

URGENCY OF EARLY CHILDREN EDUCATION IN THE PERSPECTIVE OF HADITS IN CORONAVIRUS PANDEMIC TIME

Afifah Fatihakun Ni'mah Wahidah, Muhammad Alfatih Suryadilaga
State Islamic University of Sunan Kalijaga Yogyakarta
19204032012@student.uin-suka.ac.id

Abstract: This article describes the review of several hadiths of the obligations of parents in educating children, which are associated with conditions in the Coronavirus pandemic era. We all know families are the first and major education places for someone, and parents as the key. It has become an obligation for both parents to educate their children, but now there are many parents who forget their obligations to provide education to their children. Education in the family mainly plays a role in developing character, personality, cultural values, religious and moral values, and simple skills. With this current condition where Indonesia is experiencing a coronavirus pandemic, the spread of a very rapid virus makes the government provide policies to its citizens for Physical distances. One of the impacts of this coronavirus pandemic is the field of education, namely learning must be done online (in the network). Furthermore, the role of parents in the Coronavirus pandemic era in child learning. In addition, explaining what factors make learning done at home in the era of the Coronavirus Pandemi and how to transform (change) learning in the context of subsequent learning in the virtual world / social media.

Keywords: obligations of parents, children's education, coronavirus pandemic

INTRODUCTION

Hadith is the main source of Islamic provisions second only to the Qur'an. Hadiths are used as explanations and amplifiers for various problems, both those found in the Al-Qur'an or those that occur in the daily problems of Muslims described and exemplified by the Prophet Muhammad SAW which can be used as a reference in education, especially Islamic education. The position of Hadith in daily life and Islamic thought is very important, because in addition to clarifying and strengthening the various problems in the Al-Qur'an, it can also become a real basic point of thought about the application of various activities, which must be developed in the daily life of Muslims. Many of the hadiths of the

Prophet have a point of reference towards the basis of implications and direct thoughts for application and development in the world of education.

The results of the application of Hadith are very beneficial for all daily activities that have been listed and regulated in the hadith and if a hadith is applied, it will get various benefits, some are real, such as alleviating the affairs of Muslims, and for benefits that are not real, such as more draw closer to Allah and will be rewarded for those who run it. As during the Covid-19 pandemic that is happening in the world today, especially in Indonesia, the spread of Covid-19 is a problem in all levels of society in a country, including at the level of education, thus demanding the concept of education which was initially carried out in schools, campuses and other places in the whole of its activities must now shift the process of education in the children's homes.

As Mawaddah Ulya and Muhammad Alfatih Suryadilaga explained, in the current Covid-19 pandemic, it can be said that it will not be as easy as imagined to carry out all activities with new concepts. Learning for early childhood during the Covid-19 pandemic does not focus on providing material that is usually given in schools, but only sufficient in providing material about understanding the ongoing Covid-19 and how to handle it. And for the hadith that is exemplified is the hadith about keeping clean. This hadith can be one of the learning materials that can be implemented for children, with parents explaining the hadith, the application of cleanliness, especially children, can answer problems that occurred during the Covid-19 pandemic.¹

When discussing education, especially early childhood education, which is associated with other supporting topics, is never ending, Wardatul Asfiyah and Lailul Ilham stated² education of children in the family according to the view of Islam and developmental psychology, the results are in line with or between the two elements, they agree that the education of children in the family is an obligation that must be given by parents to children and children's rights that must be fulfilled by their parents. Furthermore, in the perspective of Educational Psychology, the importance of family education can be explained that children are the greatest asset of the family, therefore in order to have positive implications for the future, especially for the future of education, all these aspects must be developed to the maximum extent possible. Some of the most important aspects of education in the family have been described so that parents

¹ Mawaddah Ulya and Muhammad Alfatih Suryadilaga, "Al Fitrah Al Fitrah," *Al Fitrah Journal Of Early Childhood Islamic Education* 2, no. 3 (2020), 119-131.

² Wardatul Asfiyah and Lailul Ilham, "Urgensi Pendidikan Keluarga Dalam Perspektif Hadist Dan Psikologi Perkembangan," *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam* 16, no. 1 (2019), 1-20.

understand the importance of family education and educational ethics, as well as the magnitude of the influence of parental education on children's development.

Wahyu Trisnawati and Sugito also explained that during the Covid-19 pandemic, which is still ongoing, children's education has become a full responsibility that is borne by their parents. Parents are tasked with accompanying all the development processes of their children, for example during the Covid-19 pandemic, now parents are required to help teachers accompany their children to learn, help with assignments given by the teacher, learn from the environment, and provide children's knowledge about clean life, especially about something related to the Corona virus.³ This opinion was also supported by Syafiah Sukaimi who stated that the best personalities of children really depend on the efforts given by the child's parents as early as possible, so that the children can understand various introductions, social experiences through training and education, and guidance, especially through the process of good religious formation for children.⁴

Looking at the results of previous research that has been found, it can be said that family education does determine the success of children's development in the future, because at an early age, in the toddler development phase, children are in a neutral phase and have the ability to accommodate, imitate, and act, imitate, and behave as he gets from the experience of his family environment.

Parents certainly want their children to develop optimally, both in terms of cognitive, social, and emotional. In order to create competent future generations of young people, parents must educate their children as best as possible and provide as much early education as possible. Family education is one of the education that must be considered, because the family is the smallest social unit. This group is often referred to as the nuclear family.⁵ Thus it is clear that the family environment is the first educational environment in shaping the personalities of students. Physical, mental, social and language training and skills in this environment must be developed in children. Children are also introduced to the etiquette of life in the family and society at the same time, and they also get along with their peers.

This article describes a review of some of the hadiths of parents' obligations in educating their children, which are associated with conditions in the era of the

³ Wahyu Trisnawati and Sugito Sugito, "Pendidikan Anak Dalam Keluarga Era Covid-19," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2020), 823-831.

⁴ Syafi'ah Sukaimi, "Peran Orang Tua Dalam Pembentukan Kepribadian Anak: Tinjauan Psikologi Perkembangan Islam," *Marwah: Jurnal Perempuan, Agama dan Jender* 12, no. 1 (2013), 81.

⁵ Soelaiman Joesoef, *Konsep Dasar Pendidikan Luar Sekolah* (Jakarta: Bumi Aksara, 1992).

coronavirus pandemic. Furthermore, what is the role of parents in the era of the coronavirus pandemic in children's learning. In addition, it explains what factors make learning carried out at home in the era of the coronavirus pandemic and how the transformation (change) of learning in the context of subsequent learning in cyberspace / social media. These three problems will be examined in this article by looking at the various phenomena that occur in society today. Especially in the field of education and everything related to other education fields, namely educators or parents who have been affected by the Coronavirus pandemic.

Laying the foundation for moral education and a religious outlook on life in children is the main task of the family. Other family members take part in influencing the character and character of the child. Regarding the relationship of education in the family is based on the relationship between parents and children. Education in the family is carried out on the basis of love, pure affection, it is this love which is a source of never-ending strength for parents to provide guidance and assistance needed by children.⁶ However, it does not mean that in the era of the Coronavirus pandemic, children's development, especially children's social development, cannot be developed, initially children can meet their friends at school to play together, now they are encouraged to stay at home first until things are safe. Because to develop children's social development, it can not only be developed by interacting with children with their peers, but also by doing activities that include a collaboration between children and their parents, of course.

In family life, the form of cooperation can be exemplified when children help other family members such as helping siblings who need help, helping mothers sweep the floor, helping fathers water plants and various other activities, all of which can provide education to children, especially fostering the development of a social awareness in children.⁷ That way the current Coronavirus pandemic will not interfere with children's social development, children's interactions with their parents will be more frequent because parents will be more at home. So that there will be a very big positive impact if this pandemic period is really used by parents to build better closeness.

The existence of the coronavirus virus outbreak in Indonesia makes parents worry if their child or family member is infected with this virus. It is important for parents to make efforts so that children and other family members do not

⁶ Amir Daien Indra Kusuma, *Pengantar Ilmu Pendidikan Sebuah Tinjauan Teoritis Filosofis* (Surabaya: Usaha Nasional, 1973).

⁷ Rahma Mulyani, "Meningkatkan Kemampuan Interaksi Sosial Pada Anak Dengan Social Skill Training," *Procedia Studi Kasus dan Intervensi Psikologi* 1, no. 1 (2013), 7-11.

catch this virus from other people. Apart from praying to Allah SWT, parents also train their children to live clean and healthy. Maintain personal hygiene and clean the house. Eat nutritious foods such as fruits and vegetables. Wash your hands often using soap with proper hand washing techniques. Dispose of trash in the trash is not just anywhere. Always maintain cleanliness wherever you are, both inside and outside the home. Limiting activities outside the home can be an effort for parents to prevent children from contracting the Covid-19 virus. Parents can make educational activities or games, so that children don't feel bored at home.⁸ In this case, cleanliness is not only manifested through physical cleanliness, namely maintaining personal hygiene and the surrounding environment. But it is also manifested through mental cleanliness, that is, by a clean heart and unacceptable qualities.⁹

RESEARCH METHODS

The study in this article is qualitative data taken from various document data and in-depth observations. The presence of data through in-depth observation is important in making data quality good. To complement the observation data by looking at the facts in the learning process experienced by PIAUD students and conducted by various teachers, interviews were also conducted with various key persons to make the study more interesting and in-depth. They include those who teach at PIAUD and the head of its management. In addition, data can be obtained through documents contained in the learning in it by looking at the RPS document made by the teacher. Thus, the data in this article refers to a variety of data that allows better data quality by involving several parties.

The hadith data in this study refers to studies as is commonly done by hadith scholars. The books used as reference references are mu'tabarah books, namely books in the Kutub al-Sittah which are the best book hierarchies in the Sunni tradition. At least authenticity is shown through the Sahih Bukhari and Sahih Muslim Books.¹⁰ The hadith in the book is then sought for a model of understanding through the book of sharah explanation in it, namely about

⁸ *Buku Aktivitas: Gembira Bersama Abi Dan Ummi* (Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2013).

⁹ Guntur Cahyono, "Pendidikan Karakter Perspektif Al-Qur'an Dan Hadits," *Al-Astar, Jurnal Ahwal al-Syahsiyah dan Tarbiyah STAI Mempawah* V, no. 1 (2017), 019–038.

¹⁰ A. Elewa, "Authorship Verification of Disputed Hadiths in Sahih Al-Bukhari and Muslim," *Digital Scholarship in the Humanities* 34, no. 2 (2019): 261–76, <https://doi.org/10.1093/llc/fqyo36>.

PIAUD.¹¹ The syarah book model is the most important part in the journey of understanding that has been carried out by the Prophet. following the next generation until the 7th century Hijri scholars.¹²

This model is then developed contextualized in the context of PIAUD. PIAUD as a specific part of the object of education has a specific understanding according to their age capacity.¹³ So that creativity in this case becomes important in the present era and in the context of PIAUD. The data obtained is then carried out by understanding using a contextual model involving the object being studied, namely PIAUD. The world of PIAUD and the world of children becomes a specific reading part in understanding the hadith in it. On this basis, it is important to study the hadith in PIAUD. This study will produce specific studies that are new compared to existing studies, namely studies of hadith in Islamic boarding schools, studies of hadith in madrasas, studies of hadith in universities or other typical studies of Hadith in Indonesia.

FIND AND DISCUSSION

The role of parents in the era of the coronavirus pandemic in children's education

The Coronavirus Disease 2019 (COVID-19) outbreak has spread to various countries, including Indonesia. So now the corona virus has a pandemic status, and the impact of this is one of them on the education system. The term pandemic itself is known in the world of epidemiology or the study of disease spread patterns. In the epidemiology dictionary, the plague is the smallest part in disease transmission. A pandemic is an epidemic that spreads to several countries or continents and affects large numbers of people, according to the United States Center for Disease Control and Prevention (CDC). There are three general criteria for a disease to be called a pandemic. First, viruses can cause illness or death. Second, person-to-person transmission of the virus continues

¹¹ Sulaemang L. Sulaemang, "Teknik Interpretasi Hadis Dalam Kitab Syarah Al-Hadis," *Jurnal Ilmiah Ilmu Ushuluddin* 14, no. 2 (March 7, 2016): 125–32, <https://doi.org/10.18592/jiu.v14i2.697>; Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis* (Yogyakarta: Kalimedia, 2017); Elan Sumarna, "Syarah Hadis Dalam Perspektif Kritik Dakhili Dan Khariji Menuju Pemaknaan Hasdis Yang Integritas," *taklim* 526 (2016), <http://jurnal.upi.edu/taklim/view/4055/syarah-hadis-dalam-perspektif-kritik-dakhili-dan-khariji-menuju-pemaknaan-hasdis-yang-integritas-.html>.

¹² Agusni Yahya, "Pendekatan Hermeneutika Dalam Pemahaman Hadis: Kajian Kitab Fath al-Bari Karya Ibn Hajar al-Asqalany," *Ar-Raniry International Journal of Islamic Studies*, Vol. No. 2 Desember 2014, 365–86; Ahmad ibn Ali ibn Hajar Asqalany, al-, *Fath Al-Bary Bi Syarh Sahih al-Bukhari* (Riyadh: Dar al-Taybah, 2005).

¹³ Lilif Muallifatul Khorida Filasofa, "Analisis Semiotika Pendidikan Moral Anak Usia Dini Dalam Kitab Tarbiyat Al-Aulad Fi Al-Islam," *Sawwa: Jurnal Studi Gender* 12, no. 1 (July 6, 2017): 111–26, <https://doi.org/10.21580/sa.v12i1.1471>.

out of control. Third, the virus has spread to almost all over the world. These criteria are still general in nature, and until now there are no specific criteria that determine pandemic status. A pandemic is also not determined by the number of cases or deaths that result.¹⁴

As a result of this outbreak as a pandemic, the government has made a policy that requires children to carry out learning activities at home, so that the role of parents in the learning process at home is very much needed. Maybe in the past there were still parents who were indifferent to how their child's learning process was at school, how children's attitudes and responses when learning took place in class. It is hoped that the learning carried out at home will indirectly teach parents how to become a teacher. Where parents must be able to ensure their children continue to learn during this Corona virus alert period, not even considering the learning process as a holiday, or even taking their children for a walk. This is where parents must be able to motivate children's enthusiasm for learning when at home, and care more about their children's education. As according to the hadith of the Prophet sallallahu 'alaihi wa sallam, it is actually the two parents who are fully responsible for the education of the child. From Ibn radhiallahu'anhu, that he said, Rasulullah sallallahu'alaihi wa sallam said, *"Each of you is a leader and will be held accountable for his leadership. A priest is a leader and will be held accountable and likewise a man is a leader for his family and will be held accountable for his leadership."* (HR. Bukhari: 2278).¹⁵

In the Coronavirus pandemic situation, learning that children initially received at school must now be done at home. This is where parents are obliged and fully responsible for direct children's education, and educators who educate children in schools are now only partners for parents in the process of children's education. It is the parents who have to try hard to educate their children especially in the academic field and the most important thing is the spiritual education (religion) of the child. So that the education given by the parents is a valuable gift for the child, even though sometimes it is rarely realized. In a hadith narrated by Al-Hakim, the Prophet sallallahu 'alaihi wa sallam said, *"There is no greater gift from parents to their children than a good education."* (HR. Al Hakim: 7679).¹⁶

¹⁴ Tim CNN Indonesia, "Mengenal Makna Status Pandemi Virus Corona," *Tim CNN Indonesiam*, 12 Maret 2013.

¹⁵ Anisa Indriyati, "Pendidikan Anak Dalam Keluarga Sebagai Bentuk Perlindungan Anak Dalam Perspektif Al-Qur'an," *Musāwa Jurnal Studi Gender dan Islam* 10, no. 2 (2011), 171.

¹⁶ Muhammad Nur Ichwan Muslim, "Pendidikan Anak, Tanggung Jawab Siapa?"

The hadith above is one of the bases for parents that children's education is something that must be considered, because the good education that children get from their parents will make the child's life better too. Parents must provide an appropriate example and role model, so that children will think that their parents are the ones they are obliged to follow. The importance of good education must be started from an early age, because at an early age it is the basis for forming the basics of personality and spiritual strength for adult children. Besides that, in educating the child, parents should use the habituation method.¹⁷ It means that children are trained to have good character and behave in a polite manner, especially to their parents and form good habits in their daily lives. For example, in schools children are taught to get used to maintaining personal hygiene and their environment, now for learning at home parents can include this more with direct practice with children, for example during this Coronavirus pandemic children are invited to pay more attention to cleanliness of the body, hands, even the environment inside and outside the home. Habits carried out by parents are not only during the coronavirus outbreak. Parents accustom children to always maintain cleanliness every day. This is important for children's lives in the future. After the child is an adult, the child will get used to always maintaining cleanliness, both himself and his surroundings. Children will not be easily infected with infectious diseases caused by viruses or bacteria. Later when adults will create a paradigm in children that it is very important to keep the environment clean and will feel uncomfortable seeing something dirty.¹⁸

What factors make learning done at home in the era of the coronavirus pandemic

In order to prevent the Coronavirus pandemic, the government has instructed to implement Social Distancing (restrictions on socializing with other people), even as the Coronavirus outbreak spreads rapidly to various areas of Indonesia. Physical Distancing (restriction of direct contact with people) is applied. And now many regions have carried out Lockdowns because of the urgent situation that must be implemented to reduce the spread of the Coronavirus, and it has proven effective in various countries. In fact, long before modern society recognized the term Lockdown, the Holy Prophet taught this solution, the Holy Prophet said: *"If you hear Tha'un's disease (contagious) in a place, then don't go to that place. And if the disease occurs in a place while you are in it (place of the*

¹⁷ Nasih Abdullah Ulwan, *Pendidikan Anak Dalam Islam* (Jakarta: Pustaka Amani., 2001).

¹⁸ Anggi Fitri, "Pendidikan Karakter Prespektif Al-Quran Hadits," *TALIM: Jurnal Studi Pendidikan Islam* 1, no. 2 (2018), 38–67.

disease) then don't run away (get out) from it." (HR. Bukhari dan Muslim dari Abu Hurairah)

Currently, we need quick and precise steps so as not to take many more victims in our beloved country. These are not all forms of fear, let alone minimal tawakkal or weak faith, more precisely the Shari'a teaches us to associate cause with effect (Robthul Asbaab bil Musabbabaat), this is what is called ikhtiar.¹⁹

For this reason, various educational institutions ranging from kindergarten, elementary, junior high, high school, and even Univertas have also closed learning activities at schools and in return, namely by implementing an online system / online learning which is carried out in their respective homes. At the early childhood level, they have high curiosity. Children will ask questions that they have just seen or felt, and will continue to ask questions until the child gets the answer. Therefore it is not surprising, when children often ask the reasons why children have to study at home for a long time. The question arises from the child why he is studying at school, why should he study at home with his father and mother. And there are still many questions that arise in the mind of the child.²⁰ So that parents and educators must work well together. Educators must determine for themselves what methods are suitable for use so that learning carried out at home can run smoothly and the results are in line with common expectations. But educators also shouldn't just let go of children or free children, educators must also carry out supervision gradually. All of that cannot be separated from the help of the child's parents themselves, thus the task which the educators initially do at school becomes the duty of the parents to guide the child in his education. Educators / teachers are only partners of parents to smoothen the process of learning activities at school, and parents indirectly become teachers for their children.

However, various things also arise when learning is carried out online / learning at home, from the problem of the lack of facilities such as smartphones from children / students, to stuttering technology (clueless) experienced not only by students or their parents, but also teachers. When this learning is implemented by schools, one of the obligations is a facility such as a mobile phone which not all parents may have, especially in villages. However, various steps were taken to facilitate the learning process, one of which was the kindness of friends or neighbors who lent their cellphones to facilitate the learning process at home. Actually that is not one of the main lessons from implementing learning

¹⁹ Habib Muhammad Hanif Alathas, "Menyikapi Corona: Antara Aqidah, Fiqih Dan Adab."

²⁰ Mulyasa, *Manajemen PAUD* (Bandung: PT. Remaja Rosdakarya, 2014).

at home, but how can parents be able to act as teachers in class when it is implemented, parents must be clever to make their children enthusiastic about learning at home, which maybe they usually study together. -Same with friends at school now have to study alone at home with their parents only.²¹

How is the transformation (change) of education in the context of learning in cyberspace / social media.

Indirectly, because of the learning model (online) in this house due to circumstances. However, in fact, the learning process at home makes children reduce their playing activities when they hold their cellphones, from playing games to social media. Children or students will be more busy with assignments that come from their teachers when there is an incoming notification via Whatsapp or an application that is a means of learning communication. So that it will make teachers more active in giving questions via electronic / online media, so that digital classroom discourse will slowly be applied and both students and teachers will get used to it. Although it will make it easier, there will certainly be advantages and disadvantages of each learning process, where honesty from students and innovation and technicality from the learning process at home are additional tasks for the teacher. The teacher will think more about how to convey knowledge to students, as well as what it is like in building student character through online learning. One of them is testing the honesty of students in doing assignments, and how students do it.

This is the role of parents who must help the learning process at home to take place effectively and with integrity. This sentence does not mean to accuse students of dishonesty, but all weaknesses must be anticipated and overcome, and that is the teacher's job, as well as the cooperation of the student's guardian / parent. The tasks of the teacher that must be conveyed through supporting media, indirectly make the teachers have to look for supportive applications as well, which can simultaneously monitor their students in their implementation. Starting from applications that use videos / bring up faces from students to the teacher himself who makes learning videos then sent via the WhatsApp application or the like, so that children understand the material presented by the teacher, this is very effective for the learning process carried out at home so that the teacher can directly provide supervision and assessment simultaneously.

Educators and parents must understand the skills needed for the self-development of students, for example during this period of studying at home students are directed to find solutions to problems related to the Coronavirus

²¹ Hendra Hari Wahyudi, "Pandemi COVID-19: Mengajak Orangtua Menjadi Guru," last modified 2020, <https://ibtimes.id/pandemi-covid-19-mengajak-orangtua-menjadi-guru/>.

outbreak, and the solutions can be in terms of health, food, social, economic and so on. The solution offered must have a strong basis, and students will learn to find out and then it must be presented in video form and uploaded to social media such as Youtube, Facebook, Line, WhatsApp or others. With its various benefits, it can reduce the level of pressure from parents at home, eliminate the stuttering teachers in implementing learning at home, and certainly return the world of education to the direction it should be. So that it will bring up various innovations for the nation's future generations that have not been given the opportunity because their learning time has run out to be told what to study, and this concept will change the views of parents and educators who have seen cellphones and their devices as mere consumption, now it will change to become production tools. This is the process that is expected to build the character of the superior student.

Education has become part of human needs, education has a very important role to create a superior generation. Civilization is said to be advanced or not determined by whether the quality of the education that is available at that time is good or not. In order to realize the goals of education, it is necessary to have continuous and directed efforts. Education carried out in the family environment is the responsibility of the parents, at school it is the responsibility of the teacher, and in society which is the responsibility of the community and community leaders. The three institutions must go hand in hand and be directed, along, in line and in agreement and must complement each other. With the current Coronavirus pandemic, the role of teachers in schools is slightly less, because teachers only observe children, it is the parents who play a full role in guarding, accompanying, and supervising the child's learning process.

One of the functions of education is to humanize humans in order to realize culture, develop all the innate potentials (potential fitrah) that exist in individuals so that they can be practiced by themselves, and society to face challenges of the ever-changing social order and environment. But on the other hand, lately it turns out that the practice of education in the world of Islamic education, in particular, is still far from what he expected. It can be seen from the reality of the world of Islamic education in Indonesia, Islamic education in Indonesia is hit by a multi-dimensional crisis, this can be measured by the low quality of human resources and the less than optimal potential of human resources who are empowered, making the condition of Muslims experiencing a decline in all aspects of life. Parents have a very important role in the development pattern of their children. The good and bad of a child's education is determined by the education provided by his parents. Because parents are a very

important role in shaping the identity of the child.²² For the sake of realizing the goals of religious education that shape human beings both physically and spiritually, intellectually and spiritually.²³ It is hoped that during this coronavirus pandemic, parents who play a major role in children's education must be able to provide adequate provision of religious education, such as teaching children to pray, fasting, almsgiving and all other religious activities that will be very useful for the survival of the children's future.

In family education, parents as field implementers go directly to educate his children. Parents will devote all the energy, thought, and financial ability to creating children who are according to their wishes. Legal religious education should have been provided by both parents from an early age.²⁴ The most important functions of family education are: First, the first experiences of childhood. In family education, children get "first experiences which are an important factor in the child's personal development". Second, ensuring the emotional life of children. In family education, emotional life or the need for children's affection can be guaranteed properly. This is due to the blood relationship between educators and students. The assurance of the child's emotional life at a young age means ensuring the subsequent formation of the child's personality. Third, instilling basic moral education. In family education, this education further touches the moral education of children because it is in the family that the basics of moral education are mainly embedded through real examples in the deeds and activities of daily life. Fourth, provide a basis for social education. Fifth, in family education it is very important to lay the foundation for religious education for children, because religious education that is given properly will be reflected in the child's life.²⁵

It is in this family that the basics of early childhood personality are laid, because at this age children are more sensitive to the effects of their education. In accordance with the words of the Prophet: *"Every child who is born above fitrah until he is fluent (speaking), then both parents make him Jewish, Christian or Magi.."* (HR. Al-Baihaqi dan Ath-Thabarani dalam al-Mu'jamul Kabir).

The hadith of the prophet gives us the freedom to shape our students according to our wishes, with the principle that it is not against Islamic values. In

²² Umar Sidiq, "Urgensi Pendidikan Pada Anak Usia Dini," *Insania* 16, no. 2 (2011): 255–268.

²³ Ary Antony Putra, "Konsep Pendidikan Agama Islam Perspektif Imam Al-Ghazali," *Jurnal Al-Thariqah* 1, no. 1 (2016), 41–54.

²⁴ Mahdi M. Ali, "Pembelajaran Pendidikan Agama Islam Bagi Anak Usia Dini," *Jurnal Edukasi* 1, no. 2 (2015): 190–215, <https://jurnal.ar-raniry.ac.id/index.php/cobaBK/article/view/605>.

²⁵ Setiawati and Suparno, "Interaksi Sosial Dengan Teman Sebaya Pada Anak Homeschooling Dan Anak Sekolah Reguler," *Indigenus, Jurnal Ilmiah Berkala Psikologi* 12, no. 1 (2010): 55–65, file:///C:/Users/SONY-PC/AppData/Local/Temp/u135-3834-1-PB.pdf.

this case education in the family is our collective responsibility as social beings and educational beings to form students who have intellectual skills, good personalities, skills and high quality morals that reflect Islamic values. The success or failure of education in an effort to shape the characteristics of students in the family depends on hard effort accompanied by perseverance and sincerity accompanied by prayers to Allah SWT as the essence who determines everything.²⁶ Raymond.w. Murray argues that the functions of the family are as follows: 1) hereditary unity (biological) and also the happiness of the community, 2) the obligation to lay the foundation for education, religious feeling, will, love for beauty, economic skills, and knowledge of self-care in the child.²⁷

Learning is an activity to gain knowledge. There are various ways of learning that can be done, whether by reading, listening, seeing and feeling. All of these activities are carried out by someone in order to learn.²⁸ Given the importance of providing education to children, the existence of this coronavirus pandemic should not reduce the enthusiasm of parents in providing education to children. Education is not only given at school but education can also be given anywhere, including in the environment closest to the child, namely the family. Whether they are aware of it or not, during this pandemic, children and parents can learn together, children learn to develop all their abilities and parents learn how to provide good education for their children. However, many parents feel that they are not ready to provide education for their children, because the parents have entrusted their children's education to an educational institution from the start. So that in a situation like this the parents are not ready in terms of the methods or ways that are right, effective and efficient that will be given to their children.

Islam has taught various methods or methods that can be practiced by parents in providing education to their children at home. Namely with education with love, education by example, education with advice, education with habituation, education with stories, and giving gifts and punishments. In addition, parents can act as partners for their children, by appreciating their work and work, creating a sense of comfort and comfort when they are beside them, showing concern, spending special time for them, maintaining cohesiveness and so on. Because the family environment of basic education is quite effective and efficient in an effort to deliver the next generation in providing the best possible abilities

²⁶ Hasan Baharun, "Pendidikan Anak Dalam Keluarga; Telaah Epistemologis," *Pedagogik; Jurnal Pendidikan* 3, no. 2 (2016), 96–107.

²⁷ Joesoef, *Konsep Dasar Pendidikan Luar Sekolah*.

²⁸ Munirwan Umar, "Peranan Orang Tua Dalam Peningkatan Prestasi Belajar Anak," *JURNAL EDUKASI: Jurnal Bimbingan Konseling* 1, no. 1 (2015), 20.

for the child so that it can become a generation that is reliable, skilled, tough and has good character in the eyes of humans, especially in the eyes of Allah SWT.

Children are a gift from Allah SWT who must be grateful by how to properly nurture them according to Islamic rules, so that the child will become an investment in the world and the hereafter for his parents. Since they are leaders on earth, God's representatives on earth must have a character of faith and piety. Basically, it is in the family that the child develops, therefore the family occupies the most important place for the personal formation of the child as a whole that will be carried throughout his life. Meanwhile, other institutions in society are merely helping, continuing, reproducing what has been obtained from the family. The role of parents in educating their children starts from the cradle to the grave and it is an obligation for every human being to educate their children in a better direction.²⁹

Children are formed and educated from the start, Islam has emphasized the basic formation (monotheism) of a child, not only physical and intellectual behavior, but moral strengthening needs to be applied along with the application of faith in the spirit and soul of the child. If the information received by a child is only above knowledge without the cultivation of aqidah and moral strengthening, the result is that the resulting generation may be wise and have a high intellectual development stage but from other aspects (aqidah and morals) it is lacking. So that the role of parents in Islam must be responsible for providing education in accordance with their nature, namely faith in Allah SWT. Fitrah is the basic operational framework for the human creation process, in which it contains the potential power to grow and develop optimally and direct it to achieve its purpose of creation.³⁰

This basic concept of faith has been described in the Qur'an when Luqmanul Hakim gave basic education to his child. Children are a mandate from Allah Almighty that is given to every parent, because children are children and the foundation of hope and family pride. Children are the future generations who color the present and are expected to bring progress in the future. Children are also a test for every parent as mentioned in Al-Qur'an surah al-Anfal verse 28 which reads: *Meaning: "And know that your property and that of your children is only a trial and in fact, with Allah, there is a great reward."* (QS.al-Anfal ayat 28).

The verse above, explains that one of the tests that Allah gives as parents is their children. That is why every parent must be truly responsible for the

²⁹ Zulfritria, "Pola Asuh Orang Tua Dalam Pendidikan Karakter Berbasis Alquran Untuk Anak Usia Dini," *Yaa Bunayya : Jurnal Pendidikan Anak Usia Dini* 1, no. 2 (2017), 16.

³⁰ Amir Daien Indra Kusuma, *Pengantar Ilmu Pendidikan Sebuah Tinjauan Teoritis Filosofis* (Surabaya: Usaha Nasioanal, 1973).

mandate given by Allah SWT as well as a test that must be carried out. If children are taught to follow the teachings of Islam, parents will be rewarded with great rewards from the results of their obedience. However, the fact remains that there are still many parents who are not responsible for their children because there are still many children who do not get full rights from their parents such as the right to receive loving care, the right to get a good and correct education, the right to receive a living lawful and good, and give full care to others because of busyness and so on. Hopefully, this problem can be minimized by the existence of this coronavirus pandemic, because with parents being near the child longer than before. Parents will focus at home with their family, so that their children will always be cared for.

The closeness of children to parents is an important foundation for child development. The closeness, warmth and love of parents can prevent delinquency and depression behavior as children grow up. The closeness that parents make from an early age will also be useful in shaping children's character. The closeness of parents and children will affect children's intelligence. The interaction between parents and children is needed, because children learn from the various interactions they have with their parents. So that the goals of parenting for children are clear, of course there are several strategies that must be taken by parents in carrying out parenting, especially in supporting the competence of a child, including: One, the involvement of parents in providing opportunities to develop competence in children. Two, provide opportunities for free exploration and assignment. Three, influenced by parenting style. Four, exemplify behavior. Five, forming emotional attachments and creating family harmony. Six, guiding children's behavior to achieve their life goals. A child will get optimal growth if there is a two-way relationship with the people, objects, and symbols that the child finds for the first time in the surrounding environment. Therefore, interaction is very important to be carried out on an ongoing basis between parents and children so that it becomes a more complex relationship and will become a stimulus in the development of a child.

During a coronavirus pandemic like this, one of the educations that must be given to parents is to teach how important it is to maintain health. Because health is a condition where we are far away or free from disease. It is something that is expensive when compared to other things. We all know that if someone is healthy and someone is sick, we will not always be healthy and we will not always

be sick. Everything is how we can protect ourselves from disease so that health is an absolute thing that must be maintained.³¹

Children should be given an understanding of clean living by diligently bathing at least 2 times a day in the morning and evening, diligently brushing their teeth after eating and before bed. Get used to throwing trash in its place, trying to keep the environment clean both inside and outside the house. In addition, parents also familiarize themselves with healthy living such as eating nutritious foods such as vitamin fruits and fibrous vegetables. Doing exercise together every morning, drinking lots of water and getting enough sleep. This can be realized by parents doing clean and healthy living habits at home, not only ordering children to do it but parents also doing the habituation. So that children imitate what their parents do. This is important for children to live clean and healthy lives to prevent children from contracting coronavirus.³²

Limiting internet usage is mandatory both at the time of day and on the intended sites. Agree together how many hours children play the internet in a day, what can be accessed, also limit it with applications that can filter adult content sites, violence and useless games and uneducative films. Fortifying children with religion is very important. In this open era, it is no longer possible to sterilize children from the internet. Give them faith, the immunity to be able to self-select what is good for themselves and what is not good. Give an understanding that indeed technology makes it easier but religion will save in this world and the hereafter. Make religious learning not limited to doctrine and memorization, but touch his emotions until he understands, enjoys and even longs for religious rituals, especially about love for the Creator, this is the main role for parents in the digital age.³³

Parents' perceptions in realizing children's personality and education and to understand why parents should be more involved in children's education. The education provided by parents to their children is education that will always go hand in hand with the formation of the child's personality and the role of parents in supporting children's education is limited to the issue of funds. The perception of responsible parents also thinks and strives to create and maintain a relationship between parents and children that is good, effective and increases

³¹ Khairul Anam, "Pendidikan Perilaku Hidup Bersih Dan Sehat Dalam Presfektif Islam," *Jurnal Sagacious* 3, no. 1 (2016), 67-78.

³² Badrul Tamam, "Kebersihan Sebagian Dari Iman" Hadits Dhaif, Tapi Maknanya Baik," last modified 2013, <https://www.voa-islam.com/read/ibadah/2018/07/03/58858/kebersihan-sebagian-dari-iman-hadits-dhaif-tapi-maknanya-baik/>.

³³ Nurlina, "Peran Orang Tua Dalam Pembentukan Kepribadian Anak Di Era Digital," *An-Nisa Jurnal Studi Gender dan Anak Terbit* 12, no. 1 (2019), 549-559.

the goodness and harmony of life in the family, because it has become material for parents' awareness that only with good relationships educational activities can be implemented effectively and can support the creation of a harmonious family life. Parents' perceptions are expected to do all of this with a sincere intention to create a generation that has noble morals and high insight and an unyielding spirit and the apathy of parents who care about children's education will increase the number of good quality education.

CONCLUSION

The coronavirus pandemic period provides many lessons for all of us, especially for parents whose children are still in the education level starting from the lowest level of Kindergarten, Elementary School, Junior High School, Senior High School, to university level. During this pandemic, parents are required to pay attention to how the education process of their children, who may have previously been only busy working so that they did not pay attention to their child's education, now have to accompany, guide and supervise their child's education process. Because it is already written in the Al-Qur'an and Hadith that the provision of education is the responsibility of parents, both in physical education, intelligence (cognitive) to religious education which is the main point of education that parents must provide, even since the child is still in the the contents of the parents.

Islam teaches its adherents to follow what has become a guideline for living their life in the world that can lead to the ultimate goal of all humans, namely towards His creator. During the Coronavirus pandemic, parents should emphasize giving spiritual education to their children, for example inviting children to routinely carry out congregational prayers, maintaining cleanliness from all aspects, namely cleanliness of the body and cleanliness of the surrounding environment. Moreover, if the children are still at an early age, education related to Islamic beliefs, morals, good habits will penetrate the child more, because from childhood children have been taught and shown how to do their prayers properly, so that they arrive at children. adults later the children will not forget how. In addition, this period makes parents have to be extra careful in looking after their children, children must always be given an understanding of what is going on around them. Encourage children to always maintain cleanliness, diligently wash their hands, and give understanding to children to play far from where they live, because it is still not in a safe condition.

During the coronavirus pandemic, the learning system in Indonesia was changed, namely the online system. The learning that children receive through

the online system (online) allows children to interact with mobile telephones for longer, so that parents must really carry out their duties, namely accompanying children in the child's learning process. By seeing parents who are always beside the child, they will be more enthusiastic in following the learning system that is carried out at home. Children's boredom disappears when they feel cared for by their parents. But it becomes a bit of a problem if there are parents who are still unfamiliar with social media (Gaptek), there are lots of problems that parents complain about regarding the learning process carried out by Online. However, the Government will immediately provide a solution for all complaints from the public. So that the education process will continue to run well even with the situation during the Coronavirus Pandemic like this.

References:

- Alathas, Habib Muhammad Hanif. "Menyikapi Corona: Antara Aqidah, Fiqih Dan Adab."
- Ali, Mahdi M. "Pembelajaran Pendidikan Agama Islam Bagi Anak Usia Dini." *Jurnal Edukasi* 1, no. 2 (2015): 190–215. <https://jurnal.ar-raniry.ac.id/index.php/cobaBK/article/view/605>.
- Asfiah, Wardatul, and Lailul Ilham. "Urgensi Pendidikan Keluarga Dalam Perspektif Hadist Dan Psikologi Perkembangan." *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam* 16, no. 1 (2019): 1–20.
- Baharun, Hasan. "Pendidikan Anak Dalam Keluarga; Telaah Epistemologis." *Pedagogik; Jurnal Pendidikan* 3, no. 2 (2016): 96–107.
- Cahyono, Guntur. "Pendidikan Karakter Perspektif Al-Qur'an Dan Hadits." *Al-Astar, Jurnal Ahwal al-Syahsiyah dan Tarbiyah STAI Mempawah V*, no. 1 (2017): 019–038.
- Fitri, Anggi. "Pendidikan Karakter Prespektif Al-Quran Hadits." *TA'LIM: Jurnal Studi Pendidikan Islam* 1, no. 2 (2018): 38–67.
- Indriyati, Anisa. "Pendidikan Anak Dalam Keluarga Sebagai Bentuk Perlindungan Anak Dalam Perspektif Al-Qur'an." *Musāwa Jurnal Studi Gender dan Islam* 10, no. 2 (2011): 171.
- Joesoef, Soelaiman. *Konsep Dasar Pendidikan Luar Sekolah*. Jakarta: Bumi Aksara, 1992.
- Khairul Anam. "Pendidikan Perilaku Hidup Bersih Dan Sehat Dalam Prespektif Islam." *Jurnal Sagacious* 3, no. 1 (2016): 67–78.
- Kusuma, Amir Daien Indra. *Pengantar Ilmu Pendidikan Sebuah Tinjauan Teoritis Filosofis*. Surabaya: Usaha Nasional, 1973.
- . *Pengantar Ilmu Pendidikan Sebuah Tinjauan Teoritis Filosofis*. Surabaya: Usaha Nasioanal, 1973.

- Mulyasa. *Manajemen PAUD*. Bandung: PT. Remaja Rosdakarya, 2014.
- Muslim, Muhammad Nur Ichwan. "Pendidikan Anak, Tanggung Jawab Siapa?"
- Nurlina. "Peran Orang Tua Dalam Pembentukan Kepribadian Anak Di Era Digital." *An-Nisa Jurnal Studi Gender dan Anak Terbit* 12, no. 1 (2019): 549–559.
- Putra, Ary Antony. "Konsep Pendidikan Agama Islam Perspektif Imam Al-Ghazali." *Jurnal Al-Thariqah* 1, no. 1 (2016): 41–54.
- Rahma Mulyani. "Meningkatkan Kemampuan Interaksi Sosial Pada Anak Dengan Social Skill Training." *Procedia Studi Kasus dan Intervensi Psikologi* 1, no. 1 (2013): 7–11.
- Setiawati, and Suparno. "Interaksi Sosial Dengan Teman Sebaya Pada Anak Homeschooling Dan Anak Sekolah Reguler." *Indigenous, Jurnal Ilmiah Berkala Psikologi* 12, no. 1 (2010): 55–65. file:///C:/Users/SONY-PC/AppData/Local/Temp/1135-3834-1-PB.pdf.
- Sidiq, Umar. "Urgensi Pendidikan Pada Anak Usia Dini." *INSANIA* 16, no. 2 (2011): 255–268.
- Sukaimi, Syafi'ah. "Peran Orang Tua Dalam Pembentukan Kepribadian Anak: Tinjauan Psikologi Perkembangan Islam." *Marwah: Jurnal Perempuan, Agama dan Jender* 12, no. 1 (2013): 81.
- Tamam, Badrul. "Kebersihan Sebagian Dari Iman" Hadits Dhaif, Tapi Maknanya Baik." Last modified 2013. <https://www.voa-islam.com/read/ibadah/2018/07/03/58858/kebersihan-sebagian-dari-iman-hadits-dhaif-tapi-maknanya-baik/>.
- Tim CNN Indonesia. "Mengenal Makna Status Pandemi Virus Corona." *Tim CNN Indonesia*.
- Trisnawati, Wahyu, and Sugito Sugito. "Pendidikan Anak Dalam Keluarga Era Covid-19." *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2020): 823–831.
- Ulwan, Nasih Abdullah. *Pendidikan Anak Dalam Islam*. Jakarta: Pustaka Amani., 2001.
- Ulya, Mawaddah, and Muhammad Alfatih Suryadilaga. "Al Fitrah Al Fitrah." *Al Fitrah Journal Of Early Childhood Islamic Education* 2, no. 3 (2020): 119–131.
- Umar, Munirwan. "Peranan Orang Tua Dalam Peningkatan Prestasi Belajar Anak." *JURNAL EDUKASI: Jurnal Bimbingan Konseling* 1, no. 1 (2015): 20.
- Wahyudi, Hendra Hari. "Pandemi COVID-19: Mengajak Orangtua Menjadi Guru." Last modified 2020. <https://ibtimes.id/pandemi-covid-19-mengajak-orangtua-menjadi-guru/>.
- Zulfitri. "Pola Asuh Orang Tua Dalam Pendidikan Karakter Berbasis Alquran Untuk Anak Usia Dini." *Yaa Bunayya : Jurnal Pendidikan Anak Usia Dini* 1, no. 2 (2017): 16.

Buku Aktivitas: Gembira Bersama Abi Dan Ummi. Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2013.