

RESPONSIBILITY OF EDUCATION IN SOCIAL ENVIRONMENT

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Abstract - Education is a primary need of modern humans today, in fact it is the right of every citizen that has been guaranteed by the 1945 Constitution. In developing values, the meaning of the benefits that humans want to achieve in their lives is implied so that what they want to develop is what can be utilized from the direction of development itself. Parents want their children to be smart and intelligent so that they will become pride in the family and that desire breeds enthusiasm and concern for every activity in the intellectual effort needed for their children. Education is a process that will be largely determined by three factors, namely: first, the family environment, where parents are a determining factor in the formation of children's attitudes and behavior, secondly the school environment, where teachers play a major role in the cognitive formation of students and third is the community environment. so that this environment is a medium for independent interaction of children/students from the two previous environments. It is hoped that the role of religion will be a catalyst and motivator for all models of fostering parents at home, teachers in schools and the behavior of children/students in their social interactions in society. Culturally, education in general is within the scope of roles, functions and goals that are no different. Religious education should be able to color the child's personality, so that religion really becomes a part of his personality in the future. In order for religion to be properly lived and used as a guide for human life, religion must become elements in its personality and must be taught by people who can act as well as spiritual guides. The main thing in Islam is the "strengthening" of students in the family towards three things: first, giving halal food. Second, providing provision of religious education, and thirdly providing knowledge of skills as living beings, because humans desire to do an act, action, job or behavior known as motivation, which is inner.

Keywords: Educational Responsibility and Social Environment

1. Introduction

Hawari (1997:155) describes the meaning of education is not merely sending children to school to gain knowledge, but broader than that. With a good education comprehensively and coupled with a good internal family improvement, then in the future the child will become a useful human being for society, nation, state, and religion.

Education is not only seen as an effort to provide information and form skills, but is expanded to include efforts to realize individual desires, needs and abilities so that a satisfying personal and social lifestyle is achieved.

However, Suharsono (2000:3) mentions one of the erroneous assumptions that the task of educating or educating children is only the task of teachers and educational

institutions, while parents are engrossed in their respective professions which in the end has negative implications for the emergence of their indifference to spiritual, intellectual development. and morals of his own son. When a child fails to live up to his expectations, it is the teachers and educational institutions that are blamed.

RM. Soewardi Soerjaningrat or better known as Ki Hajar Dewantara, founder of the Taman Siswa school in Uhbiyati (1991:172) put forward the Tricentra system, stating that in his life, children have three social places which are the center of education. It should be understood that education lasts a lifetime and is carried out in the household, school and community environment, so that education is a shared responsibility between families, communities and the government.

Associated with education itself, then. Allah SWT. affirms the existence of parents towards the education and development of children, in QS At-Tahrim [66]: 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظُ
شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

The translation:

O you who believe, protect yourselves and your families from a fire whose fuel is people and stones, guardians of angels who are harsh, harsh, who do not disobey Allah in what He commands them and always do what is commanded.

The description of the verse illustrates how big the responsibility of parents to their children and their families in achieving the happiness of life that is blessed by Allah swt.

Daradjat (1992:48) describes in a psychological study, that the age of 3-4 years is known as the "rebellion period" or "critical period", because at this time opportunities begin to open up towards a real willingness to accept and after that the child begins to have "awareness". "inner or motivation in behavior"

Initial guidance for children who have not been able to determine which is good and which is bad, which is right and which is wrong, namely through exercises and habitforming because at that time the children were very easy to accept influences from outside, muslim,

Zainuddin (1991: 106), describes the main points of Al-Gazali's view that the period of coaching and personality formation takes place gradually and develops as a process towards perfection. This is absolutely necessary so that the physical dimensions of the individual child's personality can be formed by providing the skills to act and speak. This habituation stage becomes the basic support for life and personality development which of course needs to be supported by the creation of a conducive situation.

On the other hand, Abdullah Nashih Ulwan in a translated edition (1981:2), describes that exemplary in education is the most influential method of ensuring success in preparing and shaping children morally, spiritually and socially. In the view of educated people, educators, namely parents or teachers who "color" the students a lot, must be truly faithful, knowledgeable to produce quality output.

In addition to the exemplary aspect which is the main thing in children's

education, it also involves three main things, namely: (1) Cognitive aspects, namely the ability of children to absorb the knowledge being taught. This relates to the intellectual ability and intelligence level of students, (2) affective aspects, namely the child's ability to feel and live what is being taught, which has been obtained from the cognitive aspects above, and (3) psychomotor aspects, the ability of students to act and carry out in accordance with the knowledge that has been learned (cognitive aspect) and the knowledge that has been lived (affective aspect).

The number of alumni of colleges and academies who are not ready to use, graduate with good scores (science/cognitive aspects), but lack or fail in their affective and psychomotor aspects. The ideal condition is that these three aspects must be carried out integrally and comprehensively, for example: (a) Understanding/knowing intellectually about matters related to prayer (cognitive aspects). (b) Feel / appreciate the meaning and benefits and wisdom of prayer for him (affective aspect). (c) Performing physical prayers by performing the five daily prayers (psychomotor aspect).

According to Dadang Hawari, in Islam the pattern of education and child development is completely influenced by four factors that interact with each other, namely: organbiological factors, psycho-educational, socio-cultural, and religious factors. Religious education should be able to color the child's personality, so that religion really becomes a part of his personality in the future. In order for religion to be properly lived and used as a guide for human life, religion must become elements in its personality and must be taught by people who can act as well as spiritual guides.

2. Discussion

A. Children's Educational Responsibilities

Culturally, education in general is within the scope of roles, functions and goals that are no different. Hasbullah (1996:5) asserts that all of them live in an effort that intends to uplift and uphold human dignity through their transmission, especially in the form of transfer of knowledge and transfer of values.

Education in a broad sense means a process to develop all aspects of the human personality which includes knowledge, values, attitudes and other skills. Education in essence will try to change behavior that aims to make humans reach maturity or a better individual personality. It should also be understood that with maximum education for children, it is an "investment" in the future. Education lasts a lifetime in the household, school, and community. So that education is a shared responsibility between families, communities, and the government.

Allah SWT. also confirms in the Qur'an what is relevant to the description above, in Surah an-Nisa [4]: 9.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا

The translation:

And fear Allah those who should leave behind them weak children, whom they fear for their welfare."

The verses and expressions above indicate a very big role and responsibility for educators, because children are God's "gifts" who must always be equipped with living capital and good education. With maximum attention in the development period of all elements, then one day he will become a physically and mentally mature human being. Basically, the process of implementing applicative education is divided into two elements, namely the role of the family in terms of the growth and formation of the child's initial attitude and the second is the role of the school as a teaching institution in children's growth.

Daradjat (1992:34) describes that the responsibility of education is carried out with the obligation to educate. In general, educating is helping students who are carried out in the association between educators and students in educational situations contained in the household (parents), school (teachers), and community (leaders and government).

The progress of a nation is largely determined by its educational prospects. Education is a fundamental human need that is constructive in human life. Education adheres to an open system, because it is impossible for education to carry out its functions properly if it is isolated from the surrounding environment. Thus, as intelligent beings, humans are required to be able to hold scientific reflections about education which is a consequence of educating and being educated.

B. Social Environment

As previously described, the educational environment is in the following three components:

1) Household

The family in a household is the first institution in a child's life, where he learns and declares himself to be a social being. In the family, in general, children will interact intimately, and everything that is done by children also affects the family, and conversely the family provides the basis for the formation of behavior, character, morals and education to children. The experience of interaction in the family will also determine the pattern of children's behavior towards others in society.

In general, education in the household does not originate from awareness and understanding born of educational knowledge, but because naturally the atmosphere provides the natural possibility of building an educational situation. The educational situation is realized thanks to the association and the relationship of mutual influence between parents and children.

Even education begins when the baby is still in its mother's womb or what is known as prenatal education. Penguin (1987:83) explains that education in the family is primary, because parents play an automatic role in the education of their children. These rights ultimately become obligations and there is no reason for parents to release these obligations without extraordinary reasons.

Fuad Ihsan (1997:63) describes that the responsibilities of education that need to be made aware and fostered by both parents towards their children are as follows:

- a) Nurturing and raising them, this responsibility is an absolute alarm to carry out, because children need to eat, drink, and care in order to live sustainably.
- b) Protect and ensure their health, both physically and spiritually. From various disease disorders or environmental hazards that can harm him.
- c) Educate him with various knowledge and skills that are useful for his life, so that when he grows up he is able to stand alone and can live in society.
- d) To make children happy for the world and the hereafter by giving them religious education in accordance with the provisions of Allah SWT. as the ultimate goal of Muslim life.

The next step is to further improve the quality of people's education, of course, by continuing to higher education levels so that the insight and social values for children are stronger. With the higher levels of parental education, the children are expected to be encouraged to attend higher education levels.

The negative impact of the lack of parental attention to religious education for children is that they will have a bad temper which has implications for the child's low morale in interacting with the people around him. Other implication effects lead to deviant behavior of children, and if it is so severe it is not impossible that many children will fall into promiscuity far from religious values, the valley of immorality (free sex), abuse of narcotics (NAV) drugs (Narcotics, Alcohol and Addictive Substances) and his life will be disorganized.

Dadang Hawari's research (1990) proves that drug abuse has an impact, among others, damaging family relationships, decreasing learning abilities, inability to distinguish between good and bad, changes in behavior to anti-social, decreased work productivity, health problems, increases traffic accidents, crime and other acts of violence both quantitatively and qualitatively

The role of the mother in physical formation/development such as eating and drinking the child to go to school must be regular, not to be neglected. The influence of a mother is recognized to be quite large in educating her children, because in her there is a subtle feeling, love that exceeds the subtle feelings and affection of men. Through the caress of his hands, kisses and his gentle words bring the child closer to his mother than his father.

Sigmund Freud named the closeness of children (boys) to their mothers with the Oedipus complex theory, namely the conflict between children and fathers. Furthermore, he concluded that in a family, children will be closer to parents of the opposite sex. But, the reality is not always like that, what is clear is that these two different sexes tend to be closer to their mothers than their fathers. Rationally this can be understood because in daily life mothers interact more with children.

Another argument put forward by Prof. Sikun Pribadi (1987:20) actually emphasizes the importance of a father's role in the development of a boy's soul for the formation of his sex role identity, namely as a man who is quite masculine. Physically

male, but psycho-sexually she is feminine. Especially if given a game that is very identical to the game for girls, but not in the sense of discrediting gender.

The strength of the recording power of infants/children was stated by a psychiatrist, Werner Wolf by saying: "The greatest danger lies in the assumption that the young child has no understanding of emotional or sexual reaction which parents sometimes play before their children". That is, the greatest danger is the notion that young children do not understand the emotional or sexual reactions that parents display in front of their children.

Two scholars from the University of Nebraska (USA), namely Prof. Nick Stinnet and Prof. John De Frain in his study entitled "The National Study on Family Strength" suggests that there must be at least six criteria for the realization of a family/household that can be categorized as a healthy and happy family in an effort to grow and develop a child, namely:

- a) Religious life in the family.
- b) Have time together.
- c) Have a good communication pattern for fellow family members (father-mother-child).
- d) Respect each other.
- e) Each family member feels bound in family ties as a group.
- f) If there is a problem in the family, it must and can be resolved wisely and wisely.

So, it is necessary to know that the development of religious education for children in the family environment will shape the personality, attitudes, behavior, ways of feeling and the way children react to their environment positively.

2) School role

Parents must always fortify the family with religious education and do not hesitate to back up their children to school in religious education institutions such as madrasas or Islamic boarding schools. The role of schools in education is very important, considering that this institution is a medium between the family environment, which is relatively small when compared to a wide and heterogeneous community environment. When a child starts school, it means that he will meet a whole new life and will interact a lot with each other. Initially he will have difficulty adapting to the school community, but the role of the teacher must be maximized as an ideal educator in the school so that all forms of difficulty can be overcome. Thus the school is not an institution for confining children's creativity, but an educational environment that gives a lot of attention, as well as the family environment.

Children's education at school is a series or continuation of education in the household/family. School is the second institution of socialization after the family, so of course it will greatly affect the child's personal and social development which is held formally.

Schools as official institutions under the coordination of the government, organize educational activities in a planned, deliberate, directed, and systematic

manner. With the support of professional educators, it is hoped that they will come up with bright ideas which will then be poured into the formulation of learning programs in the form of a curriculum for a certain period of time.

Teachers as professional educators will certainly play a large role in the process of children's education outside the family environment, therefore implicitly he has volunteered himself to accept and bear some of the educational responsibilities that are borne on the shoulders of parents. Through schools, teachers play an important role in the psychological development of children, so besides the family as the center of education, the school also has a role as an educational center for the formation of good attitudes and behavior of children.

Jamaluddin Mahfuzh said that actually a young student is like a mirror that reflects all the behavior of the teacher. If the teacher shows a spirit of joy, cheerfulness, and openness to life, of course students will respond in the same way. On the other hand, if the teacher shows a sad, haunted, gloomy attitude, then of course this expression will be obtained by the students. The negative attitude of the teacher as above will encourage students to become children who behave badly.

Schools carry out educational development for their students based on trust and unification of the family and community environment who are unable or have the opportunity to develop education in their respective environments, because of the limitations of parents in the family environment at home. However, the main responsibility for children's education remains with the parents at home. Meanwhile, the role of teachers in schools is only to continue and develop education that has been laid down by the family environment through informal education.

In Law Number 20 of 2003 concerning the National Education System it is stated that "education units called schools are part of a tiered and continuous education". The responsibility of schools as formal educational institutions is based on three factors, namely:

a. Formal responsibility

Educational institutions are in accordance with their functions, duties and achieve educational goals according to the provisions of applicable laws and regulations.

b. Scientific responsibility

Based on the form, purpose, and level of education entrusted to him by the community as stated in the article. 13, 15, and 16 of the National Education System Law.

c. Functional responsibility.

Responsibilities accepted as functional managers in carrying out education by educators who are entrusted with the trust and responsibility to carry out under the provisions of the applicable legislation as an delegation of authority and trust and responsibilities given by parents of students.

However, poor school conditions can also disrupt the teaching and learning process of students, which in turn can provide opportunities for students to behave in deviant/antisocial behavior. Such conditions are certainly influenced by school

conditions, for example: (a) Inadequate school facilities and infrastructure, (b) Inadequate quantity and quality of teachers (c) Inadequate quantity and quality of non-teacher staff, (d) Poor teacher welfare inadequate, (e) Inadequate curriculum and teaching methods, where the main emphasis is on the cognitive aspect, while the affective and psychomotor aspects are still inadequate, and) f) School location in vulnerable areas and so on.

Thus the indicators of success in school institutions are strongly influenced by the things mentioned above.

3) The role of society

Qualitatively and quantitatively, community members consist of various kinds of education, profession, expertise, ethnicity, culture, religion, and social strata so that they become a pluralistic society. Each member of the community will cooperate and establish relationships to meet needs and achieve goals.

In the concept of education, the community is a number of people with various qualities, ranging from those with low education to those with higher education. The good quality of a society is determined by the quality of education of its members.

When viewed in terms of the educational environment, the community is called a non-formal education environment that provides education intentionally and planned to all members but not systematically. Functionally, society accepts all its members who are plural by directing them to be good members of society to achieve the social welfare of its members.

Parents are educators in the household environment, teachers in the school environment, while in the community environment the responsibility is adults (government) through further socialization which is laid down by the family and also by the school before they enter the community.

Since humans want progress in their lives, since then the idea will also arise to develop self-quality through education. Education will always be a major concern in order to advance the lives of generations in line with the progress of society. Children who are growing and developing towards maturity, of course, have basic abilities that are dynamic and responsive to influences from outside themselves.

3. Conclusion

The substance of education is the responsibility of all parties because education is a primary need for modern humans today. Parents want their children to be smart and intelligent so that they will become pride in the family and that desire breeds enthusiasm and concern for every activity in the intellectual effort needed for their children.

The social environment is determined by three factors, namely: first, the family environment, where parents are the determining factor in the formation of children's attitudes and behavior, secondly the school environment, where teachers play a major role in the cognitive formation of students and third is the community environment, so this environment is a media. free interaction of children/students

from the two previous environments. It is hoped that the role of religion will be a catalyst and motivator for all models of fostering parents at home, teachers in schools and the behavior of children/students in their social interactions in society.

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