URGENCY OF MONOTHEISM EDUCATION IN THE FAMILY ON PANDEMIC PERIOD COVID 19

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Abstract

The COVID 19 epidemic has engulfed this nation and the world throughout 2020, as a mu'min, then it is better to do quarantine or "social distancing" endeavors, so also improve our spirituality. If you can meditate further, as a Muslim all this plague is a blessing, a stop for those who think, to continue to make it as a wash or a way to continue to draw closer to Allah, so that when the level of surrender is high there will be calm and with all efforts and prayer of salvation also to Allah SWT, by always involving HIM, and hoping that all this plague will end, and can also be immediately found the cause. This understanding of cultivation starts from education in the family. Education in the family must be wrapped with good monotheism education. Monotheism education in the family is monotheism education efforts carried out by parents towards their children by delivering material monotheism with the method of sentence monotheism, exemplary, habituation, advice, and supervision. By teaching monotheism which originates from the Qur'an and Al-Hadith, the monotheism that forms in the soul of a child is accompanied by knowledge based on correct arguments and evidence, and can be justified.

Keywords: Monotheism Education, family, COVID 19.

I.   INTRODUCTION

Corona Virus Disease or better known as the Coronavirus or COVID-19 which was first detected appeared in China precisely in Wuhan City China at the end of 2019. This virus then suddenly became a terrible terror for the world community, especially after claiming thousands of human lives in a relatively short period. Nearly 200 countries in the world are infected with the coronavirus, including Indonesia. Various efforts in the framework of prevention, treatment, and so on have been carried out in preventing the spread of the coronavirus so that lockdown and social distancing in big cities have been carried out to break the chain of the spread of the coronavirus. In Islam, the coronavirus outbreak is a test for a

people to always draw closer to Allah. Islam also teaches the term lockdown and social distancing in order to prevent transmission of the disease, some scholars say that the term disease is called Tho'un, which is an epidemic that results in sick and at risk of communicable populations.

The weakening of the faith of the Indonesian people due to the spread of this virus so quickly requires the right solution. The solution is to revive monotheism education in people's lives, specifically revive monotheism education in the lives of Muslim families. This is done so that every individual realizes that this virus is the will of Allah. which is inflicted upon humans because of their disobedience. And every individual is asked to be patient in dealing with this problem.

Rahmat Hidayat (2016: 147) states that a good family is where in wading the household ark, always in harmony and in accordance with the teachings of the Koran and the guidance of the Prophet. So if the family lives like that, it is certain that in educating their children, they will always be in an Islamic environment, equipped with education that is able to protect them in their future lives.

The most influential child education compared to others is the family as the center, because a child converts to Islam from the beginning of his life, and in his family the seeds of education are planted. Also a child spends more time at home than anywhere else, and both parents are the most influential figures on the child. Al Ghazali said that educating a child's faith must be in a gentle and gentle manner, not by coercion or by arguing, so that with a gentle method educational material can be easily accepted by children. (Ihsan and Ihsan, 1998: 240).

M. Quraish Shihab (2002: 254-255), explained that family life, when compared to as a building, in order to be protected from hurricanes, hurricanes and shocks that can destroy it, requires a strong foundation and sturdy building materials and a sticky adhesive fabric . The foundation of family life is the teachings of religion, accompanied by physical and mental readiness of prospective fathers and mothers. He added that the family is a school where the nation's sons and daughters study.

Yasin Nur Falah (2014) states that the family can be called a basic unit and fundamental element in society, because with the family the forces that are composed in the social community are designed in it. The future of children in the family is very dependent on education, teaching

and the environment created by their parents, so parents must be able to create a home into an Islamic environment by implementing monotheism education. Monotheism education is very important in the family because monotheism education in Islam does not only provide peace of mind and save people from misguidance and polytheism and is beneficial to the lives of humanity, but also greatly influences the formation of one's daily attitudes and behavior. Monotheism education is not only an acknowledgment that Allah is the only creator and Ilah, but that monotheism must be in line with all the activities of a servant, that belief must be realized through worship, pious deeds which are directly addressed to Allah. without intermediaries and only for Him all forms of worship and devotion, obedience without which only refers to His conditions.

The Nature of the Family

The family is the smallest unit in a social institution. Where in the family each member has their respective duties and functions, and each member must carry out these duties and functions and achieve common goals. In addition, if there are family members who are unable to carry out their duties or functions properly so that the system in the family will be disrupted and can interfere with the duties and functions of other members, so that it can cause conflict in the family due to a disturbed system.

Understanding the family based on the origin of the words put forward by Ki Hajar Dewantara (Abu & Nur, 2001: 176), that the family comes from the Javanese language which is formed from two words namely kawula and residents. In ancient Javanese kawula means servant and citizen means member. Freely it can be interpreted that the family is a member of my servant or citizen. This means that each member of the kawula feels as a whole as part of himself and he is also part of the other citizens as a whole.

Rahmat Hidayat (2016) Literally the family is the smallest social unit consisting of people who are in the whole house that consists of husband and wife at least. The family is an environment where some people who still have blood relations and unite. Family is defined as a group of people who live in one house that still has a kinship / blood relationship due to marriage, birth, adoption and so forth. Families

consisting of fathers, mothers and unmarried children are called batih families.

Soerjono, (2004: 23) states that as the smallest social unit that lives in society, the Batih family has certain roles, namely:

1. The batih family acts as a protector for the individuals who are members, where peace and order are obtained in the container.
2. The batih family is a socio-economic unit that materially meets the needs of its members.
3. Batih families grow the basics for the rules of social intercourse.
4. Batih family is a place where humans experience the initial socialization process, which is a process where humans learn and obey the rules and values that apply in society.

Hetherington and Camara (1984: 398) state that an understanding of the importance of the family can be seen from the basic functions of its performance. In general, the family performs certain functions that allow the community to survive from generation to generation, although these functions may vary greatly. Family functions are effective when there is harmony between social and economic functions. The basic functions of the family can be identified as follows:

1. Reproduction. The family will maintain the population size with the birth of birth. The balance between the numbers of mortality and mortality makes the human population exist.
2. Socialization. The family becomes a place to transfer community values, beliefs, attitudes, knowledge, skills and science that will be passed on to the next generation.
3. Assigning social roles. The family as a mediator of hereditary identity (race, ethnicity, religion, socioeconomic, and gender roles) as well as behavioral identity and obligations. For example, in some families, girls are directed to do housework and become carers, while boys are directed to become breadwinners.
4. Economic support. Families provide shelter, food, and protection. In some families in industrialized countries, all family members except children contribute to economic prosperity.
5. Emotional support. Families provide children's first experiences in social interaction. Social interactions can take the form of

emotional relationships, parenting, security guarantees for children. Families also have a concern for their members when they are sick or aging.

Urgency of Religious Education in the Family

Religious education is basic education that must be given to children from an early age when they are young. This is considering that the personal child at a young age to be formed and many students are still under the influence of the household environment. Given the strategic significance of the family institution, religious education which is basic education must start from the household by parents.

Religious and spiritual education, including fields of education that must receive the full attention of the family of their children. This religious and spiritual education means awakening the spiritual strength and willingness that is present in children. Likewise, giving children the provisions of religious knowledge and Islamic cultural values appropriate to their age so that they can help them to develop the right attitude of religion.

The essence of religious education is actually the planting of faith into the souls of students, and for the implementation of it to the maximum can only be carried out in the household. Harun Nasution (1995) states that religious education, in the sense of basic education and the concept of Islam is moral education. This noble character-based education which is based on religion must be started by ladies and gentlemen in the household environment. This is where the fostering of good habits in students should begin. The household environment can foster this education, because young and small children are more in the household environment than outside.

The task of the home environment in terms of religious and moral education is very important, not only because of the young and young age of students and the amount of influence of the household, but because of education

Faith and morals in our education system in general have not yet received an appropriate place. Formal education in

Indonesia still mostly takes the form of filling the brains of students in the knowledge needed for its future, so that the planting of faith and moral values has not

become a priority scale. Therefore, this task is more burdened on the family or household. If the household does not carry out this task as it should, the faith and morals in our society will face a crisis.

Parents as leaders of their children in the family. Parents are obliged to lead all family members to the path of God. The responsibility of parents to realize the objectives of Islamic education in accordance with the mandate affirmed by God in the Qur'an. (See Surah Al-Anfaal / 8: 27). The responsibility of parents to children in the family is not just providing food intake, adequate nutrition and physical protection. Far from it, parents bear the responsibility to save their children from the punishment of hellfire. (See Surah Al-Tahrim / 66: 6).

By nature, the instinctual needs of teenagers tend to be spiritual in addition to the material needs (food). The spiritual needs that have been obtained from parents in the teenage phase, also determine their personality in the next period. children who have been equipped with spiritual intelligence can be seen from the indications of worship in daily life. One such indication is that the child is diligently performing prayers and other virtues as prescribed by religion. Praying five times a day overnight is the most important worship. The virtue of prayer can keep the culprit from evil and neglect. Provisions of worship conducted with sincerity can be a medium for the growth and development of children who are sincere in charity.

Parenting Patterns of Children in the Family

Childcare patterns have very diverse variants. Various alternative patterns of childcare in their implementation should be adapted to family culture. Thus, the choice of caregiving model depends on the family setting. The pattern of childcare in families with both parents working will be different in families with wives only acting as housewives. Parenting patterns must be adopted with positive parenting patterns. In al-Ghazali's thought, a very fundamental thing in positive parenting is moral education.

Moral is a fundamental value (fundamental value) in the mental development of the child until finally the value is really embedded when he grows up. The main role of parents in this case is to convey the core value (center of value) that will be emulated by the child. According to al-Ghazali, moral values that must be instilled in a child are the main good

which include: wisdom (wisdom / intelligence), shahja'ah (courage), 'iffah (self-preservation), and' is (unity of the three elements). Efforts to instill moral values towards children can be done with the right parenting. As for some small notes parenting patterns (parenting) children as follows:

1. Parents' Style in Childcare

Ron Norto (1977: 208) explains that in general parenting styles in childcare patterns are divided into three styles namely:

a. *Authoritarian Parent:* Many parents who treat children with a very authoritative attitude. Parents are very absolute instill ideas and limit children's movements in accordance with the will, without realizing that the child also has the power of creativity that must be developed in accordance with their own.

b. *Authoritative Parent:* Many authoritative parenting types prioritize all decision making without involving children to learn to make decisions. Supposedly, children also need to be taught how he behaves in order to be able to make decisions if faced with a problem. By inviting children to participate actively in making decisions, it can make children to think critically when faced with problems.

c. *Permissive Parent:* permissive parents give roles to all family members to be active in making decisions to be taken. Giving a role to children will be able to grow confidence so that the level of maturity of the child's personality will be able to develop.

2. Effective communication with children

The phenomenon that occurs in people's lives today is the existence of communication barriers between parents and children. This happens a lot to families with husband and wife working. Communication will make children feel cared for in daily activities and the impact caused by children will have a sense of responsibility towards learning activities and daily activities and foster strong self-confidence.

However, some parents still have the notion that the child is a person who does not yet have critical reasoning power, which can be involved in any communication about himself or small family problems as a stimulant in order to develop his mindset. A warm family atmosphere with effective communication through two directions between parent and

child makes a synergistic relationship can be built. Little understanding of parents about the importance of effective communication with children has a negative effect on children.

Effective communication with children should be done from an early age. The pattern of communication with children at the age of 0 years before children can talk can be done using expressions, or gestures because the child is essentially able to respond to external stimuli. As for effective communication with children when they are able to talk, up to adolescence can be done in various ways as follows:

a. Be a Good Listener.

When children start talking to tell something, then stop all of your work activities. If not, the child will immediately stop the story because you are seen as not having time for him. If this is repeated continuously, it will make the communication barrier between parents and children because the atmosphere is essentially created by parents. Next, avoid interrupting the child's conversation. If he is angry, scared, happy and so on, then allow him to express it. Conversely, when children listen to your words, it is okay for parents to confide in, but according to their age. Being a good listener and getting your attention is the best gift for the child.

b. Calm and honest

Avoid saying words that are inappropriate or that can hurt the child as an expression of anger or frustration. Children will learn to be good listeners and believe in what you say according to what you are talking about. Speak honestly, correctly and calmly. That trust and respect comes from the honesty and sincerity of a parent's heart. Don't say or promise something if it won't be done by parents. In general, the behavior of many parents make promises that are not true just to calm a child's request for a moment. This attitude will reduce the child's confidence in the parents and ultimately it is difficult for the next advice to be trusted by the child.

c. Two-Way Communicative Talk.

Two-way communication occurs if parents do not dominate the conversation. Give enough time for children to communicate expressing ideas or events in the school environment. Avoid dictation, give your active response to respond to everything the child says. Ask a few light questions as a form of response and appreciation for the child.

d. Avoid repeatedly questions

Try to give the child questions not too constantly because the impression of parents' children master the conversation. You try to enter the child's conversation settings by giving high appreciation. If not done, the child will feel the meaning of the story is less meaningful, and one time the child no longer wants to express things that happened to him.

e. Give Motivation

Motivation given to children will arouse strong self-confidence. When children begin to entrust their stories to parents, they must feel relieved, feel your support, be inspired, and be enthusiastic. Don't make them feel guilty or let alone disappointed. If the child comes to you and tells the problem, try to listen attentively and give support such as "Mother believes you can handle it", "Mother is here why and ready to help you", and so on.

3. Help Solve Problems Facing Children

MCDS (2005: 18-20) states parents must explore the problems faced by children and invite children to be able to think critically in finding ways to overcome problems. If the child is accustomed to telling a story, give enough time to tell what happened. Try to respond by inviting children to think simple things like "Why is that done, child?" Do follow-up questions such as "How should I do, dear?"

The question is to explore the child's ability to solve problems and let the child find the answer. If the child has found alternative answers, if true give praise, and if wrong, you make it a habit to say "If you think like this, son." Avoid the habit of providing solutions to problems that come from parents, and encourage children to think about problems.

4. Make Effective Punishment

Thomas Gordon (1996: 207) states that punishment is essentially an act or stimulation that is intended to prevent repetition of an act that is not good or not accepted because it is not in accordance with the norms. Punishment does not just make the child not repeat a mistake, but make it penalties to encourage children to understand the reasons for this are prohibited. Make punishment an educative tool for children, because punishment that does not educate makes children feel depressed.

Some ways to make effective punishment are as follows:

a. Time out

This is done to keep the child away from activities that are taking place or from people who are at home for a while because the child does not follow the rules or ethics in force or when the child goes berserk (tantrum). Usually, it is suitable for small children (toddlers). It can be determined, for example a chair in the corner of the room, in a child's room, or other agreed place. The time out is also adjusted to the age of the child and the mistakes made.

Sanctions that will be given by children before there must be a mutually agreed rule between the child and parents. Punishment will be given by children to be understood by the child if a violation and punishment will be given. The usefulness of the punishment method is to relieve heated conflict, relieve the emotions of children, and give time to parents to put aside emotions and think of appropriate words to convey to children. End the time out by having a conversation with the child after the time out is over. Encourage children to find out their mistakes and their impact on themselves and others. Familiarize children also to apologize to the injured party and emphasize that parents love the child, what is not liked is the naughty act.

b. Taking Away a Privilege

Taking Away a Privilege is taking the child's privilege in exchange for a mistake he made. Usually suitable for children of almost all ages. For example, reducing the time playing games or watching television to learn because the test scores are red due to not learning. Or, cutting allowance to replace school windows that are broken by playing soccer in class. Or, cancel the family picnic schedule because the child neglects the task of cleaning up the room he has promised. The usefulness of this method is to teach children to be responsible for their actions and to fulfill their obligations.

Some things to note are that the punishment given must be fair and in accordance with the mistakes of the child. Do not impose punishments that are far-fetched and do not make the child realize his mistakes. This will make children confused and lose motivation for discipline. Keep the punishment that is not logical and

confusing children in associating the causal relationship of an action. In applying this method, negotiations might emerge.

Let the child express his opinions and reasons, parents can judge the truth of the child's story. For example, a child gets a bad grade because it turns out that the child is sick or not feeling well so that he cannot concentrate, maybe the penalty time can be reduced even though the child still has to increase hours of study to catch up the deficiencies that have occurred. However, if children excuse by lying, it is possible for parents to increase the time of punishment so that children will think twice before lying.

c. Task or Assignment

Punishment can be carried out with educative nature. For example, children are told to memorize QS. al-Fatihah, al-Ikhlas, or other short letters. The assignment of duties as punishment must be adjusted to the age level of the child. Punishment in the form of duties will be effective if based on the knowledge of parents will lack children. Strive for tasks that are given to help weaknesses in children, for example training the memory to memorize short prayers or help children fluently read the Qur'an. The principle of effectiveness in administering sentences must be the main objective of assignment.

5. Make the Reward Method More Effective

The use of reward methods can be used to motivate children if children have done something successfully so that children are encouraged to do something better. However, giving gifts that are too excessive will have an impact in the child that he will do something if you can in return this will eliminate the sincerity of children in doing something.

As for some types of rewards or rewards can be done as follows:

a. Positive Reinforcement

This reward method is in the form of verbal positive support. Parents can do the form of praise to the child if the child does success. Verbal reinforcement given to children will provide great motivation and foster self-confidence that he can do something best. Do praise like "Allhamdulillah ... Mother of the child is very smart .." if the toddler.

However, praise is done to teenagers to be done with the suitability of their mental development. Praise is done to teenagers more parents show an attitude of high appreciation for something that has been done by children. Thus, verbal language is used less than showing appreciation.

b. Gift.

Gift giving can be done to complete the reinforcement method. Gifts as concrete proof of the sincerity of a parent for a child's work that is considered good. Give a gift to the child if the child achieves success. For example, give encouragement if the child can memorize all prayer prayers and routinely perform them will be given a gift according to what the child likes. However, what needs to be paid attention to is not to get children used to always asking for gifts, so the frequency of gift giving must be adjusted to the needs of the child's personality formation.

Monotheism Education in the Family

Education must be carried out under any circumstances well. Because education educates and matures children, and prepares for life in the future. In the condition of the spread of Covid-19 is no longer done in formal schools as usual, but also carried out at home in the family. Serving as educators in the family are father and mother. It is they who have the first duties and responsibilities in educating their children at home. Father and mother are obliged to provide care, direction, and guidance to their children. Parents design various rules that their children must fulfill at home even if they are not written down.

Education instilled in children is faith education, moral / moral education, intellectual education, physical education, social and personality education, and sexual education. All of that is the responsibility of parents as teachers for their children. However, from all of that, the very first education is the education of faith and piety to Allah or religious education. Because religious education plays a major role in shaping one's outlook on life. Therefore, religious education in the Islamic view is given when the child is in the womb (prenatal education) until the child grows into adulthood.

Faith is the main foundation in embedded in the soul of children to form noble behavior in the future. The foundation of children's faith in the

development phase can be formed through parent-child interaction through the cultivation of noble values (moral behavior) continuously. children who are nurtured by religious values will be at peace. They tend to experience a stable mental state when facing severe life problems. A strong and tough generation will be able to easily adjust to their environment because their personalities have been formed by norms built from the foundation of faith.

But on the contrary, children who are in a family condition that is not harmonious, gradually the holy personality that has been placed by Allah SWT. in the soul of a child and his nature will disappear. Eventually a child's feelings of affection cannot develop and will even disappear altogether. If love has been lost in a child's soul, the children will grow into a bad generation one day. Thus the importance of fostering the soul of religion in children is realized by parents as part of the realization of people's responsibilities in providing education for children.

Habituation - good habituation done by parents, will give effect to children to imitate the goodness of their parents. From this it is found that in the Koran using habituation which in the process will become a habit as one of the ways that support the achievement of the desired targets in the presentation of the materials. Quraisy Syihab (1994) says that habituation involves both passive and active aspects. However, it should be noted that what is done involves habituation in terms of passivity only in matters that are closely related to social-economic conditions, not concerning psychological conditions that are closely related to rules or ethics. Whereas in the case of being active or demanding implementation, the overall habituation is found.

Alquran makes habituation as one of the techniques or methods of education. Then he changes all good qualities into habits, so that the soul can carry out the habit without too much effort, without losing a lot of energy and without finding much difficulty. According to Zayadi (2005), the process of habituation must begin and be implanted in children from an early age. The potential of human spirit given by Allah must always be nurtured and nurtured by providing training in worship. If habituation has been instilled, then the child will not feel heavy anymore to worship, even worship will be a frame of charity and a source of enjoyment in his life because they can communicate directly with Allah.

The above statement affirms the importance of family building based on faith. Faithful family is the main goal in forming a family that has love and peace, (sakinah mawaddah warahmah). Mawaddah is a feeling of mutual love for fellow family members with the aim of achieving happiness. And mercy is compassion which is the source of the appearance of gentle nature, moral decency and respectful behavior. (Muhammad al-Ghazali, 2003). In the Qur'an Ar-Rum verse 21 of Allah Almighty. said: And among the signs ± the sign of His power is He created for you wives of your own kind, so that you are inclined and feel at ease with him, and made among you affection. In fact, there is truly a sign-like in a people who think.

II.   CLOSING

The family has a role in influencing the patterns of social interaction of children. The family is also a place for forming the child's personality. The basic functions of the family are: reproduction, socialization, assignment of social roles, economic support. The implications of the basic functions of the family have consequences on the responsibility of parenting. One pattern of parenting can be done in several ways as follows: parenting style in parenting, effective communication with children, helping solve problems faced by children, making effective punishment and making reward methods more effective. The method of faith education is adapted to the material to be provided and also the abilities of children. So that the child is expected to become a true Muslim with complete unity, as a way to become a servant of Allah who is pious. Monotheism education in the family also makes children able to have faith based on true knowledge, so that children do not just follow or blind blind. By teaching monotheism which originates from the Qur'an and Al Hadith, the monotheism that forms in the soul of a child is accompanied by knowledge based on correct arguments and evidence, and can be justified.

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