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IMPLEMENTING RELIGIOUS CHARACTERS OF EARLY CHILDREN IN THE PANDEMIC TIME OF COVID 19

Dwi Puji Lestari, Yufiarti, Asep Supena

Jakarta State University, Indonesia

DwiPujiLestrai_9920919007@mhs.unj.ac.id

18 Abstract

The purpose of this study is to provide insight into the implementation of religious character planting in early childhood in the family during the COVID-19 pandemic. The study involved 10 parents. The results of research on the COVID-19 pandemic make families spend more time with children. There are four aspects of religious character instilled in the family namely beliefs, practices, attitudes, and knowledge. In implementing religious characters there are several methods that parents use to embed every aspect of a religious character. Methods of lectures and storytelling to instill aspects of beliefs, methods of lectures, and direct practice in aspects of attitude and practice. Methods of storytelling and dialogue in instilling religious character knowledge in early childhood.

Keywords: religious characters, methods and pandemic COVID 19

I. INTRODUCTION

The coronavirus outbreak continues to haunt many countries around the world. Indonesia is no exception. If Indonesia has previously been one of the countries that have not been infected, now the Country has confirmed its first case since late February (Nuraini, 2020). The COVID-19 pandemic has had a changing impact on society and on daily life, which is expected to be only temporary, like a shadow of an eye. Lockdown, quarantine, chaotic logistics supply chain and others, are signals of a community experiencing a slowdown from a high-speed mode (Deutsche Welle (DW), 2020). The coronavirus pandemic has caused an "unprecedented educational emergency," with 9.7 million children affected by school closures at risk of dropping out permanently, the charity Save the Children said on Monday. Citing UNESCO data showing that in April, 1.6 billion students were laid off from schools and universities due to measures to suppress the spread of Covid-19. The figure represents about 90% of the entire student population in the world (Fakhri Hermansyah, 2020). In this case, the

Indonesian government implemented a system of learning from home stipulated in Law No. 20 of 2020 on the regulation of learning from home (BDR). This is done to keep education in Indonesia running.

Early childhood is the period of formation of child behavior. The child will shape his behavior by imitating the adults around him. Morisson (2016) argues that learning occurs primarily through modeling, observation, exemplary experience, and self-management by going through four stages, namely: 1) Paying attention to others. 2) Choose certain behaviors to reproduce. 3) Given the observed behavioral behavior. 4) Reproduce the observed behavior. Based on this opinion it appears that modeling is very important in the formation of child behavior because this age is a time the child likes to emulate. The character owned by the child is the result of his imitation of the character of the person in the surrounding environment (Trimuliana & Dhieni, 2019).

One aspect developed in early childhood is the moral and religious aspects. Religious development/religiosity at the age of the child has a very important role, both for the development of religiosity in the child itself and the later age. Planting of religious values; concerning the concept of godliness, worship, moral values; which takes place early on being able to form the religiosity of the child deeply entrenched and has influence throughout life (Susilarningsih, 2007). This can happen because at that age the child does not have basic concepts that can be used to reject or approve everything that comes into him or her. Thus the religious values instilled will be the first color of the basic concept of the child. In the next process, the religious values that have colored the child are formed into conscience which at the age of adolescence will be the basis of assessment and filtering of the values that come in him.

Creating the next generation of qualified, faithful, and godfearing to face the advancement of science and technology in the global era, the development of the religious potential of early childhood is considered so urgent. Therefore, education, to develop religious

character (religiosity) in early childhood, is very important because religion has a positive effect on two dimensions namely welfare and prosocial behavior to children such as dancing, having high self-esteem, having satisfaction, achievement, and educational expectations. This is because parents bequeath religion to their children (Petts & Knoester, 2007). In the study, the authors examined that it is related to the habituation of religious character behavior in children aged 5-6 years who are applied in families during the COVID-19 pandemic period. In the context of character formation, religious education to the child by which the parents are actually a form of educational implementation and character formation in the family institution. Why the family? Family is the first and most important institution where children start life. In any civilization, in the world, the family occupies an important position for the lives of individuals. In the family, there is warmth, intimacy, love, and affection. Thus the family is an institution for a very fertile nursery of noble values that can shape one's character (Sukardi, 2016).

II. THEORY

Religious Characters

Karakter² is a part of human life that cannot be seen by the naked eye because it is far behind human life, but the character can be realized by the human person through daily behavior and behavior. Characters in the language of psychology are more familiar with the word personality. Human personality is formed not only from attributes inherited by parents², but can also be shaped by the environment, such as the family environment, school, and society in which the person lives. Regardless of the character of the human environment that can also develop based on human age, usually a more mature age, then the person will get older. Talking about learners² means talking about human life that never moves away from the character's name. Characters are a combination of all human persons derived from genes (innate), environmental (family and social), and time. There are temperamental characters that can't be

changed, but humans can minimize the downside. In a sense, the character is a character on base as well by genes. To better understand personality development it is important to examine potential sources of personality traits change. Behavioral genetic studies should be addressed for questions about genetic influences, experience environments, or both contributing to stability and changes in temperament and personality traits in childhood, adolescence, and adulthood (Gunawan, 2017).

Hemming in Dhieni states that religion is something that emphasizes belief. Religion is also related to ritual behavior related to belief. These beliefs include affiliation and ownership, behavior and practice, beliefs and values, and religious and spiritual experiences (Trimuliana & Dhieni, 2019).

Jackson is in for measuring religiosity in the Islamic religious belief system. Four important components of religiosity are explicitly described used to produce items: beliefs, attitudes, practices, and knowledge. That component belief is intended to be measured as manifested in one's beliefs about the main concepts in Islam, such as belief in God and its existence, in Angels, Heavenly Books, Prophets, the Hereafter, and in Divine Destiny and decisions. The components of attitude related to the person's interests, and attitudes (positive or negative, favorable or unfavorable) towards religion, in general, and attitudes towards religious authorities and figures such as God, prophets, Qur'an, religious people, and various religious issues. The component of the practice is addressed to the extent to which one actually practices the teachings of Islam and its teachings of command. These practices include mandatory duties, for executions where one is rewarded by God for doing, and subject to God's punishment for failing to perform (e.g. five-time prayer), and some recommend the voluntary practice, in which a person is rewarded for doing so, but is not punished for not performing (e.g., voluntary prayer, voluntary charity, and the like) (Albelaikhi, 1997). Beliefs and practices can be considered the two most important components of a slam religion. They go hand in

hand. No good deed or is accepted if it is not based on good faith in God and firm belief in his message. And trust does not pay off without good deeds. And when the Qur'an praises the believers, it describes them as those who combine faith and good deeds, and so do the prophets. On the contrary, Quraan describes those who lose faith but do not practice and those who do good deeds without a good belief in attitude, Islam demands a Muslim to have a positive attitude and benefit God (Allah), his messenger, and his religion in general. Also, Quraan and Muhammad praise those who love God and his prophet. People are expected to be led by their attitudes and actions on it, and that's how attitudes can be a good indicator of religiosity. The fourth component (knowledge) is considered and the item is written measuring the level of general knowledge a person has about an Islamic religion (Albelaikhi, 1997).

II. MATERIALS AND METHODS

II. 1 Participant

The object in this study was 10 parents who were implementing religious characters in the family during the COVID-19 pandemic.

II. 2 Procedural

This study used a case study that took data through interviews with 10 parents during the COVID-19 pandemic period.

II. 3 Measurement

This research uses data analysis from the results of interviews by using religious character instruments with four dimensions namely beliefs, attitudes, practices, and beliefs.

III. RESULT AND DISCUSSION

From the results of religious character implementation research in early childhood COVID-19 obtained the following results:

Confidence Aspects

To measure the character of religiosity, parents are asked by providing a basic belief in the child by applying the harmony of faith and the harmony of Islam.

"I give insight into the harmony of Faith and Islam"

(Participant Interview 1, June 25, 2020)

There is a way of giving confidence to the child by memorizing as in the interview with the second participant:

"I ask the child to memorize the harmony of Faith and Islam"

(Participant Interview 2, June 25, 2020)

There is a method of singing instilling confidence in the child this happens to the parents when introducing God and his angels. As an explanation there are pieces of the interview namely:

"I explain that our Lord is God, I introduce 10 Angels through singing"

(Participant Interview 3, 25 June 2020)

"This was done in the time after sholat magrip, by teaching the knowledge of the prophets through the story and its mukjizat"

(participant interview 3, June 26, 2020)

The way I teach the knowledge of qodo and qodar by introducing changeable and irreversible destiny to my children.

(Interview participants 5, 26 June 2020)

From the interview we can know that related to this aspect of belief in religious parents explain by giving insight to the child there through lecture methods, singing methods, and story methods.

Attitude Aspect

Instilling religious attitudes in the child for example the child can respect others, the child can be friends with anyone among them that parents do:

"I ask the child to color the picture of the charity person"

(Interview participants 5, 27 June 2020)

"My son at this time of pandemic I invite to share with the orphaned brother, my son uses his personal savings"

(Participant interview 6, June 27, 2020).

"I give money to my son, then I ask to be divided for a personal snack and share it with his own friend or brother."

(Participant Interview 7, June 27, 2020)

Characteristics are also explained that people who have religious attitudes include sense of comfort and confidence from fear, anxiety, and uncertainty (Kirkpatrick et al., 2019). Children have an inclusive attitude that does not look at tribes, religions, and social backgrounds (Ryan & Stower, 1998) Religion forms altruistic thoughts and attitudes (Bloom et al., 2007), a form of thought, for example, that people who behave religiously can assume that what happens because of God's will. Regarding the religious views of children tend to believe in phenomena, the religious evidence is following their thinking and development. ways used to develop religion in early childhood such as with children are expected to believe in religion without protesting (Rottman, 2012).

Aspects of Practice

Aspects of religious character related to the practice of daily worship carried out in the family include:

"At the time of the COVID-19 pandemic gave wisdom to the family, from the dawn sholad to jesus we were together worshippers at home."

(Participant Interview 10, June 28, 2020)

"Brother, became a priest to his least brother. This is how we get used to the sholad congregation so that we will get used to COVID 19."

(Participant Interview 9, June 28, 2020)

After sholad maghrip the children memorized the short letters alternately with me (papa) or his mama.

(Participant interview 9, June 27, 2020)

"My son reads iqra by alternating after magrip, sometimes listening to me, his mother or his brother who has been able to read the Qur'an Dsiamping also memorize daily prayers and read sholawat."

(Participant Interview 10, June 28, 2020)

"Pandemic times such as Worship are not only focused on religious practices, but I also give insight into clean living in children by getting used to hand washing."

(Participant Interview 02, 25 June 2020)

Religious practices that existed at home during the COVID-19 pandemic include praying, reading the Qur'an, memorizing daily prayers, and praying. Thus the child acquires religion through admiring, exploring the environment, the experience of daily life (Grajczonek, n.d.). This habit in normal times can not be done by the family because nota bene parents who become participants are working people. Religion is a spirituality that refers to religion and is a measure of one's religion. Examples of behaviors such as going to church, frequency of prayer, and involvement in faith communities (Grajczonek, n.d.). Religion imposes limits on daily life. As revealed by Brainerd and Menon (2019) religion determines many rituals of daily life. Religion also determines what can be done and what is not, and limits which foods are edible and which are not. This opinion explains that religious attitudes for a person become role models in their daily lives. His attitude and behavior are inseparable from the rules that exist in the religion in which he is out. (Menon, 2015). ³ Every experience a child

experiences in his or her life, through vision, accepted behavior, will be part of his character formation. Children who often hear parents mention god's name and often see their parents' worship will encourage and motivate children to know God can then encourage the growth of their souls in religion (Cinantya et al., 2018).

Knowledge Aspects

To provide knowledge of the religious character to children carried out as follows:

"Children like you the most when you read a story, at home there are 365 books of the story of the book. I read when they wanted to be read."

(Participant Interview 06, 27 June 2020)

"Before bed, I read stories to children, usually stories about prophets they like."

(Participant Interview 8, June 28, 2020)

The kids like to ask me some questions related to understanding that they don't yet understand.

(Participant Interview 09, 27 June 2020)

The method of story and dialogue, before children sleep the child is freed choose a book to read, to provide knowledge of the values of religious behavior in the child. If according to the interview above the knowledge of religious characters can be obtained by reading religious stories that are related to the story of Islam and prophets. Parents bequeath religion to their children (Petts & Knoester, 2007).

CONCLUSION

The COVID-19 pandemic makes families spend more time with their children. In the period of COVID-19 to implement religious characters, there are methods used namely lecture methods, storytelling to instill aspects of belief in religious characters, direct practice methods in the aspects of religious character attitudes and practices and methods of storytelling,

dialogue in instilling religious knowledge in children. These methods can be applied by parents to instill religious characters in children in the family.

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