

**THE LIVING QURAN STUDY
(Analysing the Participation of University Students' Parents in
Learning during The Covid -19 Pandemic)**

Hamka Hasan

Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, Indonesia

ABSTRACT

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Correspondence Address:

hamkahasan@uinjkt.ac.id

This article seeks to reveal the interpretation of piety from the Islamic philanthropic tradition (zakat, infaq, and alms) which has experienced both narrowing and development at the same time. In the realm of agency (perpetrators), muzakki are considered pious and generous people. Whereas zakat, essentially removes other people's property contained in our property. While in the social domain, there is a development of meaning if zakat is seen from a functional point of view. From a simple idea of giving transformed into a social movement for humanity. Through a semiological approach, it can reveal not only the linguistic meaning (denotational meaning) of the verses of the Qur'an related to Islamic philanthropy, but also continue to explore deeper such as symbolic meanings. The depth and specificity of the messages contained in the verses of the Qur'an are explored by continuing the process of subjective interpretation through the disclosure of further message connotations. This connotative meaning then becomes the basis for the formation of myths (philosophical meanings). This study finds the interpretation that piety according to Muhammadiyah is practicing al-Ma'un theology. A Muslim has not perfected his Islam if he has not practiced the essence of the values of Qs. Al-Ma'un. As for NU, it implies that piety has a practice based on the understanding of Ahl al-Sunnah wa al-Jama'ah. Although different in the basis of belief, both have similarities in philanthropic activities; strengthening of religious trends and religious symbols among urban communities and the middle class. In addition, between the two there is a tendency to collaborate rather than contest. Both of them confirmed as the guardian of wasatiah Islam (guardian of wasatiah Islam) in Indonesia.

Keywords: living quran, learning, daring, covid 19.

Introduction

The implementation of online learning in Covid 19 pandemic had a big impact on parents¹. One of the problems faced by the Indonesian parents was their ability to provide learning facilities for online learning² and their educational background³. While the internet is a must in online learning. On the other hand, parents obtain some positive impacts from online learning like the increase of information and technology literacy⁴. Both conditions were led by the involvement of parents in guiding their children in learning. In some studies, it is mentioned that parents have an important role in the success of their children's learning, especially in a difficult situations like the Covid-19 Pandemic era. The roles can be motivating children to learn⁵ and providing facilities to create a comfortable learning environment so that they can guide children based on their skills and interests⁶.

Studies about online learning have been widely carried out, and are classified into three categories of focuses consisting of: first, studies focusing on the inhibiting aspects faced by teachers, schools, curriculum, and students⁷. Second, studies focusing on the long-term impact of a pandemic on education, including positive and negative impacts like problems in technology, mental health, time management, and balance between life and education for students⁸. Besides that, online learning also leads to economic challenges, risks to the security of users' data, students' abilities, and the use of media for effective online learning⁹. The positive impacts are the emergence of positive dynamics during the pandemic, like the

¹ Leli Efriana, 'Problems of Online Learning during Covid-19 Pandemic in EFL Classroom and the Solution', *JELITA: Journal of English Language Teaching and Literature*, 2.1 (2021).

² Luh Devi Herliandry and others, 'Pembelajaran Pada Masa Pandemi Covid-19', *Journal Teknologi Pendidikan*, 2020 <<https://doi.org/https://doi.org/10.21009/jtp.v22i1.15286> Abstract>.

³ Arum Susilowati, Muhammad Subhan, and Raimon Efendi, 'Peran Orang Tua Dalam Pembelajaran Luring Di Masa Pandemi Covid-19 Terhadap Hasil Belajar Siswa Kelas II SD Negeri 01 Padang Laweh', *Consilium: Education and Counseling Journal*, 1.2 (2021) <<https://doi.org/10.36841/consilium.v1i2.1173>>.

⁴ Erlina Neni Indriyani, 'Pengaruh Korelasi Peran Orang Tua Dan Guru Berbasis Online Di Rumah Dalam Pembelajaran Pendidikan Agama Islam', *Jurnal Pendidikan Guru*, 2.1 (2021) <<https://doi.org/10.47783/jurpendigu.v2i1.185>>.

⁵ Mahlusi Lismayanti, Sri Nurhayati, and Tita Rosita, 'PERAN ORANG TUA DALAM MEMOTIVASI ANAK UNTUK MENGIKUTI PEMBELAJARAN E-LEARNING (ONLINE) DALAM MENINGKATKAN MINAT BACA PADA PROGRAM KESETARAAN PAKET C DI PKBM SRIKANDI', *Comm-Edu (Community Education Journal)*, 4.2 (2021) <<https://doi.org/10.22460/comm-edu.v4i2.6794>>.

⁶ Susilowati, Subhan, and Efendi.

⁷ Mailizar and others, 'Secondary School Mathematics Teachers' Views on e-Learning Implementation Barriers during the COVID-19 Pandemic: The Case of Indonesia', *Eurasia Journal of Mathematics, Science and Technology Education*, 16.7 (2020) <<https://doi.org/10.29333/EJMSTE/8240>>.

⁸ Mahmoud Maqableh and Mohammad Alia, 'Evaluation Online Learning of Undergraduate Students under Lockdown amidst COVID-19 Pandemic: The Online Learning Experience and Students' Satisfaction', *Children and Youth Services Review*, 128 (2021) <<https://doi.org/10.1016/j.chilyouth.2021.106160>>.

⁹ Roy Martin Simamora, 'The Challenges of Online Learning during the COVID-19 Pandemic: An Essay Analysis of Performing Arts Education Students', *Studies in Learning and Teaching*, 1.2 (2020) <<https://doi.org/10.46627/silet.v1i2.38>>.

availability of virtual academic rooms for lecturers and students through limited-scale webinars and the massive improvement of digital literacy in suburban with adequate internet access¹⁰ and Challenges and Creativity of Hafizh Quran during the Covid-19 Pandemic¹¹.

. Third, studies focusing on online learning as the solution for learning during the pandemic¹² with various evaluations and improvements¹³. From the existing studies, we did not find one which specifically investigated the needs of students in the university of parents' guidance because they had been considered independent learners and no more needed the presence of their parents in the learning activities.

This study responded to the limited number of studies about online learning during the pandemic, especially in educational institutions that specifically used foreign languages as a new variable that inhibited online learning during the pandemic. First, the study focused on the involvement of students' parents, which was neglected in the previous studies; Secondly, this study focused on an educational institution that used Arabic language as language of instruction, making the learning process more difficult for students and lecturers. Then study aimed to identify parents' roles in guiding their children in online learning at university.

The study was built based on the argument that parents have an important role in their children's learning success, especially in difficult situation like covid-19 pandemic era. Parents should provide facilities not only for children who are still in the elementary school, junior high school, or senior high school but also for their daughters/sons who study at the university. The similarity in the online learning needs at all educational levels requires parents to offer a similar service to all their children, although they are at different levels. Online learning needs the internet and computer device. All those facilities were necessary for all learners, no matter their educational level.

Research Methods

This study was carried out in a faculty which used the Arabic language as the language of instruction and the textbooks were written in Arabic. Besides that, the Faculty requires all students to memorize one juz in one semester and eight juz during their study in

¹⁰ Bisyr Abdul Karim, 'Pendidikan Perguruan Tinggi Era 4.0 Dalam Pandemi Covid-19 (Refleksi Sosiologis)', *Education and Learning Journal*, 1.2 (2020) <<https://doi.org/10.33096/eljour.v1i2.54>>.

¹¹ Hamka Hasan, 'Challenges and Creativity of Hafizh Quran during the Covid-19 Pandemic', *Al Zahra: Journal for Islamic and Arabic Studies*, 19.1 (2022) <<https://doi.org/10.15408/zr.v19i1.26678>>.

¹² Roudlotun Nurul Laili and Muhammad Nashir, 'Higher Education Students' Perception on Online Learning during Covid-19 Pandemic', *EDUKATIF: JURNAL ILMU PENDIDIKAN*, 3.3 (2021) <<https://doi.org/10.31004/edukatif.v3i3.422>>.

¹³ Herliandry and others.

the Faculty. These two requirements lead to difficulties in learning during the covid-19 pandemic. Current research findings bring a new perspective on online learning during covid 19 pandemic and stimulate creativity to be adapted to face-to-face learning.

To answer the questions above, the study was carried out qualitatively using a survey method involving all students (semesters 2, 4, and 6) of the Faculty of Dirasa Islamiyah, Islamic State University of Syarif Hidayatullah Jakarta. The questionnaires were distributed using google Forms because the data collection was carried out during covid-19 pandemic. Data obtained in this study were thematically grouped based on the research questions. Data were then analyzed through three steps, data restatement, description, and interpretation. Data were restated referring to citations from the questionnaires based on students' perspectives. Data were described to show the pattern or the tendency of parents' participation typology during online learning. Data were interpreted by paying attention to the individual, social, and institutional contexts based on the parents' participation. All methods were consistently applied to get a valid conclusions as done by¹⁴.

Findings and Discussion

1. Memorization System in the Faculty

Faculty of Dirasat Islamiyah is one of the faculties in the Islamic State University of Syarif Hidayatullah Jakarta that implemented online learning. The specialty of this Faculty is that it used Arabic as the language of instruction in learning, which differs from other faculties but, of course also made the learning activities more difficult. Besides that, students are obligated to memorize one juz of Alquran in one semester and eight juz during their university studies. The memorization system is formulated by giving time to each student to prepare their selves to deposit their memorization based on the rule set by the lecturer at the beginning of the semester. A students who fulfilled the target could follow the final test both in written and oral forms.

Memorizing the al-Quran with a depositing system and the use of the Arabic language in learning during the covid 19 pandemic triggered new challenges not found in offline face-to-face learning. In offline, face-to-face learning, the lecturer could ensure that students can memorize based on the target, and that can be accounted for per academic principles and honesty. While in online learning, the memorization is deposited online, which allows

¹⁴ Irinna Aulia Nafrin and Hudaidah Hudaidah, 'Perkembangan Pendidikan Indonesia Di Masa Pandemi Covid-19', *EDUKATIF: JURNAL ILMU PENDIDIKAN*, 3.2 (2021) <<https://doi.org/10.31004/edukatif.v3i2.324>>.

students not to memorize but prepare the text using a laptop, PCH, or HP and cannot be detected by the lecturer. This condition pushed the lecturers to be more creative to find a way to ensure the learning activities ran effectively despite many limitations. A similar problem on language aspect occurring in online learning also potentially made students unable to understand the material well because, in the Arabic language, changes in sounds can change the meanings.



Students covered their eyes when depositing memorization online

2. Studi Living Quran

Studi living Al-Qur'an is an expression and phenomenon emerging in Muslim societies due to the implementation of Al-Quran's ayahs or understanding of Al-Quran¹⁵. It is an implementation of text in real space¹⁶. One of the topics is the presentation of Al-Quran values in forms of attitude, culture, value, tradition, object, interest, and so on¹⁷, like competitions to recite Al-Qur'an, memorizing Al-Qur'an at school, home, or mosques, reciting particular surahs in Al-Quran, or the tradition to read Basmalah before starting an activity. This is part of the implementation of the integration of Islamic knowledge and science¹⁸.

The existence of Al-Quran's values among societies comes from the understanding of the truth of Al-Quran's ayahs and principles of Islamic teachings. Communities have applied the understanding on Al-Quran by imitating the Prophet Muhammad SAW' attitude to get mercy and blessings from Allah SWT¹⁹.

¹⁵ Sahiron Syamsuddin, *Metodologi Living Qur'an Dan Hadits* (Yogyakarta: TH Press, 2017).

¹⁶ Dadan Rusmana, *Metode Penelitian Al-Quran Dan Tafsir* (Bandung: Pustaka Setia, 2015).

¹⁷ Ahmad Ubaydi Hasbillah, *Ilmu Living Quran Dan Hdits (Ontologi, Epsitimologi, Dan Aksiologi)* (Ciputat: Maktabah Dar as-Sunnah, 2019).

¹⁸ Hamka Hasan, 'Al-Qur'ān Al-Karīm: Mauqifuh Wa Waḥīfatuh Min Khilāl Takāmul Al-Ma 'ārif Wa Al-Qiyam Al-Indūnīsiyyah Fī Al-Dirāsāt Al-Islāmiyyah', *JOURNAL OF QUR'ĀN AND HADĪTH STUDIES*, 10.1 (2021), 1–16.

¹⁹ Ibrahim Eldeed, *Be ALiving Qur'an* (Jakarta: Lentera Hati, 2007).

Al-Qur'an is the source of religious teaching, and people have been able to interact with it since it was revealed. The interaction with it can be in the forms of reading, memorizing, listening, writing, studying the interpretation and teaching it, and so on. However, these practices are developing into some forms in Indonesia. In daily life, we can find the interaction between humans and Alquran like:

1. Reading Al-Qur'an routinely and teaching it in mosques, houses, personal places, and institutions. Even there is a tradition to dedicate Wednesday evening to reading particular surahs like Yasin, Al-Kahfi, and Al-Waqi'ah.
2. Memorizing the whole or some parts of the Al-Qur'an.
3. Reading Al-Quran with beautiful tone and sound in various religious events.
4. Arranging competitions of tajwid, Al-Quran memorization, and Al-Quran interpretation.
5. Using Hijaiyah letters or fragments of Al-Quran ayahs as wall decoration in the house, mosque, or cemetery as decoration.
6. Citing or reprinting Al-Quran ayahs on the poster, greeting cards, key chains, or invitation cards based on the theme or context of the program.
7. Reading Al-Quran in death even, even there is a tradition to read Surah Yasin and tahlil for seven days after the death, 40 days after, 100 days after, 1,000 days after, and on an annual basis.
8. Al-Qur'an ayahs are used as an incantation or medicine to relieve grief, to pray for the sick, and even to treat some ailments by burning AL-Quran sheets and drinking the ashes.
9. AL-Quran verses are used as amulets and brought by the owner anywhere they go as a "repelling" shield or to ward off attacks by enemies and other evil elements
10. Al-Qur'an verses, in particular numbers, are used as an instrument to gain glory or luck in 'sports competition', although sometimes it is mixed with mystical and magical elements
11. Al-Qur'an verses are used as a spell in Pencak silat (self-defense) to get power after being helped by God Almighty.
12. AL-Qur'an verses are used as a spell to relieve mental disorders and other negative influences of demons or jinn in ruqyah or other alternative medical practices.
13. Parts of the Al-Quran are used as proofs or testimony by preachers to make their sermoned and lectures convincing.
14. Particular Al-Quran words are used as justifications or slogans for political appeals by Islamic-based political parties.

15. AL-Quran is used as parts of soap operas or films and songs to give religious and aesthetic power to the viewers/listeners.
16. Al-Quran is documented in cassettes, CDs, LCD screens, DVDs, and harddisk for cellphones, audio, and video, completed with entertainment and artistic content²⁰.

Living Al-Qur'an research method can be categorized as a religion-based research which puts religion as a religious system, consisting of the social system and social, organizational aspects that can only be studied well when the characteristics are accepted as a starting point. Thus, instead of defining religion as a doctrine, the study places religion as a social phenomenon²¹.

3. The Instruction of Religion to Parents About Children's Education

- 1) All religions have a big concern for children's education. Islam instructs parents to prepare their children by selecting a pious woman. Education starts when someone decides to get married, when a mother gets pregnant when the baby is born when they grow teenagers, then become adults, and even the life after life. Imam AL-Ghazali said that education aims to get happiness both in the world and hereafter²². One of the basis in the AL-Quran about the obligation of parents to their children's education is QS. Luqman/31, talks about values and methods of education described in the messenger of Luqman to his children. In Surah Luqman ayahs 12- 19, there are nine research methods he mentioned, including exemplary orders and prohibitions followed by regionalization, rewards, punishments, stories, heart touching advice²³.

In Christianity, religious education in the family is also believed to the instruction from God all people so that the next generation will know Allah with true faith (Ulangan 6:6-9). Religious education in Christian families will lead children to grow with a good life spiritually (Amsal 22:6). However, nowadays, there are more Christian kids, especially teenagers starting to leave their identity as God's people. It is caused by changes in the era, and many parents less understand how to build their children's spirituality based on their

²⁰ M Mansur, 'Living Quran Dalam Lintas Sejarah Studi Al-Qur'an', *Metodologi Penelitian Living Qur'an Dan Hadis, Edited ...*, 2007.

²¹ John Middelton, 'The Religious System', in *A. Handbook of Method in Cultural Anthropolgy* (New York: Columbia University Press, 1973).

²² Moh. Toriqlu Chaer and Fitriah M. Suud, 'Pendidikan Anak Perspektif Hamka (Kajian Q.S. Luqman/31: 12-19 Dalam Tafsir Al-Azhar)', *Southeast Asian Journal of Islamic Education*, 2.2 (2020) <<https://doi.org/10.21093/sajie.v2i2.2192>>.

²³ Ridwan Abdul, Tuti Alawiyah, and Imas Kania, 'Konsep Pendidikan Islam Dalam Al-Quran ; Telaah Terhadap Surat Luqman Ayat 12-19 Concepts of Islamic Education In The Quran ; Review of Surah Luqman Verse 12-19', *JURNAL ILMIAH PASCASARJANA*, 1 (2021).

current needs; thus, many teenagers do not believe in their religion²⁴. The God instructs parents to be the main educator of their children's spirituality. It aims to support their children's spiritual growth with the belief in Him²⁵.

Studies of the Al-Quran about parents' rights and obligations to children's education refer to QS. Luqman/31: 14; QS. Ahqaf/: 15; dan QS. Al-Ankabut/: 8. al-Qurtuby interpretation explained the correlation between the two, including 1). Treated well by their kids; 2) Children obey their instruction; 3) Perform good acts. While the parents' obligations to their children are: 1) teaching them about akidah and akhlak so the children will always be grateful, not associating partners with Allah SWT, and be dutiful to parents. 2) ensuring their living needs, 3) be patients in educating children, appreciating their choice, pray for them and their descendants to be obedient servant to the God²⁶.

The story of Luqman inspired many families and it is taken as the role model in educating children. Allah SWT said:

وَأذْ قَالِ لِقَمْنُ لِأَنَّهُ وَهُوَ يَعِظُهُ يَبِيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (لقمن/٣١: ١٣)

Meaning:

(Remember) when Luqman said to his son when he was advising him, "Oh my son! Join not in worshipping others with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed (QS.Luqman/31:13)

Al-Qurtuby explained that at that time, his children and wife were kafir. He always advised them until they converted to Islam. The condition is interpreted from the phrases: "he was advising him", meaning that he did not stop advising his families²⁷ or because the redaction prohibits associating partners with Allah SWT. The advice prohibits them from menyembah Allah swt., and not associating with partners because polytheism is a real deviation. Luqman advised his children by first prohibiting polytheism followed with instructing them to worship to Allah swt., because he believed that prohibiting polytheism is the most important among other instructions²⁸.

²⁴ Yunardi Kristian Zega, 'Pendidikan Agama Kristen Dalam Keluarga : Upaya Membangun Spiritualitas Remaja Generasi Z', *JURNAL LUXNOS*, 7.1 (2021) <<https://doi.org/10.47304/jl.v7i1.145>>.

²⁵ Samuel Ruddy Angkouw and Simon Simon, 'Peranan Orang Tua Dalam Pendidikan Agama Kristen Terhadap Pertumbuhan Rohani Anak', *SHAMAYIM: Jurnal Teologi Dan Pendidikan Kristiani*, 1.1 (2021) <<https://doi.org/10.51615/sha.v1i1.3>>.

²⁶ Moh. Muafi, 'Pendidikan Orang Tua Terhadap Anak Dalam Kitab', *Tarbiyatuna*, 9.1 (2016).

²⁷ Al-Qurthuby, *Al-Jami Al-Ahkam Al-Quran Al-Karim* (Riyadh: Dar Alam al-Kutub, 2000).

²⁸ Asy-Syaukany, *Fath Al-Qadir* (Bairut: Dar al Kutub al Ilmiyah, 2015).

Ar-razy explained that this ayah is the continuation of another ayah explaining Luqman's gratitude on Allah's blessing, and he perceived it as perfection. The ayah explains further about the perfection of Luqman for telling his children about the prohibition of *syirik* to Allah SWT because it is a real misguidance. It is considered misguided because it performs something not in accordance with the rule. Worship to anything other than Allah SWT is an act not based on the rule thus, it is considered a misguidance (ar-Razy).

The explanation of QS.Luqman/31 above emphasizes the obligation of parents to educate their children. The first thing Luqman did was to concern on spiritual values as mentioned in ayah 13. Then, he continued he advice about performing good deeds that on top of that is *shalah*, followed by *amar ma'ruf nahi munkar* and fortifying self from failure (31:17). Advice about ethics when talking (31:18). Advice to keep *tawadu' or humble* (31:19).

In the globalization era, Islamic education faces various problems, including deviant morals emerging among adolescence, especially morality crises. Character building is fundamental and has strategic values to face the problem. Ayahs relevant to the case are QS Luqman (12-19) based on Al-Misbah interpretation. Character education is explained in ayahs 14-15 and 18-19. They instruct us to be devoted to both parents, especially the mother, and the instruction of *akhlakul karimah* to other humans is to act and talk politely. Secondly, character education in Surah Luqman can be a solution for the crisis of morality currently happening among societies²⁴.

As caliphs, humans are responsible for preparing their children to be physically and mentally strong. Parents have to physically provide and prepare food, drink, clothing, and shelter for their kids. While the spiritual needs include giving identity to their children like giving names and the lineage of the parents. Besides that, parents have to facilitate them with education so that children can run their obligations as servants and are able to protect themselves from evil performed by His creatures²⁹.

There are three main points that need to be internalized into children, namely religion education, social education, and character education. Religion education refers to the belief in God and all aspects related to Him. Social education is about teaching positive social interaction values from culture and religion. Moral education refers to the habituation of moral values, both individual and social. Individual moral values are related to how we treat

²⁹ Iim Fahimah, 'Kewajiban Orang Tua Terhadap Anak Dalam Perspektif Islam', *HAWA*, 1.1 (2019) <<https://doi.org/10.29300/hawapsga.v1i1.2228>>.

ourselves, while social, moral value is related to how we treat others³⁰. In line with that, Ruli emphasized three stages applied by parents in educating their children: the first stage is that parents have the role of teaching religious education to their children. Next, in the next stage, parents have the role of teaching their children social education. The next step is to teach their children moral education³¹.

By having a sufficient understanding of religious education, someone can grow and develop to have a good character, bring and implement religious values like affection, obedience to worship, and a firm belief in his religion. Besides religious education, children should also be exposed to social education. Social education can support them to engage and behave well in the family, at school, and in the societies. In the pandemic era, the education model is important to be applied in. to illustrate, children should be taught how to speak politely to families, especially to someone older. Besides that, they should be taught how to respect their siblings when interacting at home, asking to apologize when making mistakes, and thanking when they get help.

Besides that, moral education should also be taught to children. Moral or akhlak can be defined as a habit that has been rooted in an individual and grows and develops without pressure. However, to have good morals, someone should be trained and habituated to positive activities.

Another explanation can be found in QS. Al Baqarah/2:233.

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ (البقرة/٢: ٢٣٣)

QS. Al-Bqarah/2: 233 is the ayah commanding parents (the khithbah refers to the mother) to breastfeed their children for two years. During the process, the father is obligated to prepare food and clothes in the proper ways.

Related to the ayah, Ibn Katsir explains that the father's obligation to prepare food and clothes for the mother is to succeed the breastfeeding. The preparation method can be adjusted based on the local ways. Ath-Thabary, and the father are obligated to prepare food for the breastfeeding mother. Food here refers to nutrients that are necessary for lactating, like carbohydrates, proteins, and vitamins. Although the objects mentioned in this ayah are food and clothes, for the mother, it should also cover the needs of the baby being fed.

³⁰ Nur Jannah and Khairul Umam, 'Peran Orang Tua Dalam Pendidikan Karakter Berbasis Keluarga Di Masa Pandemi Covid-19', *FALASIFA: Jurnal Studi Keislaman*, 12.1 (2021) <<https://doi.org/10.36835/falasifa.v12i1.460>>.

³¹ Efranus Ruli, 'Tugas Dan Peran Orang Tua Dalam Mendidik Anak', *Jurnal Edukasi Nonformal*, 1.1 (2020), 143-46.

Besides the guidance in the Al-Quran, parents' obligation to prepare educators for their children is also stated by the Prophet Muhammad SAW:

1. Related to the parents' obligation on the children' spiritual education, the prophet said:

افتحوا علي صبيانكم أول كلمة بلاإله إلا الله ولقنوههم عند الموت لاإله إلا الله المؤمن القوي خير من المؤمن الضعيف³²

2. Educating children with motivation

عن عثمان بن عفان: قال رسول الله ﷺ: خيركم من تعلم القرآن وعلمه

Meaning: The best of you are you who learn Al-Quran and teach it³³.

3. Moral and Social Education,

دعنتي أمي يومًا ورسولُ الله صلى الله عليه وسلم قاعدٌ في بيتنا فقالت: ها تعال أعطيك فقال لها رسولُ الله صلى الله عليه وسلم وما أردت أن تعطيه؟ قالت: أعطيه تمرًا، فقال لها رسولُ الله صلى الله عليه وسلم: أما إنك لو لم تُعطيه شيئًا كُتبت عليك كذبة

Qutaibah said, al-Laits from Ibnu Ajlan had told us that a man, the slave of Abdullah bin Amir bin Rabi'ah al-Adawi heard from (Abdullah bin Amir) said, "One day my mother called me when Rasulullah Sallallahu Alayhi wasallam was sitting inside our house. My mother said, "Hi! Come here. I'll give you something." Rasulullah shallallahu 'alaihi wasallam then asked my mother: "What do you want to give him?" My mother answered, "I will give him dates." Rasulullah shallallahu alaihi wasallam told my mother: "If you cancel to give him, then it will be noted that you make lye."³⁴

4. Factors Influencing The Children's Education in the Family

Some influential elements on children's education in a family are:

a. Children (internal factor) including:

1) Fisiological Factor

Physical factors are:

- a) Sickness. Someone who gets ill will have their physic weakened, affecting their sensory and motor nerves weakening. As a result, the stimuli received through the senses cannot be passed on to the brain.
- b) physical impairment. Physical impairment can be mild or severe (permanent). Mild disabilities include hearing and vision blurred. Children with this condition should be treated with a particular teaching methods, like the parents should improve their volume in talking.

³² Abu Bajr Ahmad bin al-Husain Al-Baihaki, *Syub Al-Iman* (Bairut: Dar al Kutub al Ilmiyah, 2010).

³³ Imam al Bukahry, *Shahih Al-Bukhary* (Bairut: Dar al Kutub al Ilmiyah, 2018).

³⁴ Abu Daud, *Sunan Abi Daud* (Beirut: Dar al-Fikr, 2017).

2) Psychological Factor

Spiritual factors include:

- a) Talent: it is an innate basic potential / skill. Every person has a different talents. A kid will be easier to learn something based on his/her talent. Someone learning, not her talent will be easier to get bored and find it difficult to enjoy it. Parents should understand their children's talents.
- b) interest: the absence of interest in a subject will lead to learning difficulties. An uninteresting subjects might be caused by the improperness between the subject and students' skills.

b. Parental Factors

parents are highly influential in children's education. They can contribute to learning difficulties for their children due to some reasons:

1) educational levels

The education levels of the parents highly influence them in teaching at home. Parents who do not have sufficient knowledge of how to educate, nurse, and guide children will find it difficult to succeed in the education in the family. In this case, Abu Ahmadi and Widodo Supriyono, in their book stated that family is the main and first central education but can also become the factor triggering learning difficulties³⁵. It can be concluded that the parents' educational levels highly influence the children's education.

2) Economic

The economic difficulties is the cause of the limitation of learning facilities, cost, and proper learning space. The inadequacy of learning facilities can inhibit children from learning. Cost is very important because most the learning activities and their continuity highly depend on costs like purchasing stationery, paying the tuition fee, and others. Low-income families generally are generally difficult to allocate a budget for those needs because their income is only enough for their daily needs.

3) relationship between parents and children

The relationship between parents and children is a factor that is usually ignored when it determines the children's learning progress. The relationship here refers to affection or hatred, strictness, ignorance, or pampering. Affection, appreciation, and attention from parents can result in health mental. The lack of affection can lead to emotional insecurity. The

³⁵ Abu Ahmadi dan Widodo Supriyono, *Fsikologi Belajar* (Jakarta: PT. Rineka Cipta, 1991).

three factors coming from parents are highly influential on children's development in learning³⁶.

5. Kinds of Parents' Roles

1) Academic Support

Table 1
Academic Support from Parents

Respondents	Responses
MR	They can help me in murojaah al quran
PS	Parents have the role in learning ALQuran subject online, listening to their children's memorization before depositing it to the lecturer.
SMMH	My father is usually open to listening my memorization after maghrib
AA	My mother, Alhamdulillah really helps me in recording the video to submit
A	Helping to listen to the memorization that I am going to deposit / recorded
A	Very importantly, parents usually accompany their children in memorizing before depositing it to the lecturer.

Source: Private

The table above shows the roles of parents in the academic sector, like accompanying children in drilling their memorization, listening to their memorization, recording the memorization, and preparing their children to deposit the memorization to the lecturer. All forms of participation above are academic support from parents during online learning during the COvid-19 pandemic.

2) Psychological Supports

Table 2
Psychological Support from Parents

Respondents	Responses
NI:	The parents help their children through du'a so that they are not lazy and their memorization can be fluent.
NIR:	Supervision also when depositing their memorization so they can be honest.
NIR:	Their role is to control their children to memorize frequently and deposit their memorization honestly.
A:	Parents are only supporters
A:	Parents are the main reasons for the happiness we pursue
HHN:	encouraging and supporting

³⁶ Supriyono.

A:	reminding not to forget deposit memorization
AZ:	Supporting
EM:	Always reminding to memorize
A:	personal support and reminder
SSA:	Assisting
A:	Parents support material and morals in memorizing Al-Quran. Parents are very happy when their children improve their memorization in FDI.
A:	Reminding the memorization schedule
A:	Introducing me to the surrounding tahfidz boarding school. However, it is useless because I am lazy
A:	My parents' role: they always remind me to murajaah and to memorize, and when I memorize, no one at home disturbs me.
AR:	Supporting

Source: Personal

The explanation above shows parents' role to their children during online learning, like praying for them, giving moral support, reminding them to drill their memorization, and encouraging and supporting them to memorize well. Those roles show the children's need for the parents' guidance for motivation and psychological aspects.

3) Material Support

Table 3
Roles of Parents' Funding

Respondents	Responses
BL:	Parents hold an important role in giving support and facilitate learning online.
MBBA:	Support system
A:	Giving facilities like wifi and creating peaceful conditions at home when children are memorizing.
ZZ:	Giving online facilities like Wifi or internet data and listening to the memorization.
WMR:	Giving internet data reminding us to focus on the lecturing activities.
A:	Supporting the learning by ensuring the availability of internet data and motivating their children to continue to memorize Al-Quran considering that memorizing AlQuran is elevating the parents' degree in the hereafter.

Source: Personal

Children's responses above show that their parents had prepared various facilities to support online learning during the Covid-19 Pandemic. The facilities include an internet connection, wifi, internet data, a computer, and other communication tools.

6. Indonesian Education Challenges and Expectations

The study shows that parents have an important role in guiding their children to learn during online learning in the Covid-19 pandemic era. The roles can be providing internet data or wifi at home, support and motivation, and academic guidance. The roles can be mapped into three groups: academic, motivation, and funding. The three aspects are important factors in the success of online learning during the Covid 19 pandemic era. The findings confirm some earlier studies³⁷.

The need for guidance in learning reflects two aspects. First, parents have multiple roles, as teacher and parent. Parents are fully responsible for educating their children for their success. Secondly, the government and educational institutions cannot solve the problems in education only by relying on their power. They should involve parents and societies holistically. All elements in the society hold the responsibility of education development with their capacities, especially to succeed in the *Sustainable Development Goals (SDGs)*. A coalition of societies is necessary to ensure that education with the quality of SDGs is implemented under the Indonesian growth context both at national and regional levels. The social system can potentially push the Indonesian government to prepare procedural and substantive components³⁸. Educational institutions and governments should cooperate with parents and societies to develop education. Parents should be optimally involved to support education on a wider scale.

The study implies two aspects; first, the government and education institutions should admit and appreciate the societies' participation in developing education as mandated in the constitution of 1945; Secondly, the government and educational institution should formulate wider participation spaces by providing specific guidelines that are more detailed and clear. This recognition and appreciation are needed to raise awareness to always involve the community in education, both in terms of legislation or policy and education in the field. Furthermore, a clear and detailed formulation regarding community participation can facilitate them in carrying out their role. These two things can help the government carry out its responsibilities in terms of succeeding in the mandate of the 1945 Law to educate the nation's life³⁹.

³⁷ Susilowati, Subhan, and Efendi.

³⁸ Novianita Rulandari, 'Study of Sustainable Development Goals (SDGS) Quality Education in Indonesia in the First Three Years', *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 4.2 (2021) <<https://doi.org/10.33258/birci.v4i2.1978>>.

³⁹ Hernadi Affandi, 'Tanggung Jawab Negara Dalam Pemenuhan Hak Atas Pendidikan Menurut Undang-Undang Dasar Tahun 1945', *Jurnal Hukum Positum*, 1.2 (2017), 218–43.

Studies about the parents' role in learning show some actions that parents can perform. However, they do not emphasize that the parents' role is participation to support the government in developing education. Nongovernmental participation in developing education has run in many developed countries by providing learning facilities for students like in Malaysia⁴⁰ and China⁴¹. Both countries involve nongovernmental institution to support the distribution of education to all societies. Besides involving the nongovernmental education institution, it also invites private companies to provide learning facilities.

This study shows the importance of parent's participation in the success of education. Therefore, the government should think of the space for parents' participation for future education success. It can be started by identifying the weakness of the current education system, including the institution, curriculum, and learning aspects. Then, parents' strengths are identified to cover those weaknesses. Parents and the government should synergize. Participation should be institutionalized and legalized by law to be obligated to develop education⁴². It is emphasized in National Education System Laws No 20 of 2003 that education is the responsibility of families, societies, and government⁴³.

Conclusion

University students also need guidance from their parents in the learning process. It is rarely discussed as they are believed to be able to learn independently. However, parents should consider it because all learners in each educational level still need motivation and financial support from parents. Therefore, they still need their parents' involvement to pursue their dream.

The dependency of children on their parents indicates that the success of education is not only the responsibility of the government and educational institutions. Parents, as part of communities also have an important role in improving education. It is because they are longer with their parents than with their teachers or lecturers at school/university. Participation of

⁴⁰ Aizuddin Mohamed Anuar and Maia Chankseliani, 'The Role of Non-State Providers in Informal Science, Technology, Engineering and Mathematics (STEM) Education: A Malaysian Perspective', *Asia Pacific Journal of Education*, 2021 <<https://doi.org/10.1080/02188791.2021.1908227>>.

⁴¹ Ka Ho Mok, Anthony Welch, and Yuyang Kang, 'Government Innovation Policy and Higher Education: The Case of Shenzhen, China', *Journal of Higher Education Policy and Management*, 42.2 (2020) <<https://doi.org/10.1080/1360080X.2019.1701851>>.

⁴² Maksum Syahri Lubis, *Perencanaan Wilayah Untuk Mendukung Konsep Berkesinambungan" Sustainability Development"* (Tangerang: Media Sains Indonesia, 2021).

⁴³ Wiwin Rif'atul Fauziyati, 'Strategi Kepala Sekolah Untuk Meningkatkan Partisipasi Masyarakat Dalam Pendidikan Menuju Generasi Maju Indonesia', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 10.01 (2018).

parents and communities should get attention from the educational institution and government so that it can positively impact education.

This study was limited only to proving the parent's role in the learning success of students in the university. Besides that, this study found the parents' roles in academic, material, and motivational aspects. This study can be developed by identifying other roles and parents' participation in the development of education.

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