

RECONSTRUCTING THE ROLE OF PARENTS AND TEACHERS IN ISLAMIC EDUCATION

Ana Fergina¹; Syarifuddin Ondeng²; Saprin³

¹Universitas Tanjungpura, Indonesia

^{2,3}UIN Alauddin Makassar, Indonesia

¹Corresponding E-mail: anafergina@untan.ac.id

Abstract

This paper aims to explain the importance of reconstructing the roles of parents and teachers in Islamic education. It is a conceptual paper utilizing a literature review as a primary source. The roles of parents and teachers in Islamic education need to be reconstructed because children are growing up in a different era from their parents and teachers. The millennial era, characterized by technology reliance, makes children quickly adapt to their surroundings. However, to protect children from the negative influences of the times, like parents and teachers must possess competencies beyond merely educating and teaching in the real world and guiding them in the virtual world. Therefore, improving parents' skills in the family is needed. At last, Islamic education for children must be preserved, and parents and teachers must continue to be educators, guides, motivators, and role models for their children so that they can compete in their time while maintaining good moral character according to Islamic teachings.

Keywords: Reconstructing; Roles of parents; Teachers

A. Introduction

Islamic religious education aims to optimise all aspects or human potential (Hidayat, 2015). Rohman in Assingkily (Universitas Pendidikan Nasional, 2023) defines education as the process of changing the attitudes and behaviour of a person or group to mature humans through teaching and training. The word Islam is added to education to give an Islamic colour to education where Islamic education is education based on Islam which is better known as tarbiyah, ta'lim, ta'dib, riyadhah, irsyad, and tadris (Assingkily, 2021). According to Nazarudin (2019) Islamic education is an effort to change the way a person thinks, feels, and acts, as well as the way they interact with the surrounding nature through a process of formal, mentoring, informal, and non-formal guidance based on Islam so that children and students can grow into individuals who have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed for themselves, society, and the country.

The role of parents and teachers in Islamic education is very necessary to achieve the goals of Islamic education. One of the ultimate goals of Islamic education is the realization of a Muslim personality, namely a personality that reflects the teachings of Islam (Marimba) and carries out its role as a creature of God (Ahmadi) (Nazarudin, 2019). Parents are the first and main educators in the family madrasa who will shape children's character from the beginning. In the family, parents are educators and motivators for their children (S, 2022). Child education in the family must be in line with child education taught in the Qur'an and hadith. After the child grows up and is ready to get more education in his environment, the teacher plays a very important role. Along with this, teachers not only provide knowledge to children but also provide positive values to children. Synergistic education between parents and teachers will give children a strong character.

However, along with the times, the role of parents and teachers as educators and teachers at home and school. The role of parents is more than that. The world of education is experiencing changes and challenges. We have passed the era of information society (4.0) or the post-truth era, where the internet and the digital world also affect the world of education (Sukarman, 2019). Now, the world of education is entering the era of a new society (5.0) where quality education can be accessed through technology regardless of economic background and where one lives (Universitas Pendidikan Nasional, 2023). Therefore, reconstructing the role of parents and teachers is needed so that children's education is not left behind and adapts to the times.

The role of parents and teachers in Islamic education faces great challenges if children walk according to religious corridors. Sukarman (2019) emphasised that teachers must play a role in the real world and in the virtual world for their students. Parents and teachers need to update themselves on technology.

B. Method

This conceptual paper employs a literature review. The paper uses library research as a data collection tool in the form of books, articles in journals, and online sources related to reconstructing the role of parents and teachers in education. These data are then analyzed and concluded to be considered for the study.

C. Finding and Discussion

1. Finding

The Nature of Islamic Education

Education is one way for humans to gain knowledge. This education can be formal or informal. In Islam, education receives special attention. Many verses of the Qur'an discuss Islamic education, ranging from studying to the privilege of people who study knowledge listed in QS. Al Mujadilah verse 11 to education that is the basis of Islamic

education, such as *aqidah* education found in surah Al A'raf verse 171, worship education in QS. Luqman verse 17, and social education contained in QS. Ali Imran verse 103 (Nazarudin, 2019). The education examples above are knowledge we must learn for ourselves, parents, teachers, and students. These sciences are learned and applied for the ultimate goal of education, namely becoming a servant of Allah SWT by hoping for His pleasure (Assingkily, 2021).

In line with the passage of time and era, Islamic education is in the spotlight and becomes a reference in life. All activities must refer to the concept of tawhid, including Islamic education which has three aspects, namely God, humans and nature (Assingkily, 2021). One of the principles of Islamic education in achieving its goals is the dynamic principle of accepting changes and developments. In this case, Assingkily (2021) explains that educational actors, namely teachers, parents, and students, must be able to accept changes and the environment that occurs. However, Thoha mentioned that the purpose of Islamic education is to save human nature, namely its *aqidah*, to avoid external things that can damage its nature (Nazarudin, 2019).. This is as stated in QS. Ad Dhariyat verse 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ which means: 'And I did not create the jinn and mankind but that they may serve Me'.

Furthermore, another purpose of Islamic education, according to Thoha, is to be able to continue the ability of existing human nature. To carry out as caliph on earth, humans must be competent, so various skills are needed through training and education. Finally, Islamic education can provide direction in human nature through signs of *fitrah munazzalah* or Islamic religion in every aspect of their lives so that they walk by the teachings of Allah SWT (Nazarudin, 2019).

Although in the millennial era, technological developments and changing times increasingly affect the concept of education, Nata (2018) said that Islamic education aims to continue to instill the basis of tawhid and noble morals, and balance and oversee the process of change to stay on the path of tawhid, noble morals, and balance. In the concept of balance, Nizar in Hidayat (2015) argues that Islamic education must be able to lead students to know their position with other creatures of Allah with their responsibilities as social creatures and their responsibilities, human relationships with nature, and, most importantly, knowing the relationship with the Creator.

For Islamic education to be maintained despite the changing times, educators must know the sources of Islamic education. Almost all scholars and education experts have the same opinion about the sources of Islamic education. However, some additional references can be used as sources of Islamic education. Education experts (Assingkily, 2021; Hidayat, 2015; Nazarudin, 2019) suggest that the sources of Islamic education are the Qur'an and Assunnah. Many verses in the Qur'an discuss Islamic education and the importance of education. The basis of Islamic education is in QS Al'Alaq verses 1-5, where humans are ordered to teach and educate by reading. In addition to the Qur'an, Assunnah is the

second source of Islamic education in Islam. Sunnah is the application of the teachings and practices of the Qur'an and knows the explanation of its spiritual aspects through what the Prophet did as *uswatun hasanah* for mankind (Assingkily, 2021; Hidayat, 2015).

Muslim scholars and philosophers make *ijtihad* in education to adapt to the times and face its challenges. This *ijtihad* is used as a source of Islamic education to dynamize, innovate and modernize education so that quality education can answer the challenges of the times (Assingkily, 2021) without losing the distinctiveness of Islamic education itself, which is still based on the Qur'an and hadith (Nazarudin, 2019) and religious sciences (Hidayat, 2015).

The Role of Parents in Islamic Education

Islamic education in the family requires the role of parents so that their children develop in accordance with the reflection of Islam. Some of the roles of parents in Islamic education in the family include:

1. As a teacher/guide. As teachers or guides in family education, parents are pedagogic beings who always strive to learn and do their best for their children (Nazarudin, 2019). The role of people as teachers or educators is dominant in determining children's education at home. Parents are the founders of basic religious education (Assingkily, 2021) through the habituation of prayer, listening to sermons, and worshiping at the mosque to give the child a big personality.
2. As a teacher. Ki Hajar Dewantara said that the role of parents as teachers require specialized knowledge. In this case, parents are the supporters of education for their children. Because a teacher must require special education in teaching (Nazarudin, 2019). Teachers at school mostly give the task of teaching in providing knowledge.
3. As an example. In the family, parents provide examples or role models in social life (Nazarudin, 2019). This social awareness education is built early in the family through an attitude of mutual cooperation in a family manner, helping neighbors (Assingkily, 2021) give birth to children sensitive to the surrounding environment. Assingkily added that parents play a role in providing examples to their children about moral education, which is reflected in the attitudes and behavior of parents (2021).

The Role of the Teacher in Islamic Education

Child education in Islam is certainly not limited to the duties of parents alone. The role of teachers at school also greatly affects children's lives later. The role of teachers at school should be considered in Islamic education, especially Islamic religion teachers. Here is the role of teachers in Islamic education:

1. As a teacher. As a teacher, the teacher must provide knowledge to students at school (Rizkika & Mubarakah, 2021). The role of the teacher as a teacher is outlined in QS Al Baqarah verse 151, which reads:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

“Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know”.

As a teacher, teachers must work professionally in their field as cited by Gunawan in S (2022) by preparing teaching materials, implementing learning and providing assessments (Sukarman, 2019).

2. As an educator. Not only is the teacher who transfers knowledge to his students, the teacher is also an educator, namely providing positive values for his students. As an educator, a teacher is not satisfied with the existing knowledge. Teachers must have scientific, khuluqiyah, and jismiyah competencies (Samsuri, 2018). As an educator, teachers educate students in accordance with applicable norms and accordance with religious teachings (Rizkika & Mubarakah, 2021) and help them mature and become insan kamil in accordance with the purpose of creating humans (Sukarman, 2019). Religious teachers, especially Islamic teachers, provide moral teaching to build a religious character (Ismail, 2021; Kurniawaan & Abidin, 2023). This can be done with the habituation method to students from an early age (Siyami & Zaharuddin, 2023) in accordance with the habituation approach in Islamic education, namely learning through habituation a(Assingkily, 2021).
3. As a facilitator. As a facilitator, Gunawan mentioned, as cited in (S, 2022), the teacher is tasked with assisting students in learning, providing teaching materials, and providing motivation in learning.

The roles of parents and teachers are among the duties of parents and teachers in Islamic education.

2. Discussion

Reconstructing the Role of Parents in Islamic Education

According to the dictionary of Indonesian, reconstruction means restoring or rearranging. In reconstructing something or a phenomenon, the reconstructor must pay attention to the main values that remain as the initial condition (Nata, 2018). Reconstruction of the role of parents involves how parents rearrange or reorganize their role as educators and teachers for their children to give birth to children who are in accordance with Islamic religious guidance.

When seeking to reconstruct the role of parents in Islamic education, it is necessary to ask why parents need to reconstruct their role in Islamic education. This means that a problem arises, so the role of parents needs to be returned to the initial education of the family. We are now living in a new age, namely the age of information society (4.0), where all aspects of life, from politics, economics, society, and education, experience the development of digitalization (Sukarman, 2019). This certainly has a big impact on children and parents.

Social media has greatly impacted the lives of children and parents, positively and negatively. Technology provides children an easy access to information and increases their creativity as parents do. They can be more independent learners and have good digital literacy, which may be helpful in their future education (Maryville University, 2022). Although digital devices have positively affected both parents and children, digitalization has negative sides. Excessive use of digital devices may harm children's health. A study reported that children had physical problems such as eye problems, headaches, not eating, and tiredness, and mental health symptoms included 'cognitive salience on online events, aggression, and sleeping problems' (Smahel et al., 2015).

Apart from positive and negative result from technology, parents themselves should increase their competence in teaching their children at home. Parents need to improve their skill. Parenting education is the best solution that parents can follow. Parenting education is giving parents and other caregivers specialized information and childrearing techniques to improve a child's growth and health (Zepeda et al., 2004). One of the purposes of this program is to optimize what parents do with their children at home.

Parenting education has been practiced worldwide through seminars. This program provides information and knowledge on how to raise children based on a psychological point of view and Islamic education. As our children live in different eras with us, in the digital era, parents need to improve their skills and knowledge to be with children. As digital immigrants, parents should know what their children do in cyberspace. Children, as digital natives, tend to be open-minded, aggressive, and free to express their thoughts (Sukiman et al., 2016). Sukiman adds that the parent role is to prepare their children to face their era.

Repositioning as guides in the family.

According to Ki Hajar Dewantara, family is the basic education of children's personality and social. Family education is the first place a child interacts with parents, and parents shape children's character to be good or bad in the future (Nazarudin, 2019). He added that the factor that influences character is education in the family. In the Qur'an, Allah will exalt those who seek knowledge, as found in QS Al Mujadilah verse 11, which reads

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

"O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do"

It is known that the role of parents and family is crucial in personal and character formation and becoming independent. Parents must educate children

using methods taught by the Messenger of Allah. This is stated in the hadith, which reads:

'From Amr bin Shuaib, from his father, from his grandfather said, Rasulullah SAW said: 'Command your children to pray when they are seven years old. And if they are ten years old, then beat them if they do not perform it and separate their beds' (HR. Abu Dawud).

This hadith explains the method of child education in several phases, namely, ordering children to pray at the age of 7. Second, if after the age of 10, a child still does not pray, parents remind him by hitting the child on a part that does not harm. Then, when children enter the age of puberty, they must be separated from their beds (Assingily, 2021). In this phase of puberty, parental education and direction are still very important because, at this time, a child tends to follow his friends.

As a guide, parents should teach their children moral education. Nurhuda (2023) said that moral education results from both faith and worship that distinguish people from animals and plants. This parent can guide their parents to have a good manner with older people and younger people.

Repositioning as a teacher in the family

The role of parents as teachers at home is very important. Ki Hajar Dewantara said that the family is the center of education (Nazarudin, 2019). As the centre of education at home, parents need qualified parenting knowledge to educate children. Parents cannot educate their children as their parents educated them in the past. Parents must own parenting knowledge because their times are different from the times of their children. Parents who know how to educate and teach children will not be deceived by those who lead their children down the wrong path (Herawati & Kamisah, 2019). The best method of educating and teaching children is the Rasulullah-style parenting method (Herawati & Kamisah, 2019). Although there are many methods of child education from Western education, Islam has prepared a way to educate children according to the guidance of the prophet.

Teaching and educating children in the family, as taught by the Prophet, can answer the challenges parents face today. Although this parenting science is old, the science of parenting in the style of the Prophet Muhammad (prophetic parenting) is still relevant now and later because this parenting science is based on the Qur'an and Hadith (Herawati & Kamisah, 2019). Prophetic parenting is educating, guiding, fostering, and interacting with children in accordance with what was taught by the Prophet Muhammad (Badria et al., 2022). Suwaid outlined six steps that must be considered in educating children, namely showing a good role model, finding the right time to give direction, being fair and equalizing gifts

for children, fulfilling children's rights, prayer, prohibition of praying for badness for children, helping children to worship and do obedience and not like anger and reproach (Herawati & Kamisah, 2019). Parents must realize these seven methods to form pious children.

Regarding as a teacher in the family, parents should develop their skills as a teacher at home. Joining regular and active parenting seminars and clubs may help them improve their skills as teachers at home. Before we teach our children, we need to study first. In the digital era, parents need to accompany their children in social interaction (Sukiman et al., 2016), such as balancing the use of social media and real-life interaction, limiting the use of social media for positive purposes, selecting appropriate applications, etc.

Repositioning as role models in the family.

The Prophet is a good role model for Muslims. In terms of educating children, Rasulullah has also taught parents always to be a good example for their children. Children will see their parents' behavior and imitate what the parents do. Therefore, parents must also carry out the commands of Allah and the Messenger. Exemplary behavior is something that parents need to maintain and keep children away from hellfire (Herawati & Kamisah, 2019).

In this day and age, role modeling is something that children need. According to Julaeha (2014), exemplary family education is a very effective way to prepare children's morals, minds, and society. In addition, moral education is a solution for families to fortify children from cultural influences that damage children's morals (Padjrin, 2016). The Prophet has exemplified this moral education. Rasulullah was praised for his morals. Parents must apply and give examples to children before giving them examples. How to speak and reprimand children and communicate to children can have a mental and social impact on children.

Reconstructing the Teacher's Role in Islamic Education

Educating students in schools today has different challenges than in the past. In this post-truth era, where truth and facts are not the main things, emotional things that are repeated even though they are not necessarily true are considered very important (Sukarman, 2019). Sukarman added that in this era, the challenges for teachers in schools are hoaxes, bullshit, a culture of lying, fragmentation, and polarisation of society, and an intolerant society (2019). These challenges require teachers to reposition their role in schools in accordance with the times.

One of the repositionings of the role of teachers in this 5.0 era is that teachers must have quality competencies (Sukarman, 2019). The competence of qualified teachers is regulated in Indonesian Law Number 14 of 2005 Chapter 1 Article 1, paragraph 1, which reads:

'Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal, primary, and secondary education.'

Qualified teachers in Islam must have religious personal and religious professional competence (Aeni, 2015). Personal-religious competence is a personality competence in accordance with religious norms or qur'ani morals. Professional-religious competence is a professional expertise that is religious in nature. Aeni (2015) asserted that these competencies are very important. Teachers have received the mandate to educate children entrusted by parents at school, so teachers must be trustworthy in carrying out this mandate.

In addition, teachers today must also understand technology and media. Sukarman (2019) explains that teachers play a role in reducing hoax and bullshit news in the media and educating their students regarding fake news and nonsense. Furthermore, teachers play a role as educators and teachers in the virtual and real world. Teachers need to teach their students to use social media correctly and monitor their students' use of social media.

Parent-teacher collaboration in Islamic education

The challenge of reconstructing the roles of parents and teachers in educating children at home and at school requires good cooperation between parents and teachers. This collaboration is very beneficial for the development of Islamic education for children. Education today requires collaboration with various parties in various educational activities. Collaboration is an activity where there is cooperation between various parties in realizing educational goals, both parties from within and outside the educational institution. Collaboration can be done with the school itself, universities, communities, and experts, who positively influence learner achievement and the school experience. Thus, collaboration is a concrete and systematic step in the educational environment that directly impacts improving the quality of education (Kholil, 2021).

Collaboration between parents, teachers, and schools in Islamic education can be achieved in various ways. One way to do this is to socialize parenting programs with parents at school. Parenting programs can impact children's character and moral education from an early age. Yani et al. (2017) mentioned that the prophetic parenting program could positively impact parents in teaching children about Islam. Parents and teachers can directly practice this knowledge to children in dealing with children's problems, especially in inviting children to pray, study, and discipline. The same thing was also revealed by (Badria et al., 2022; Mulyani et al., 2023) that the parenting program at school also contributed greatly to the cultivation of children's character and morals, so the Rasoolullah-style parenting method continues to be practiced at home and school. Although character education is an obstacle in some schools due to parents' lack of understanding about character and moral education (Kurniawaan & Abidin, 2023), parenting programs can continue to be programmed in schools.

In addition to the parenting program, the school, teachers, and parents control children's use of social media. As partners, teachers and parents are responsible for children's development. In this case they need to control internet use (Kholil, 2021; Zakariyah & Hamid, 2020). Although the use of the internet and social media is very beneficial to children's learning, parents and teachers, need to supervise the use of these media so that children are more responsible for using the internet. To minimize the negative impact of the internet, such as hoaxes, cyber crimes, and negative content, parents, teachers, and schools play a role in children's education to achieve good children's morals.

Parents and teachers act as educators, motivators, and facilitators in their respective places. Their role is not only in the real world but also in the virtual world because children now communicate face-to-face and online. Despite the growing technology, parents and teachers still play a role in Islamic education for their children by adhering to the Qur'an, Sunnah, and Ijtihad. Although Islamic education is now mostly implemented in educational institutions, parents must have a role in their religious education. A good collaboration between parents and teachers can lead them to become human beings in accordance with the guidance of the Qur'an and the Sunnah of the Prophet.

E. Conclusion

Parents and teachers act as educators, motivators, and facilitators in their respective places. Their role is not only in the real world but also in the virtual world because children now communicate face-to-face and online. Despite the growing technology, parents and teachers still play a role in Islamic education for their children by adhering to the Qur'an, Sunnah, and Ijtihad. Although Islamic education is now mostly implemented in educational institutions, parents must have a role in their religious education. To support their role in the family, parents should improve their competence in the family. Parenting education is one of the solutions to optimize their relationship with their children. Besides, a good collaboration between parents and teachers can lead them to become human beings in accordance with the guidance of the Qur'an and the Sunnah of the Prophet.

G. Bibliography

- Aeni, A. N. (2015). Menjadi guru SD yang memiliki kompetensi personal-religious melalui program one day one juz (odoj). *Mimbar Sekolah Dasar*, 2(2), 212-223. <https://doi.org/DOI: 10.17509/mimbar-sd.v2i2.1331>
- Assingky, M. S. (2021). *Ilmu pendidikan Islam: Mengulas Pendekatan pendidikan Islam dalam studi Islam & hakikat pendidikan bagi manusia*. K-Media.

- Badria, A., Marlina, L., & Muhtarom. (2022). Islamic parenting: Aktualisasi konsep Prophetic parenting Rasulullah SAW dalam menanamkan pendidikan karakter pada anak usia dini di RA Perwanida 4 Palembang. *Ulil Albab*, 1(5), 1046–1058.
- Herawati, & Kamisah. (2019). Mendidik anak ala Rasulullah (Propethic Parenting). *Ournal of Education Science (JES)*, 5(1), 33–42. <https://doi.org/s://doi.org/10.33143/jes.v5i1>
- Hidayat, N. (2015). Peran dan tantangan pendidikan agama Islam di era global. *eL-Tarbawi*, 8(2), 131–145. <https://doi.org/DOI:http://dx.doi.org/10.20885/tarbawi.vol8.iss2.art2>
- Ismail, I. (2021). Peran Guru Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai karakter Peserta Didik. *Jurnal Al-Qiyam*, 2(1), 149–159.
- Julaeha, I. S. (2014). *Keteladanan orang tua dalam mendidik anak menurut Abdullah Nasih 'Ulwan* [UIN Syarif Hidayatullah]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/33751>
- Kholil, A. (2021). Kolaborasi Peran serta Orang Tua dan Guru dalam Pembelajaran Pendidikan Agama Islam Secara Daring. *Jurnal Pendidikan Guru*, 2(1). <https://doi.org/10.47783/jurpendigu.v2i1.191>
- Kurniawaan, G. A., & Abidin, Z. (2023). The Application Of The Role Of Islamic Religious Education Teachers In Shaping The Character Of Students Based On Islamic Teachings At Smp Negeri 3 Colomadu. *Jurnal Indonesia Sosial Teknologi*, 4(12), 2392–2398. <https://doi.org/10.59141/jist.v4i12.822>
- Maryville University. (2022, January 18). *Children and technology: Positive and negative effects* [University]. <https://online.maryville.edu/blog/children-and-technology/#:~:text=Positive%20Effects%20of%20Technology%20on%20Children&text=Technology%20provides%20children%20with%20easy,to%20various%20arts%20and%20sciences>.
- Mulyani, L., Dirsa, A., & Samta, S. R. (2023). Pelaksanaan program parenting di pendidikan anak usia dini. *Sentra Cendekia*, 4(3), 109–123.
- Nata, A. (2018). Pendidikan Islam di era millennial. *Conciencia*, 18(1), 10–28. <https://doi.org/10.19109/conciencia.v18i1.2436>
- Nazarudin, M. (2019). *Pendidikan keluarga menurut Ki Hajar Dewantara dan relevansinya dengan pendidikan Islam*. Noerfikri.
- Nurhuda, A. (2023). Islamic education in the family: Concept, role, relationship, and parenting style. *Journal Corner of Education, Linguistics, and Literature*, 2(4), 359–368. <https://doi.org/doi.org/10.54012/jcell.v2i4.153>
- Padjrin. (2016). Pola asuh anak Anak dalam perspektif pendidikan Islam. *Intelektualita*, 5(1), 1–14.
- Rizkika, A., & Mubarokah, S. (2021). Peran Guru dan Orang Tua Siswa Kelas III SDN 2 Sekarteja dalam Proses Pembelajaran Pendidikan Agama Islam (PAI) di Masa Pandemi Covid-19. *PRIMARY EDUCATION JOURNAL (PEJ)*, 5(1), 38–46. <https://doi.org/10.30631/pej.v5i1.79>
- S, P. (2022). Rekonstruksi peran guru dalam pendidikan Islam. *JlIP*, 5(7), 2473–2484.

- Samsuri, S. A. (2018). *Profesionalisme guru dalam perspektif Al Qur'an*. 21, 123-141. <https://doi.org/DOI:https://doi.org/10.24252/lp.2018v21n1i11>
- Siyami, K. & Zaharuddin. (2023). Peran Guru Dalam Mengembangkan Nilai Moral Agama Anak Usia Dini. *Jurnal IHSAN: Jurnal Pendidikan Islam*, 1(1), 25-29. <https://doi.org/10.61104/ihsan.v1i1.37>
- Smahel, D., Wright, M. F., & Cernikova, M. (2015). The impact of digital media on health: Children's perspective. *International of Public Health Journal*, 60, 131-137.
- Sukarman. (2019). REKONSTRUKSI PERAN GURU PENDIDIKAN ISLAM DI ERA POSTTRUTH. *Jurnal PROGRESS: Wahana Kreativitas dan Intelektualitas*, 7(1). <https://doi.org/10.31942/pgrs.v7i1.2726>
- Sukiman, Raraswati, P., Djaja, M., Nirawaty, N., Damis, S., Rachman, A. G. N., Solihin, A. M., Prabowo, Y. T., Zakaria, M. R., & Hayati, L. (2016). *Seri pendidikan orang tua: Mendidik anak di era digital*. Kementerian Pendidikan dan Kebudayaan.
- Universitas Pendidikan Nasional. (2023, September 18). *Era Society 5.0: Era Kedewasaan Teknologi dan Kemanusiaan* [Online post]. Berita. <https://undiknas.ac.id/2023/09/era-society-5-0-era-kedewasaan-teknologi-dan-kemanusiaan/#:~:text=Society%205.0%20adalah%20gambaran%20masa,positif%20pada%20masyarakat%20secara%20keseluruhan.>
- Zakariyah, A., & Hamid, A. (2020). Kolaborasi Peran Orang Tua dan Guru dalam Pembelajaran Pendidikan Agama Islam Berbasis Online di Rumah. *Intizar*, 26(1), 17-26. <https://doi.org/10.19109/intizar.v26i1.5892>
- Zepeda, M., Varela, F., & Morales, A. (2004). *Promoting positive parenting practices through parenting education* (Descriptive 13; p. 2). University of California at Los Angeles, Center for Healthier Children, Families and Communities.