



Islamic Religious Education Learning For Early Childhood in the Covid-19 Period

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Abstract

Islamic religious education is given from the time the child is in the womb to birth. The pandemic period is the biggest challenge for families, where more children have to stay at home, limit going out of the house, and study at non-formal institutions. The purpose of this study was to determine the learning of Islamic religious education for early childhood during the pandemic in Riau Province. This research is expected to be an evaluation for parents and teachers in developing, providing examples and being role models for early childhood at home in everyday life during the pandemic. The number of subjects in this study amounted to 10 parents who came from several 4 districts in Riau Province. The results showed that Islamic religious education for early childhood has been implemented well, where parents and people around them always provide examples of good religious practices so that children are easier to imitate and implement every day. Parents' biggest hope is that this pandemic will end soon so that children can go back to school so that children's social development will develop better as a provision for their future.

Keywords: *learning; islamic religious education; early childhood; covid-19.*

Abstrak

Masa pandemik merupakan tantangan terbesar bagi keluarga, dimana anak harus lebih banyak di rumah, pembatasan ke luar rumah dan menempuh pendidikan di lembaga non formal. Tujuan penelitian ini dilakukan untuk mendeskripsikan pembelajaran pendidikan agama Islam bagi anak usia dini di masa pandemik di Provinsi Riau. Penelitian ini diharapkan dapat menjadi evaluasi bagi orang tua dan guru dalam mengembangkan, memberikan contoh dan menjadi teladan bagi anak usia dini di rumah dalam kehidupan sehari-hari di masa pandemik. Teknik pengumpulan data menggunakan wawancara secara langsung dengan 10 responden yang berasal dari 4 kabupaten di Provinsi Riau. Teknik analisis data menggunakan model Milles dan Huberman. Adapun data yang terkumpul dianalisis dengan tahapan reduksi data, penyajian data, dan kesimpulan. Hasil penelitian menunjukkan bahwa pembelajaran pendidikan agama Islam bagi anak usia dini telah diterapkan dengan baik, di mana orang tua dan orang yang ada di sekitarnya selalu memberikan contoh pengamalan-pengamalan agama dengan benar, sehingga anak lebih mudah meniru serta melaksanakannya setiap hari. Harapan terbesar orang tua adalah masa pandemik ini segera berakhir sehingga anak dapat sekolah kembali, maka perkembangan social anak lebih berkembang dengan baik sebagai bekal masa depannya.

Kata Kunci: *pembelajaran; pendidikan agama islam; anak usia dini; covid-19.*

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Introduction

Education is a stage of activity to perfect individual development in mastering knowledge, religious experience, attitudes, habits, and morals. Education can be a place to teach yourself (*self-instruction*), so that he becomes a perfect human being and always obeys the creator throughout human life. The role of education does not only apply in the family and school, but in the community it is also very important, so that you can behave well with anyone and wherever you are.

Education is an effort to foster and develop the human person, spiritual and physical aspects that take place gradually. A person's maturity and perfection starts with optimizing one's abilities and potential which includes the vertical dimension as a servant of God; and horizontal dimensions as individual and social beings (Mahmudi, 2019). The purpose of this education is the foundation of Islamic religious education.

Islamic religious education has a role to teach Islam and the values contained in it are the guidelines and attitudes of life for Muslims (Munastiwi & Marfuah, 2019). Referring to the Islamic perspective, the purpose of education is to direct and guide children for the provision of life by integrating the four intelligences, namely intelligence intelligence (IQ), spiritual intelligence (SQ), emotional intelligence (EQ), and adversity intelligence (AQ). (in (Na'imah et al., 2021). Intellectual intelligence (IQ) is a distinct and separate concept from the rest types of intelligence such as emotional intelligence (EQ) or spiritual intelligence (SQ). Next, an overview of the journey of certain phases starting from intellectual intelligence becomes emotional intelligence and ends in the spiritual intelligence phase (Ushuluddin, et al, 2021). The integration of intelligence in implementing Islamic religious education can be started from an early age as the foundation for the future and intelligence of children, so the goal of national education is to equip students with strong faith in Allah SWT (Aisah & Santosa AB, 2019), will be achieved.

The process of Islamic religious education is related to the needs and basic components of children (Daulay, 2020). Education in Islam has a goal to achieve good changes in children and in the lives of people in their environment (I. D. A. W. Wahyuni, 2018). The provision of Islamic religious education materials to children, adjusted to the growth and development of children. This is intended to make it easier for parents to internalize (Ahmad, 2020). The basics and materials of Islamic religious education that can be taught to early childhood are viewed from the basis of the Qur'an and Hadith.

In accordance with the times, Islamic religious education is not free from challenges and advances in science and technology. In 2020, the spread of coronavirus disease or covid-19 began to occur in Indonesia, which threatens public health, economy and education. Covid-19 is an infectious disease caused by a type of corona virus that has just been discovered in the world. Viruses are new viruses and diseases that were previously unknown before the outbreak in Wuhan, China which began to spread in December 2019 (Danauwiyah & Dimiyati, 2021). Corona viruses are zoonosis, a large family of viruses that cause illness ranging from the common cold to more severe diseases, such as MERS and SARS (Abdusshomad, 2020). Currently, the COVID-19 outbreak is still ongoing until 2021 and there are no signs of abating and even increasing its spread among children to the elderly. The consequences of this crisis can last long enough, creating even more problems (Ambarwati et al., 2021).

All activities are carried out at home through an online system, either in the world of education or the world of work. Learning is carried out at home with intensive monitoring from the teacher and communication between teachers and parents in completing learning tasks. Parents have a lot of time with their children so that children tend to develop through the care provided by their parents during this pandemic. The contribution of parents is important in helping children from learning limitations, improving children's social relationships and teaching children about awareness of teach interests (Trisnawati & Sugito, 2020).

The pandemic period provides an opportunity for teachers and parents to make the latest and best innovations for learning methods that are suitable and in accordance with children's development so that children are not bored and remain motivated in learning. Cooperation and communication between teachers and parents so that the lesson materials that have been prepared can be conveyed and understood by children. It's a challenge for parents who have usually only focused on completing office work or household tasks, but now has to be able to divide their time in assisting their children in learning during the pandemic. In the current pandemic, even though learning from home is applied, it does not mean that it is far from efforts to destroy character, morals, or morals (Afrilia & Indriya, 2020).

The problems that often arise religious learning during the pandemic are very diverse, starting from the anxiety of teachers who have never done technology-based learning about Islamic religious, education materials, parents' concerns about dividing time between works and accompanying children while studying Islam, lack of knowledge among people. Parents in Islamic religious learning methods and strategies that are usually done by teachers in schools, as well as various problems that arise so that many parents are dissatisfied with the learning process during the pandemic. The success of religious education in the family environment will be an intermediary for parents to heaven on earth and to heaven hereafter. The existence of pious and pious children will make the good that children do become a flowing reward for parents (Yunianto, 2020). The pandemic period is a challenge for all families in Indonesia, the example and habits of the family environment are the main contribution to the success of children's religious and moral development.

Methodology

This research is part of an exploratory case study research and uses a qualitative descriptive approach to obtain information from 10 respondents from Riau Province who describe the application of Islamic religious education for early childhood during the pandemic. The time of the study was carried out in June 2021 through data collection methods. This research is expected to be an evaluation for parents and teachers in developing, providing examples and being role models for early childhood at home in everyday life during the pandemic. The number of subjects in this study amounted to 10 parents who came from several 4 districts in Riau Province. In-depth interviews were conducted to find out data on planning, methods, inhibiting and supporting factors of parents in learning Islamic religious education in early childhood. Data collection techniques used direct interviews with 10 respondents from 4 districts in Riau Province. The data analysis technique used the Milles and Huber man model. The data collected was analyzed with the stages of data reduction, data presentation, and conclusions.

Results and Discussion

Islamic religious education is the provision of children to achieve success and future life goals. This study describes the application of Islamic religious education to early childhood during a pandemic. The results of interviews conducted on the respondents are summarized in the complete research results.

Children's activities during covid-19 covid

The family is the first environment that is an example and role model for children to see. Family involvement in optimizing all aspects of child development must be maximized during the current pandemic. Parents and children are more at home and children's social interactions are much reduced and even do not develop optimally.

"My children often say that it is better to study at school, have lots of friends, meet the teacher, and play together at school. Bored at home (interview with respondent H)".

"Children often complain, don't like studying at home... no friends, study alone. Children often ask when school starts? (Interview with respondent E).

Based on the results of interviews with all respondents, it was stated that only 6 respondents always accompanied their children when studying at home. 4 responses stated that children are more often accompanied by people who are at home, such as grandmothers, aunts, older brothers and household assistants. The COVID-19 pandemic that has lasted for more than 1 year has made children very bored at home, lack of socializing with neighbors or peers, some even do not know and have never met their classmates.

“As a working parent, I am not able to fully accompany children at home, but I always pay attention to all children's activities at home. Make the most of quality time when I get home (Interview with respondent F)”.

Furthermore, all respondents said that children at home spend more time in their daily activities watching television, playing with mobile phones and playing at home. Parents also feel worried and pessimistic about aspects of child development that do not develop optimally. However, parents have tried their best to keep setting an example and familiarizing children in the development of children's religion.

“We always teach children to pray before and after eating, sleeping, entering and leaving the bathroom. Little things that are easy for children to understand remain our top priority as parents (Interview with respondent C)”.

“After the maghrib prayer, children are invited to learn to read the Koran, accompanied every day so that children can read the Koran as a provision. I think it's a great opportunity to teach children about religion directly at home. My husband and I work together to assist children in religious development, because this is very important and our responsibility as parents (Interview with respondent A)”.

Based on the results of the interview above concluded that all children's activities during the pandemic were carried out at home. Limitations of activities in the field of education cause boredom, boredom, and lead to laziness because children lack movement, lack of maximum activity so that it can affect the non-optimal aspects of child development. It is the great hope of all parents in Indonesia and even in the world that everything related to the pandemic will end soon and all activities from all aspects of human life will return to normal.

Islamic religious education materials

Islamic religious education in the family at an early age has the main goal, namely to form humans who believe and are devoted to Allah SWT, and have noble character which includes ethics, morals, character, and practice religious values in everyday life both in the environment and in the community. family, school and community (Sari, 2019). The material taught to children, such as knowing God, Learning ablution and praying, being devoted and always praying for praying for parents, studying hard, and being kind to siblings. Children can become strong, noble, Islamic, and intellectual individuals because of good family education and Islamic educational institutions. Not a few hafidz from an early age who are intelligent in terms of religious and moral education. Parenting patterns and the application of programmed and structured Islamic education through the habituation and example of good religious education by their families (Munastiwi et. al, 2021) Tiwi et. al, 2021); (Hairuddin, 2014), (I. W. Wahyuni & Putra, 2020). Not a few hafidz from an early age are intelligent in terms of religious education and Parenting patterns and the application of programmed and structured Islamic education through the habituation and example of good religious education by their families (Munastiwi & Rahmatullah, 2020; (Hairuddin, 2014). Religion also plays a role as the basis of behavior (Baumann, 2015).

Interviews conducted with all respondents revealed that the Islamic religious education material applied at home begins with habits and examples from parents and starts from the smallest and is easily practiced by children, including praying in congregation, reading daily prayers, memorizing *asthma'ul husna*, memorizing very short, recognize hijayah letters or read the Qur'an, and speak good words. The ten respondents agreed that Islamic religious education materials were taught and applied in stages adjusted to the child's development.

Methods of applying Islamic religious education

Getting to know the pillars of Faith begins early on by introducing the existence of God to children, explaining the results of God's creation, God's response to humans who obey God, and learning to read the Qur'an. Islamic religious education learning materials introduced to early childhood are given in a simple manner and adjusted for children's language understanding so that it is easy to digest, so children will quickly understand and practice it in everyday life. The development of religious and moral values in children is the main basis for behavior (McKay, 2015). This is very important to be taught from an early age, but also practiced. Children are given examples to behave well in accordance with religious values (Sofino, 2017). The results of in-depth interviews conducted by researchers to respondents stated that all respondents have similarities in applying methods that are usually done at home with children, including reading hijayah letters or the Qur'an, writing, memorizing, practicing ablution and praying, and telling stories about the story of the prophet

"Our habits are always praying together at home, reading the Koran together and limiting the use of cellphones. we want our children to maintain their behavior and understand very well how to behave properly with others (interview with respondent C)".

"We record Islamic children's songs, stories of the Prophet, and Islamic stories on plesdisk, so that children don't just watch TV shows that is not useful and has an effect on children's language and moral development. Let us rarely watch TV shows, it is important that children's morals are maintained (interview with respondent G)".

The religious experience that is applied every day and then the emergence of religious behavior that is expressed by the children is the result of learning religion in children. Religious development for early childhood is an ideal that contains the values of religious behavior and behavior to be achieved in the educational process based on Islamic teachings, so that morals are formed with total trust in Allah SWT (Hanipah, 2016). The method of applying Islamic religious education carried out by all responses was the method of singing, reading and reading stories, writing, drawing, praying, and discussing.

The role of the family in implementing Islamic religious education in early childhood

The development of religious values is a development that is based on the introduction of worship, honest behavior, worship, mutual help, courtesy, courtesy, encouragement, maintaining cleanliness, knowing the big day, having an attitude of tolerance (Tanfidiyah, 2017), and most importantly the example of other people. Parents and the closest people in the family environment. The pandemic period is a golden opportunity for families to gather at home, where parents are required to be educators who provide knowledge to their children, and provide adequate attitudes and skills, lead the family, and regulate their lives, set an example as an ideal family, and are responsible. In family life, both physically and spiritually.

"During the school holidays, the children are at home. We often invite children to help sweep the floor, clean the bed, cook, and wash according to the child's ability. We also often invite the children to pray together and pray on time so that the children get used to praying. Everything we do is a

provision for our children in the future, because that is how we were taught by our parents (interview with respondent B)".

Education of faith, worship, morals and muamalah for children is a special lesson in educating Islamic religious education (Munastiwi et al., 2021). The duties and responsibilities of parents are to become mentors and educators by providing knowledge to their children and imitating attitudes and skills that are useful for themselves, others, religion, nation and state (Mujib, A., & Mudzakkir, 2006). The pandemic period provides many valuable lessons and experiences for parents because this period is a tough time for all people in Indonesia and the biggest challenge that affects various sectors of Indonesian people's lives. The role of the family in the application of Islamic religious education summarized in this study is active and direct assistance by providing examples and habits of carrying out religious activities in daily life.

The results of in-depth interviews with all respondents concluded that the role of the family is the main priority in achieving child development in terms of various aspects of development, namely moral and religious development, cognitive, language, social emotional, and physical motoric.

Supporting and inhibiting factors for implementing Islamic religious education in early childhood

The results of interviews conducted by researchers on responses, it was found that religious education was applied by providing guidance and implementing the teachings that had been established by Islam and contained in the Qur'an and Hadith, for example praying fardhu on time and in congregation, reading the Qur'an 'an, and noble character to anyone. However, human plans are only an effort and a decree from Allah SWT. Every action has obstacles and support from various parties.

This research is influenced by supporting factors, namely mentoring and understanding of parents regarding the growth and development of children by being a model for their own children. In addition, the level of understanding and application of parents is based on the knowledge they have and the results of parenting that have been received from past parents. In addition, the existence of social media that has been understood by children. The inhibiting factors for the implementation of Islamic religious education as described by all respondents are boredom, boredom, and loneliness of children at home so that children sometimes delay the completion of their daily obligations.

The obstacles experienced during the process of completing this research were not being able to interview for a long time and in depth, because there were rules not to visit neighbors' houses or the community had been socialized not to receive guests. Researchers also always apply health protocols as socialized by the Indonesian Minister of Health. The biggest obstacle as expressed by all respondents is the influence of gadgets so that children's concentration is divided by using gadgets every day and television broadcasts that are not in accordance with aspects of child development.

Conclusions

Islamic religious education for early childhood has been implemented well, where parents and people around them always provide examples of religious practices correctly, so that children are easier to imitate and implement them every day. Family activities are carried out entirely at home with habits that have been determined by parents and in collaboration with teachers. Islamic religious education materials, namely praying in congregation, reading daily prayers, memorizing asma'ul husna, memorizing short verses, recognizing hijaiyah letters or reading the Qur'an, and speaking well. Parents' greatest hope is that this pandemic period will end soon so that children can go back to school, so that children's social development will develop better as a provision for their future.

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