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The Solutions of Islamic Education Probematic in The Covid-19 Era (Family Education Perspective)

Riza Zariyal Falah¹; Naila Intania^{2*}; Yudi Setiadi³

¹Institut Agama Islam Negeri Kudus, Indonesia

²Wahid Hasyim University, Indonesia

³UIN Syarif Hidayatullah Jakarta, Indonesia

Corresponding author's email: nailaintania24@gmail.com

Abstract: There are several problems in Islamic education during the current pandemic. In contrast to other types of education, Islamic education has a special emphasis on transmitting religious values and morality into the behavior and actions of children. Islamic education not only has the burden of responsibility for growing knowledge itself, but also character behavior in children based on religious values. One of the biggest influences to deal with such investigations is the family. Family education is very important because of the Government's Emergency Community Activity Restriction (PPKM). The family must be able to become a laboratory for Islamic education for students in the context of habituation and discipline in life attitudes. In a role like this, the family is like the closest educational institution for children, with parents as the main teacher, without eliminating the role of the teacher and the actual educational institution. This study uses a qualitative method. The data in this paper are sourced from interviews, as well as literature relevant to the writing. There are three sources in this paper who were selected based on the purposive sampling method. The results of the interviews, as well as the relevant literature were then analyzed and showed that parents play an important role in shaping the character of students to become complete human beings, namely acting as educators (educators), facilitators, motivators, companions and supervisors, as well as role models for children (*uswatun khasanah*). Therefore, parents have a greater challenge in supervising and supervising children because of the use of gadgets that are often used by children.

Keywords: *islamic education; education problems; family education; pandemic era*

A. INTRODUCTION

Currently all countries in the world, including Indonesia are being hit by disasters related to health and are known

as coronavirus disease or covid-19. This virus not only threatens people's health but also the economy and education. Public attention is focused on strategies to treat or avoid COVID-19. The COVID-



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19 outbreak is still ongoing and there is no sign of abating, all activities are carried out at home through an online system, either in the world of education or the world of work. (Trisnawati and Sugito 2021)

Education, which was originally a face-to-face method in educational institutions, has now been changed to online learning and carried out from home to prevent and cope with the spread of the COVID-19 virus. This policy applies to all levels of education, from PAUD to tertiary levels. This is an initiative step from the government because learning does not have to meet face-to-face, it does not have to be face-to-face, but is carried out with social media, technology media, and applications. This learning is known as online learning. (Suhendro 2020)

The application of various learning strategies is one solution to find the right ingredients in transforming knowledge to early childhood that are good for the development of the three aspects above. The role of teachers as educators must of course be able to work together with various parties, especially as a bridge between parents and schools in implementing learning strategies while this pandemic is still happening. The use of relevant strategies in learning will greatly influence the intelligence possessed by each student. (Ulfah 2018)

In addition to teachers, the role of parents in the family is the main key in children's learning so that children's interest in learning does not decrease even though the learning process is not carried out face-to-face. Parents are not only educators as parents but have a role as teachers in educational institutions. (Trisnawati and Sugito 2021)

The family occupies the most important position among social institutions that have a concern for

children's education. Usually in the family instilled Islamic values to shape the behaviour of children. Therefore, Islamic education in the family is needed to know the boundaries of good and bad in everyday life. Islamic education is expected to encourage every human being to do something with his conscience. Given the importance of family education in building moral and moral human resources (HR), it is necessary to understand the right Islamic education. (Andriyani 2016)

B. MATERIALS AND METHODS

This research uses a qualitative method approach. As stated by Sugiono, qualitative research methods are often referred to as naturalistic research because the research is carried out naturally, or referred to as the ethnographic method, which at first was widely used in research in the field of religious anthropology. (Sugiyono 2014)

Sugiono said that qualitative methods can be used to obtain more in-depth data or data that contains meaning. While what is meant by meaning itself is the actual data that is certain and is a value behind something that is visible. Therefore, qualitative research will emphasize meaning rather than generalization. (Sugiyono 2014)

As for data collection techniques, this research uses literature study techniques. This technique is the first step in the data collection method. Literature study is a data collection method that is directed to the search for data and information through documents, both written documents, photographs, pictures, and electronic documents that can support the writing process. (Sugiyono 2005)

C. RESULT AND DISCUSSION

1. Education in the Covid-19 Era

According to data from UNICEF there are 99 percent of children and youth under eighteen worldwide (2.34 billion) living in 186 countries with some form of movement restriction in place due to the Corona Virus. Sixty percent of children live in one of the 82 countries with full lockdown (Fore, 2020). Likewise for the education of children and adolescents. The Indonesian government has established a policy of closing schools and replacing them with learning from home. All levels of educational institutions are affected. More specifically, students are formally at the lowest level, students including early childhood who go to school or are entrusted with Early Childhood Education (PAUD) institutions both in Kindergarten (TK), Raudhatul Athfal (RA), Playgroups (KB), Similar with PAUD Units (SPS) to Day care. (Oktaria and Putra 2020)

UNESCO has also determined and recommended that countries temporarily close schools as an effort to break the chain of spreading the Corona Virus outbreak to continue implementing distance learning. UNESCO said that the Corona Virus outbreak had an impact on the education sector. At least 300 million students experience disruption in learning activities around the world and threaten their rights to obtain education in the future. (Sudrajat 2020)

2. Family In Islamic Education

Educational institutions are institutions or places where the educational process takes place with the aim of changing individual behaviour for the better through interaction with the surrounding environment. There are three

kinds of Islamic educational institutions, namely (1) Formal Islamic Education Institutions, (2). Non-Formal Islamic Education Institutions, and (3). Informal Islamic Education Institutions. Formal education institutions are structured and tiered educational pathways consisting of basic education, secondary education, and higher education. Meanwhile, non-formal education institutions are educational pathways outside of formal education which are carried out in a structured and tiered manner. This non-formal educational institution is provided for residents who do not have time to attend or complete education at a certain level in formal education. While informal educational institutions are education whose scope is more focused on families and communities. (Bafadhol 2017)

The family occupies the most important position among social institutions that have a concern for children's education. Usually in the family religious values are instilled to shape the behaviour of children. Therefore, religious education in the family is needed to know the boundaries of good and bad in everyday life. Religious education is expected to encourage every human being to do something with his conscience. (Djaelani 2013)

The role of the family is: (1) it is the first and foremost educational institution because it is in the family that humans are born, develop and mature. Education in the family greatly influences the growth and formation of character, character and personality of each human being, (2) it is like the first school children enter as a center for developing habits (characters), seeking knowledge and experience, (3) intermediaries to build perfection. children's minds and their parents who are responsible for directing and building and developing children's thinking intelligence. All attitudes, behaviour and

actions of both parents are always the children's attention. (Djaelani 2013)

Islamic education based on the Qur'an as the first source of Islamic law provides the right offer, which is in accordance with human needs at this time, because this Islamic education covers aspects of worldly life and life hereafter. This Islamic education, which is based on the Qur'an and sources of Islamic law, aims to shape the true happiness of human life in this world and the hereafter, to grow people who want to worship and fear Allah, and to strengthen and strengthen solidarity among Muslims. (Abdul 1999)

In order for these educational goals to be achieved, it is necessary to have continuous and integrated efforts, whether education is carried out in the family environment as the smallest organization that is the responsibility of parents, in schools which are the responsibility of the teacher, and in the community which is the responsibility of the community. Community of leaders, such as the ulama', preachers and others. The three institutions must be integrated, in line, in line and in agreement and complementary to one another. (Baharun 2016)

The family environment is the first education, because it is in this family that children first receive education and guidance. It is said that the main thing is, because most of the children's lives are in the family, so the education that is received the most by children is in the family. The purpose of children's education in the family is so that the child becomes pious or so that the child will not become an enemy of his parents, which will harm his parents (Tafsir 1994).

The family is a natural society in which the association between its members is unique. In this environment

lies the foundations of education. The main task of the family for the education of children is to lay the foundation for moral education and religious outlook on life. In the family, this is the place to lay the foundations for the personality of students at a young age, because at this age children are more sensitive to the effects of their education. The functions and roles of the family in children's education according to Hasbullah are:

- a. Experience of childhood
- b. Guarantee the emotional life of the child
- c. Instilling the basis of moral education
- d. Provide basic social education
- e. Laying of religious foundations. (Hasbullah 2001)

Families in Islamic education also get a sizeable portion in instilling the values of monotheism. Agus Setiawan in his research concludes that monotheism education in the family requires broad parental knowledge and insight. Because parents are the main educators in this concept. Parents must have integrated Islamic knowledge to carry out the concept of monotheism education in their family, in addition to mastering monotheism materials and methods. (Setiawan 2017)

3. The Role of The Family in Islamic Education in the Covid-19 Era

The results of research conducted by Frans Pantan, Priscilla Issak Benyamin showed that there are 7 main roles of the family in education, namely: (1) The function of faith; (2) educational function; (3) Socialization function; (4) Protection or protection function; (5) Affective function; (6) Economic function; (7) Recreational function. These seven roles emerged when

the research was conducted during the Covid-19 pandemic. (Benyamin 2020)

Based on the conclusions above, parents must change the pattern of their children's education to the Covid-19 pandemic version. Parents need to adapt or adjust to new conditions, so that parents can carry out their roles well (Benyamin 2020).

From here, communication between teachers and families, especially parents, must be improved. Teachers, as well as parents, must accompany children in carrying out school online. This is to minimize unwanted things such as the child's lack of focus, and instead turn his mind to something else.

In education in the current Covid-19 era, you can no longer rely on the role of the teacher alone, but must also be accompanied by parental monitoring. This is the same as religious education that must be instilled from an early age. In the current Covid-19 era, not only religious education, but also all education must have a good portion of parental intervention.

The first and foremost education of children in Islam is education in the family with an Islamic perspective. Education in the family with an Islamic perspective is education based on Islamic religious guidance that is applied in the family which is intended to shape children to become human beings who believe and fear God Almighty, and have noble character which includes ethics, morals, character, spiritual or understanding and experience of religious values in everyday life. This is one form of *amar makruf nahi munkar* in family life, namely by providing education to their sons and daughters based on Islamic teachings. Children in their journey to maturity require various processes that are played by the father and mother in the family environment.

The pattern or method of religious education in Islam basically imitates the behaviour of the Prophet Muhammad in fostering his family and friends. Because everything that was done by the Prophet Muhammad SAW is a manifestation of the content of the Qur'an. As for its implementation, the Prophet gave his followers the opportunity to develop their own method as long as the method did not conflict with the principles of implementing education carried out by the Prophet Muhammad (Taubah 2015).

In the Covid-19 era, children do not get the same educational values as they did before Covid-19. This is because learning is done virtually, and does not meet directly with the teacher. This is where the role of parents to provide additional education to their children.

Parents should set a good example for their children as the Prophet Muhammad set an example for his companions. This is because parents get to interact more with their children during Covid-19 compared to before Covid-19.

In addition, the child must also be given some special notes that are approved by the teacher and parents. Children must do some things with parental supervision. Starting from waking up to resting at night, all children's activities must be arranged in such a way that children can apply discipline. In addition, Islamic values also need to be fostered at home. The values of honesty, politeness, sincerity, and other values need to be taught by the family. This is because teachers no longer have the intensive interaction time as before Covid-19.

Patterns of Islamic education that can be practiced by parents are exemplary patterns, customs, advice, attention and patterns of rewards and punishments. The patterns of education that are

practiced do not stand alone, but support each other and are related to one another. These patterns are also practiced according to the existing situation and conditions (Taubah 2015).

D. CONCLUSION

Since Covid-19 hit the world, all aspects of life have changed drastically. Starting from the economic sector to education all turned into very limited activities.

In terms of education, all education staff and students are also affected. They have to do virtual distance learning. This raises several problems that were not felt before. Starting from the less intense interaction between students and teachers, to the problem of boredom that often plagues students.

This is where the role of the family, especially the parents, in providing additional education and also monitoring students. The family is no longer a supporter, but has also become the main educational actor at home.

If initially the family only gave a large portion of religious education at home, now the family is required to be able to provide guidance on all aspects of education, from example to learning materials.

One important aspect of Islamic education that must be instilled in the family, for example, can be applied through the example of parents to their children. This is as exemplified by the Prophet Muhammad to his companions.

In addition, the values of politeness, sincerity, and other Islamic values are also increasingly getting a large portion of the role of the family. Parents should actively provide some special notes that their children must do from morning to

night. This note must be discussed with the teacher so that there is good understanding and communication between the teacher and parents.

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