religious education is to guide and direct students to become human beings who always fear Allah SWT and hold fast to the teachings of Islam.

2. Role of PAI Teachers in Islamic Religious Education.

Teachers are people who can be used as role models or who can direct the good path for the advancement of education. Teacher in the complete Indonesian dictionary means "educator," that is, a person whose job is to teach lessons (Kbbi, 2016). Then Syafruddin Nurdin and M. Basiruddin define a teacher as someone who stands in front of the class to convey knowledge. Meanwhile, Islamic Religious Education is a subject to prepare students to be able to recognize, understand, live, have faith, be pious and have good morals and practice Islamic teachings based on the Qur'an and hadith through guidance or teaching. Based on this explanation, the PAI teacher is an educator who masters Islamic religious knowledge and has knowledge of attitudes and behavior that can be emulated, so that he can prepare his students to know, understand, live, have faith, be pious and have noble character and practice the teachings of Islam based on the teachings of Quran and hadith.

Then the role of PAI teachers in Islamic religious education is:

a. Teaching religious knowledge.

Islamic religious education is a mental basis for a child to be able to think and behave properly in accordance with Islamic concepts based on the Qur'an and hadith which are a reflection of everyday life. Islamic religious education for children will be more ingrained in students if the child lives in a religious environment or atmosphere. Whether it's getting used to carrying out the pillars of Islam, such as creed, prayer, fasting, zakat and pilgrimage. PAI teachers taught him since *mumayyiz* about the basics of Islamic law. The basis of Shari'a is something related to the Rabbani system and Islamic teachings such as creed, worship, morals, legislation, regulations, and laws (Arifin, 2013).

Therefore, the duties and obligations of PAI teachers are to educate their students from their infancy on the basis of the concept of faith education and on the foundations of Islamic teachings. So that the child can be bound by Islamic beliefs and worship and communicate with Him through Islamic systems and regulations. With this education, a child's faith in Allah will be maintained and follow what Allah

and the Prophet ordered, and lead a life based on the teachings in the Qur'an and Hadith.

Therefore, a PAI teacher must provide religious training in everyday life, be it ablution, prayer, and fasting. So that with these exercises Islamic law or religious sciences are not only understood but also practiced by these students.

b. Teaching faith values.

By definition faith is believed in the heart, spoken orally and practiced with the limbs (R. F. Lubis, 2019). So in teaching faith to students it is not just believing in Allah or teaching them to say two sentences of creed. But it also has to teach and guide students so they can practice the values of faith in students in everyday life. The pillars of faith in Islam are, 1) belief in Allah SWT, 2) belief in angels, 3) belief in the books of Allah SWT, 4) belief in prophets and messengers, 5) belief in the Day of Resurrection, and 6) belief in *qadha* and *qadar* (Ali, 1980).

As for implementing the pillars of Faith in daily life, namely, first, having faith in Allah is by believing that Allah SWT is One, Allah SWT is the One who created the entire universe, learns His names, worships Allah SWT, and carries out all the commandments. Him and stay away from all His prohibitions. Second, believe in angels, that is, believe that angels are one of Allah SWT's creations, always do good and leave bad deeds because angels always supervise and record all human actions, and imitate angels because they always obey Allah SWT. Third, believe in the books of Allah SWT, that is, believe in the Torah, Psalms, Gospels, and the Qur'an, believe in the book of the Qur'an as the last book revealed by Allah SWT, read, study and practice the Qur'an in everyday life, and behave well in accordance with the commands in the Qur'an.

Fourth, believe in the prophets and apostles, that is, believe in the 25 prophets and believe that the Prophet Muhammad SAW is the last prophet and messenger, emulate the characteristics of the Prophet Muhammad SAW, believe in and practice the teachings brought by the prophets and apostles. Fifth, believe in the Last Day, that is, believe in the signs of the Day of Judgment and believe that the Day of Judgment will occur, prepare good deeds and leave bad deeds or sins. Sixth, have faith in making up decisions and *qadar*, that is, accepting sincerely whatever has happened, trying to do your best, and believing that all destiny has been arranged by Allah SWT.

Based on this explanation, it is important for PAI teachers to teach and instill faith values in everyday life. So that faith is not only limited to rituals or beliefs, but faith can bring changes in a better life.

c. Teaching moral values.

Moral etymologically comes from the Latin "mores" which comes from the word "mos" namely customs, behavior, character, character or morals (Rahman, 2020). Then the moral word develops as a habit of good behavior. while morality is a moral trait or overall principles and values which relate to good and bad. Whereas in terms of terminology, W. J. S. Poerdarminta defines morals as teachings about the good and bad of an act and behavior. Meanwhile, according to Dewey, morals are matters related to immoral values (Sumarno et al., 2020).

Based on this elaboration that morals are customs, behavior or behavior of a person related to good and bad. Therefore, moral education should be taught and accustomed from *mumayyiz*, so that the child is ready to face life. Morality or behavior and instincts are the fruit of faith which is pervasive in healthy religious growth. Then if the child is far from the Islamic faith and there is no religious guidance or there is no relationship with Allah SWT, then the child can commit deviant actions or grow in error. Because the child will follow his lust and the devil's whispers so that he will always be driven to bad or deviant actions.

So faith education can control deviant behavior and straighten human behavior and improve the human soul to become a better person. Without faith education, improvement is difficult to materialize, calm is difficult to obtain and morale will not stand. Because between faith and morals cannot be separated and related to faith and deeds. Faith without morality is paralysis, while morality without faith is blindness. Therefore the need for education and inculcation of moral values in children. This is related to improving the soul of the child, straightening and lifting him from humiliation and directing his association with good friends. a PAI teacher is also responsible for freeing the speech of their students from words that are disapproving, ridiculing, or saying bad things. Besides that, moral education is also used to prevent students from four symptoms, namely, lying, stealing, insulting and swearing, as well as delinquency and fraud (Ulwan, 1990).

Some of these deviant behaviors can be controlled if moral education is taught to children properly. like prayer, a child is not only taught the importance and

obligation of ablution and prayer, but is also given an understanding regarding the moral values that exist in these ablution and prayer. Because ablution and prayer are basically not only limited to worship rituals, but there are good values in the teachings of ablution and prayer. Wudhu teaches the importance of cleanliness, and prayer teaches about honesty, because when the pillars of prayer are not done in prayer then the prayer is invalid, prayer also teaches patience, and teaches obedience to its leaders. Likewise with fasting and zakat. Fasting teaches you to be patient, honest, guard your tongue from bad words, instill a sense of empathy and sympathy for someone. Then zakat also teaches to share or give to fellow creatures. So that students do not only understand how to worship, but the worship that children do can provide lessons about morals. Therefore it is important for educators to teach moral values, increase attention and supervision as well as teach and be role models for their students. So that these students avoid deviant acts.

3. The Role of Parents in Islamic Religious Education.

Parents are caregivers of biological children or a child who refers to heredity. Parents always want their children to grow and develop into socially mature individuals. Both father and mother both have a major role in children's education. A father as a leader or head of the household has an obligation to protect and meet the needs of family life, one of which is education. So the mother as a housewife has the obligation to take care of the household including guiding the children and making her household comfortable to be a haven for her family members.

Vembrianto said that there are three things that make the role of the family very important in the process of socializing a child. 1) the family is a small group so that it can interact face-to-face appropriately. So that children's development can be easily monitored and personally in social relations is also easier. 2) parents also have a strong motivational influence on children. This strong motivation can give birth to an emotional connection between parents and children. 3) parents have an important role in socializing children, because parents and children are families who have relatively fixed social relations (Maksum, 2016).

Therefore, parents are the first education for their children, because parents are given gifts by Allah SWT in the form of instincts. So that this instinct can cause affection in their children. So parents have the responsibility to care for, protect, supervise, and guide their children. According to Ibn Qoyyim, the responsibility for a child's education

rests with the parents. Especially if the child is still growing. Because small children need mentors who can direct them to good behavior. because a child has not been able to organize his own morals. So because of that, in creating a good and quality child, parents have a responsibility that must be borne. Because children are a mandate given by God and will be accounted for when in the hereafter. So as a parent must protect and educate their children and family members so that they are safe from the torment of hell fire.

So in educating children it cannot be separated from Islamic religious education, while children's education in Islam can be done in the following ways:

- a. Encouraging and guiding children to read the Qur'an.
- b. Encourage and guide children to memorize the prophet's hadith.
- c. Encouraging and guiding children to appreciate the creation of Allah SWT that is in the sky and on earth.
- d. Encourage and guide children to perform prayers on time. Parents are role models for children in getting used to praying, both at home and in the mosque.
- e. Train children to be patient, contented, grateful, sincere, effort, trust in God and contentment and be able to show wisdom for people who are patient in facing tests, trials or in carrying out tasks and obligations in everyday life.
- f. Teaching children to love Allah SWT and Rasulullah SAW.
- g. Teaching and educating children in the purification of the heart and avoiding reprehensible behavior, polytheism, lies, envy, jealousy, daring to fight against parents, hating, ill will towards others and talking about other people's shame.
- h. Train a child to give alms easily in order to create a philanthropic nature in the child.
- i. Telling the story of the prophets so that children can learn from the story.
- j. Parents create a family atmosphere with love and mutual respect between family members.
- k. Guiding children to grow and develop well in spiritual, emotional, and intellectual skills.
- l. Guiding and inviting children to discuss and dialogue in important family matters.
- m. Cultivate faith in children and motivate them to memorize the Qur'an and the Prophet's hadith.
- n. Guiding and applying Islamic character values to children in everyday life, both with their friends, at home or in the middle of society (Syahid & Kamaruddin, 2020).

Then children are also born on the nature given by Allah SWT, and parents who can educate their children to be good or bad. So in educating children about religion, there are several things that need to be taken into account, namely:

- a. Parents must have the personality of *akhlakul karimah*, because parents are role models for their children.
- b. Parents should be able to give sincere affection, respect their children's personalities, be able to hear their children's opinions or complaints, be able to forgive children's mistakes and apologize to their parents for mistakes, and correct children's mistakes.
- c. Parents should create a harmonious atmosphere among family members.
- d. Parents teach and guide religious teachings such as the creed, prayer, ablution, prayer, reading the Koran, remembrance and commendable morals (Yusuf, 2010).

Therefore, based on these theories, parents are the first education for their children. Parents are responsible for caring for, supervising, protecting and guiding their children. Parents who have good personality will be good role models and encourage and teach children to increase their piety to Allah SWT. Because the piety of parents will have an impact on the development of the child's personality.

4. Relationship Between Collaboration of PAI Teachers and Parents of Students in Islamic Religious Education in Children.

The success of Islamic religious education in children does not only rely on the educational process in schools. But it is also determined by the family environment, especially the student's parents. Because Islamic religious education is a shared responsibility between the government, schools and parents, especially parents of students and PAI teachers. This means showing that parents have a responsibility to be able to participate in Islamic religious education for children. Participation of parents of students in Islamic religious education in schools is one of the characteristics of good school management, which can see the extent to which parents can be empowered and take part in the process of Islamic religious education in schools.

Even the level of participation of students' parents in the process of Islamic religious education in schools can also have a big influence on the progress of schools and students. Because if parents and schools, especially PAI teachers, support each other and participate in Islamic religious education for children, there will be harmony in children's education between parents and PAI teachers. Therefore, the participation of parents in children's education at school is also an important part of the development of

Islamic religious education in children. However, what often happens to parents who are busy at work and think that their children will get a good education, if their children have been enrolled in a quality or quality institution. So that all the rights and obligations of parents, especially in the world of children's education, are all borne by the Islamic religious education teachers in the school. So that the role of parents in educating their children is not maximized. Because most of the communication between parents and Islamic religious education teachers is incidental in nature, where parents communicate or meet with Islamic religious education teachers only when the child commits an offence.

Then when the lack of cooperation between Islamic religious education teachers and parents results in a lack of harmony in educating the child. When the Islamic religious education teacher at school invites these children to pray, recite, say good things and be polite, and remind these children to always be istiqomah in carrying out worship in their respective homes and behave well with their parents and his friends, but if the child is already at home and the student's parents do not supervise and educate their child according to what is taught at school or what is ordered by the Islamic religious education teacher, in this case the education of parents and Islamic religious education teachers becomes inconsistent and just one hand.

When an Islamic religious education teacher orders a child to pray on time, but when he is at home the time for prayer has arrived, the student's parents are still sleeping or are more engrossed in watching television. So that when the child sees his parents, the child will follow what the parents are doing, whether it's more fun watching television or playing than praying or studying. Whereas in education it takes exemplary from parents and teachers as well as habituation taught by teachers and parents of students to their children. Because PAI teachers and parents are examples for students, or in the terms *digugu* and imitated (Wijaya & Ehwanudin, 2021).

Islamic religious education is not only the responsibility of the PAI teacher, but both parents and Islamic education teachers, they have a responsibility in education. Part of the role of PAI teachers in Islamic religious education is as an educator who masters Islamic religious knowledge and has knowledge of attitudes and behavior that can be emulated, so that they can prepare their students to know, understand, live, have faith, be pious and have noble character and practice religious teachings Islam is based on the

Koran and hadith. The teachings that are instilled in their students are teaching Islamic religious knowledge, teaching faith values, and teaching moral values (MASNIAH, 2014).

Then the role of student parents in Islamic religious education is not only handing over their children to PAI teachers without supervision from parents. As the role of parents of students in Islamic religious education for children, namely, a) Encouraging and guiding children to read the Koran, b) Memorizing the hadiths of the prophet, c) Living the creation of Allah SWT in the heavens and on earth, d) Encouraging and guide children to pray on time, e) Train children to be patient, grateful, sincere, endeavor, trust Allah and be pleased and be able to show wisdom for people who are patient in facing tests (Fadilah & Wijaya, 2022), f) Teach children to love Allah SWT and Rasulullah SAW, g) teach them to avoid disgraceful traits, shirk, lies, envy, hate, prejudice against others and talk about other people's disgrace, train a child to be happy giving alms, h) Telling stories of the prophets so that children can take lessons from these stories, i) Parents create a family atmosphere with affection and mutual respect between family members, j) Guiding children so that they grow and develop well in spiritual, emotional and intellectual skills, k) And guide and invite children to discuss and dialogue in important family matters (Syahid & Kamaruddin, 2020).

Based on this explanation, it means that PAI teachers and parents have the same responsibility in educating children about Islam. Whether it's teaching Islamic Religion, instilling faith in the souls of children, educating children to obey Islam, and educating children to have noble character. Because when the child comes home from school, the child will be with his parents. So when at home, parents need to supervise and educate children more intensely. Then parents also have to establish good communication with PAI teachers to ask about their child's progress, not only when there are problems, parents of new students meet teachers at school. Vice versa, the need for good communication between PAI teachers and parents, for example, such as holding meetings with parents of students once a month, in order to inform parents about the development of their students and provide direction to parents regarding things that parents must do when at home with their children, so that there is harmony in guiding children so that these children can grow and develop into better individuals, both in the spiritual, emotional and intellectual aspects.

Therefore, the need for cooperation between teachers and parents in order to bridge the needs required by PAI teachers and the parents themselves. Teachers also

need to communicate with parents of students so that parents can understand the educational needs of their children. Rohiat explained that the importance of collaboration between teachers and parents of students, because as a cooperative effort in maintaining and developing information between two directions that are efficient and mutual understanding between PAI teachers and parents of students. So PAI teachers and parents of students have a cooperative and reciprocal relationship in maintaining the sustainability and progress of education, especially in the development of Islamic religious education in children.

So based on this explanation it can be concluded that the cooperative relationship between PAI teachers and students' parents is very important in Islamic religious education for children. Whether it's cooperation in educating and teaching the Islamic religion, teaching faith values, teaching moral values. The participation of parents of students in children's education at school. Good communication is connected between parents of students and PAI teachers so that parents can find out about their child's educational progress. The school holds a meeting with parents of students at least once a month in order to inform parents of Islamic religious education that students' parents must give their children so that it is in line with what PAI teachers teach at school. So that with a well-created form of communication, what parents want is in line with the education provided by PAI teachers at school. Vice versa, what is taught by PAI teachers at school can be monitored and carried out by their students at home with the supervision and guidance of parents of students who already agree and are in line between the education brought by PAI teachers and parents. So that the implementation of the process of Islamic religious education in children effectively and efficiently and bring changes to children's development, both in the knowledge of Islamic religion, faith, obedience in carrying out worship, and noble character.

CONCLUSION

The cooperative relationship between PAI teachers and students' parents in Islamic religious education in children is very important. Because PAI teachers and students' parents both have the same role in Islamic religious education for children. PAI teachers and students' parents both have a responsibility in teaching Islamic religious knowledge, teaching faith values, and teaching moral values to children. The collaboration built between PAI teachers and parents of students is that parents always participate in their children's education at school. There is a good communication relationship between students' parents and PAI

teachers, so parents can find out about their child's educational progress. The school holds a meeting with parents of students once a month to harmonize Islamic religious education for children who are taught by PAI teachers in schools with parents. There is a cooperative relationship between PAI teachers and students' parents, Islamic religious education in children is carried out effectively and efficiently and brings changes to children's development, both in terms of knowledge Islamic religious, faith, deep obedience in carrying out worship, and character.

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