
STRENGTHENING CHILDREN'S RELIGIOUS EDUCATION IMPACT OF THE COVID-19 PANDEMIC THROUGH FAMILY EMPOWERMENT

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Abstract

The purpose of this study is to analyze the extent to which the family has an important role in instilling and growing character values that exist in society through strengthening religion in children as a result of the Covid -19 pandemic. The research method used is a qualitative method with a religious approach. Data collection techniques using documentation techniques in the form of scientific journals and books written by competent authors. The study of data analysis used content analysis techniques. The findings of this study are the strategic position of the family, if properly prepared, will become a vital place for human development, especially in preparing human resources who have noble character qualities. On the contrary, it will be a source of disaster when religion in the family is ignored or does not get an adequate portion. This study contradicts the reinforcement theory of motivation proposed by B. F. Skinner but supports the theory of moral strengthening of Imam Al-Gazali. The conclusion of the study is that family empowerment can strengthen the practice of religion in children as a result of the Covid-19 pandemic which is very strategic because it essentially aims to change individual behavior, knowledge, attitudes and values and skills.

Keywords: religious education; family; Covid -19 pandemic; family empowerment; strengthening

Abstrak

Penelitian ini bertujuan untuk menganalisis sejauh mana keluarga memiliki peran penting dalam menanamkan dan menumbuhkan nilai-nilai karakter yang ada di masyarakat melalui penguatan agama pada anak akibat pandemi Covid -19. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan religi. Teknik pengumpulan data menggunakan teknik dokumentasi berupa jurnal ilmiah dan buku-buku yang ditulis oleh penulis yang berkompeten. Kajian analisis data menggunakan teknik analisis isi. Temuan penelitian ini adalah posisi strategis keluarga, jika dipersiapkan dengan baik, akan menjadi tempat vital bagi pembangunan manusia, terutama dalam mempersiapkan sumber daya manusia yang memiliki kualitas akhlak mulia. Sebaliknya, akan menjadi sumber malapetaka ketika agama dalam keluarga diabaikan atau tidak mendapat porsi yang memadai. Penelitian ini bertentangan dengan teori penguatan motivasi yang dikemukakan oleh B. F. Skinner tetapi mendukung teori penguatan moral Imam Al-Gazali. Kesimpulan penelitian adalah pemberdayaan keluarga dapat memperkuat pengamalan agama pada anak akibat pandemi Covid-19 yang sangat strategis karena pada hakikatnya bertujuan untuk mengubah perilaku individu, pengetahuan, sikap dan nilai serta keterampilan.

Kata kunci: pendidikan agama; keluarga; pandemi Covid19; pemberdayaan keluarga; penguatan

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Introduction

When the world was shocked by the outbreak of the Coronavirus disease pandemic known as Covid-19 which had claimed the lives of millions of people infected with the virus and died (O'Sullivan, 2021), Indonesia experienced impacts on various aspects of national and state life including health, education, politics, economy, socio-culture, religion as well as state defense and security (Singhal, 2020). The Indonesian government is working hard hand-in-hand to minimize the spread of the Covid-19 Virus, including by means of Large-scaled Social Restrictions (PSBB), physical quarantine, working and studying from home, all of which are done to avoid the spread of Covid-19 (Saurabh & Ranjan, 2020). In dealing with Covid-19, government policy on education in the family is born. In the policy, family spearheads the implementation of education in the family since all students are at home for a long period of time. In this matter, Large-scaled Social Restrictions also have an impact on the resilience of various infrastructures including the fields of education, economy, socio-culture, health, and even the fields of defense and security (O'Sullivan, 2021).

In relation to the policy of education in the family, the impact of covid-19 on children's education has resulted in the implementation of online education programs. In the field of education, schools are implementing online learning policy during pandemic. In spite of that, coronavirus pandemic has also disrupted the life of children. The impact that is most felt in a child's life is not only on the outward condition but also on the child's inner condition because of various life challenges that appear on the surface. In this matter, the implementation of online education programs, eventually, can result in the emergence of psychological disorders in children (Ismaniar & Utoyo, 2020). When it comes to online learning, new problems related to the limited personal facilities in the family are coming to the surface, given that not all families have adequate facilities, both internet networks and gadgets used (laptops/mobilephones). Based on data from the results of the Ciputra hospital Covid -19 handling task force regarding mental-health-children, it is stated that there are still many children (students) who do not have access to learning support facilities. Those children do not get knowledge transfer during the distance education period which eventually can cause various psychological impacts on children. In the same way, many educators do not understand how to use technology as means for teaching and learning process. In these conditions, there is a big challenge in the world of education where students and educators both face difficulties in applying the three learning domain: cognitive, affective and psychomotor.

Meanwhile, some of the stressors experienced by children during the pandemic vary greatly depending on the level of stability of the child's soul. The symptoms that stand out in the daily behavior of children that can be expressed such as: a lot of daydreaming / pensive mood and tendency to be silent, mood swings that result in changes in appetite, irregular sleeping pattern so that they lose the spirit of life. The child, who is often alone in the room, tends to withdraw from family activities at home. They like spending time with gadgets, more easily getting worried, often complaining about physical condition, being dependent on parents (less independent) and having new habits, for example thumb sucking, hair twisting, or picking their nose also appear; whereas older children tend to start lying, bullying, or opposing (Al-Balushi & Essa, 2020).

The implementation of distance education (distance learning) during the pandemic has also greatly affected the field of religious education which in turn has an impact on decreasing the quality of learning in religious education subjects, which are essentially aimed at inculcating knowledge, skills, and religious awareness to shape students' noble character. As a result of distance learning, the practice of children's religion in conducting worship cannot be done in school institutions because the learning system applied virtually is very limited (Ilzam Dhaifi, 2020). In fact, the role of religious education as part of the curriculum has a very strategic function in the realization of the ideal goal of nation, one of which is cultivating the character education. In cultivating character, religious education is a vehicle for inculcating aspects of religious knowledge (cognitive), forming attitudes (affective), and controlling behavior (psychomotor) in order to create a complete Indonesian human personality (Nur Ainiyah, 2013).

In the Regulation of the Minister of National Education No. 22 of 2006, it is implied that Islamic religious education is a hope to produce humans who seek to perfect themselves in the form of faith, piety, and noble character which includes ethics, character, or morals as the embodiment of education. The success of the learning objectives of religious education as a vehicle for character cultivation is influenced by many variables, one of which is the use of appropriate learning methods. This is as conveyed by Abdullah Nasih Ulwan that the concept of children's moral education which consists of education by example, education by customs, education by advice, education by giving attention, and education by giving punishment. Learning Religious education which aims to increase students' knowledge, skills and awareness, of course, cannot be fulfilled optimally, especially if it is related to student character development, considering that online learning only prioritizes cognitive aspects, and it cannot really teach psychomotor skills, especially affective. In addition, online assessment is only limited to the cognitive aspect, unable to go far to assess the development of student behavior as a whole (Ilzam Dhaifi, 2020).

Implementing distance learning virtually to meet learning needs is certainly not an easy task. Some of the obstacles faced include an unmet internet network, students who are not used to it, and the limited ability of teachers to conduct online learning. In the implementation of online learning, there are several things that need to be considered, namely every student does not have the opportunity to enjoy online learning services because of many aspects related to online learning such as learning device availability for students at-home learning, teachers' skills to use online learning applications, the availability and internet access in homes, as well as the willingness of students' parents to access learning internet services which certainly do cost a lot (Abidah, 2020). Because of these conditions, strengthening religious education through family empowerment is very important to do in order to anticipate the decline of noble character, commendable character, ethics and morals of our generation in the future.

In Ambar Teguh (2004) states that empowerment has two meanings, namely: 1) To give power or authority, includes giving power, transferring or delegating authority to parties who are less or have not been empowered. 2) To give ability to or enable, which is to give ability or empowerment and provide opportunities for other parties to do something. From this understanding, it can be seen that what is meant by family empowerment is a gradual process that must be carried out in order to obtain and increase power so that families are able to be independent (Bekti Taufiq, 2017).

Considering these problems, the role of the family can be empowered to provide strengthening of religious education for children in order to restore children's stressful conditions as a result of the Covid -19 pandemic. The family is the smallest unit of society, so the inculcation of religious values in the family is important because the essence of the role of the family is also the role of society which at a macro level also means the role of the nation as a whole. The main assumption put forward is that if every family has embedded religious strengthening and there has been family empowerment, it means that the community has been empowered, as well as on a wider scale (Suryadi, 2016).

In the growth and development of the process of strengthening children's religious education, it requires a lot of help and guidance from adults. Guidance from adults or what is hereinafter referred to as character planting will be a lot of coloring in the personal formation of the child himself. Thus, the good or bad of a person's personality will be largely determined by the strengthening of religion in his childhood. Parents are obliged to bring their children into personal formation as desired and in accordance with the ideals and philosophy of life of each parent (Zakiah Daradjat, 2001).

It is naturally known that humans living today have undergone various processes of growth and development from infancy to adulthood. In infancy, a child will be very dependent on his parents, all of which are for the sake of the ongoing process of life. Dependence between children and parents and vice versa will be intertwined reciprocally over time. Parental guidance to their children is carried out with full awareness, full of love, and full of responsibility. Of course, in the process of strengthening religion, it is not just carrying out, but for every parent himself, he must try to influence his child according to his mindset, stance and philosophy of life. It is clear that the strengthening of religious education is a must for human life, or in other words, every human being must have experienced an ongoing process of education where in the process each educator tries to influence and color his students (M. Ihsan, 2019).

Education includes all activities that are planned to increase the various potentials that exist in each person. Suhartono (2008) provides a general definition that education is a process towards maturation, intelligence and maturation of the human soul with the aim of developing physical potential, educating the mind, and maturing behavioral attitudes. For each individual, Divine (2012) explains that education in a contemporary sense is an effort to develop, encourage and invite each individual to become a modern human being based on great values and an honorable life so that intelligence and feelings of noble deeds are embedded in every individual.

Education can bring forth quality human beings through various efforts because quality humans require a fairly long learning process. Various series of learning are taken as an effort that has been designed and programmed to guide and direct the potential of human life, in the form of basic abilities and learning abilities. This educational process runs continuously without stopping and runs until the end of human life. This educational process will determine human quality (Qomar, 2003)

From the description above, it is known that education is very decisive and elevates the degree of a nation through the awakening of a qualified and reliable young generation to bring about fundamental changes for the nation as a whole.

Method

The method used in this research is qualitative with a religious approach. Researchers take data from data sources in the form of documents available in libraries, articles/journals on the internet and various other sources. This method is carried out as a research process related to the ideas, perceptions, opinions or beliefs of the people being studied and all of them cannot be measured by numbers (Lexy J. Moleong, 2014).

The type of research used is literature study. This step is taken to review documents, examine various reference sources from several research results conducted by previous researchers. Likewise, other sources by taking literature from scientific books related to family empowerment in strengthening children's religion produced by competent authors in their fields making it easier to understand and dig deeper about strengthening children's religion through family empowerment.

This library research procedure was used to compile a research paper on strengthening children's religion through family empowerment against children's psychological disorders as a result of the COVID-19 pandemic. The steps that can be taken include; there is a general idea of the aspects under study, searching for data related to the topic, sharpening the focus of research, collecting reading material then reading and making research notes, adding and multiplying reading material then classifying reading material and starting to write (Zed, 2014). Literature searches are obtained offline and online using national and international journals that have novelty value.

This study uses content analysis techniques by carrying out the process of selecting, classifying, comparing, combining and sorting various information. Furthermore, the data were analyzed using the Miles and Huberman (2014) model with the stages of data condensation, data presentation, verification, and conclusion drawing.

Results and Discussion

Results

The results of research on strengthening children's religious education as a result of the COVID-19 pandemic through family empowerment will be described as follows:

Solikodin (2013) revealed that family empowerment is an urgent matter and an important aspect in shaping attitudes and behavior. Family education is formed by instilling various values namely religious values, ethics, and characters as the basic foundation in the family to build children's behavior and morals. Thus, children can understand good and bad deeds. Besides, family education plays its functions in forming people who believe in Allah SWT for the main foundation in the development of Indonesian people as a whole.

Al-Balushi & Essa (2020) revealed that the changes occurred during the Covid-19 pandemic could trigger stress in children (Imran et al, 2002). Some of the characteristics of stress symptoms in children, including: 1) a lot of silence / pensiveness, 2) mood swings, 3) changes to appetite, 4) irregular sleeping patterns 5) a loss of enthusiasm, 6) being alone in the room 7) time spent on the gadgets 8) withdrawal from family activities at home, 9) worrying more easily,

10) often complaining about physical conditions, 11) having difficulty in separating from parents (being dependent on parents), 12) having new habits such as thumb sucking, twisting hair, or picking their nose, 13) older children are more likely to start lying, bullying, or resisting.

Ilzam Dhaifi (2020) in his research revealed that the implementation of distance education (online learning) during the pandemic greatly affected the field of religious education which had an impact on decreasing the quality of learning in religious education subjects, which essentially aimed at inculcating knowledge, skills, and religious awareness to form the noble character of the students. As a result of online learning, the practice of children's religion in conducting worship cannot be done in school institutions because the learning system that is applied virtually is very limited.

Nur Ainiyah (2013) states that the role of religious education as part of the curriculum has a very strategic function in the realization of the ideal goal of nation, one of which is cultivating the character education. In cultivating character, religious education is a vehicle for inculcating aspects of religious knowledge (cognitive), forming attitudes (affective), and controlling behavior (psychomotor) for the creation of a complete Indonesian human personality.

St. Rajiah Rusydi & Alamsyah (2017) explain that the strengthening of religious education in the family towards students' religious attitudes is influenced by the individual abilities played by the Islamic Religious Education subject teacher along with the family, so that students can learn effectively and efficiently in a conducive atmosphere. Students can act out commendable behavior towards Islamic Religious Education teachers and parents as a result of the learning process that goes well. In this case, learning Islamic Religious Education can affect the morals and behavior of students in the family.

Jasuri (2015) revealed that an early age is a period where the cultivation of character, character formation, character, and personality of children still tends to be easier to do. Childhood is the most beautiful period because it is used as an opportunity in the formation of the child's first and foremost personality. At this time, it is very important in providing knowledge about spiritual values in order to create human beings with noble character. On this occasion, the lesson about Islam is in the form of an introduction to God's creation, nature and everything in it. Furthermore, they are given lessons on the Pillars of Islam (worship especially prayer, ablution, reading daily prayers). Likewise, it is instilling the habituation of commendable behavior in the family.

Intan Prawitasari (2019) revealed that teaching and learning process could not be carried out face-to-face because of Covid-19 pandemic. As the follow-up, online education was carried out so that students continued to learn at home. However, school closures and quarantine for student with the implementation of distance learning have a negative impact on elementary school-aged children. In this case, the psychological impacts on young children are mild stress, boredom, emotional instability, gadget addiction to depression respectively.

Sirajun Nasihin (2021) explains that the various problems of Muslims religious attitudes in this pandemic era are the embodiment of the religious knowledge that they understand. Therefore, it shows which theory is used as the basis for understanding Islamic teachings. In response to government policy, some of the spiritual attitudes of Muslims are intolerant

attitude, tolerant attitude which provide support to the government and indifferent attitude towards government policies.

Munawaroh (2019) states that strengthening religious education through instilling religious values in the family eventually creates a harmonious, peaceful, and prosperous family with full of love and affection in every Muslim household. Religious education in the family becomes a means of building family management which has a healthy communication, overcoming problems of family conflict, and pattern of educating children's moral and so forth.

Triana R Noor & Erwin (2019) provides an explanation that violent behavior applied to children is not the right way to discipline children. The violence that children get from the behavior of their parents has a lasting psychological effect on them. Cultivating discipline does not have to be done with violence. In this regard, games, having both entertain and educate, can be used as a medium for learning to instill discipline in early childhood. As what Albert Bandura suggested in his Social Learning Theory (SLT), behavior is learned by imitating the behavior of others called *modelling*.

Mufatihatur Taubah (2015) revealed that family empowerment in the view of Islam is always guided by an educational framework based on the guidance of Islamic teachings with the aim of forming children to become human beings who believe and fear Allah SWT and make families who have noble character, among others, have ethics, morals, character, and have spiritual understanding and practice in everyday life. The practice of this religion as a form of *amar makruf nahi munkar*. The application of religious education in Islam is basically imitating the Prophet Muhammad's behavior in nurturing his family and friends as a manifestation of the content of the Qur'an.

Suradi (2018) states that in realizing multicultural Islamic education, it can be done in two ways, namely conceptually and methodologically. Conceptually means enriching oneself with issues of multiculturalism from various sources. Meanwhile, methodologically displays educator figures as agents of change to achieve multiculturalism in Islam. The values of Islamic religious teachings with a multicultural perspective can have a significant influence in shaping the pattern of children's religious understanding in an applicative way.

Imam Syafi'i, et al (2021) said that there was a change in the techniques applied by educators in carrying out their duties, namely as planners and assessors of children's learning outcomes, and as implementers in early childhood learning in collaboration with parents at home. In connection with that, discussion and giving examples to children can be done to foster children's critical thinking skills for dealing with cases like the reasons for studying at home, the reasons for the obligation to use masks when leaving the house and so forth.

Based on the results of the analysis conducted on the research findings, it can be stated that children experienced impacts of Covid-19 pandemic on both mental health and psychological aspects, including: (O'Sullivan, 2021) Adverse mental health effects (feelings of social isolation, depression, anxiety, major/severe/mild and moderate depressive disorder). In addition, children are often restless, become angry, easily anxious, have difficulty in developing themselves and lack concentration at home (Al-Balushi & Essa 2020). Some children feel an empty soul, see things as meaningless, have difficulty in sleeping, have a reduced appetite, feel

tired, find it difficult to develop their thinking potential, feel lack of energy, and are lazy to do activities (Yeasmin, et al 2020). In other conditions, children lose stamina, feel sad and have emotional instability as a result of the cessation of some activities outside the home and restrictions on social interaction (Saruabh & Ranjan, 2020)

In terms of the teaching and learning process for children, there are changes in the application, namely as planners and assessors of children's learning outcomes. The task in early childhood learning is in collaboration between teachers and parents at home. The strategy of educators at home is to cultivate children's critical thinking skills, for example, inviting children to understand the reasons for school from home, reasons for the obligation to use masks when leaving the house and so forth. All of these can be done by using discussion and exemplary methods (Imam Syafi'i, et al, 2021). The distance learning process (PJJ) is a challenge for educators and children in using information technology because not all educators and children have the same abilities and facilities in using information technology.

Many has stated that family empowerment is very important as it determines the success in strengthening religious education for children in the midst of Covid-19 pandemic. In general, education in the family is carried out by instilling religious values, ethics, manners, ways of communicating, behaviors that must be practiced in daily life. In doing so, it is done by following the pattern of religious education in Islam which imitates the behavior of the Prophet Muhammad in nurturing his family and friends as manifestation of the content of the Qur'an. The religious education applied by the family is to shape the behavior and morals of children so that knowing the limits of good and bad is a powerful foundation and can form noble character, commendable character, ethical and moral stability of children. Thus, the negative impact of the pandemic can be recovered in order to achieve a better future.

At an early age, physical and mental growth in children develop rapidly. This period is also known as the period of character formation, personality, inculcation of religious values and the main character. In order to create human beings with noble characters, inculcating religious values at early age is inevitably crucial. Instilling discipline in children does not have to be done with violence, but Rotating Education Game (RODA) can be used as means for instilling discipline at early childhood. Noble character formation can also be achieved by giving children advice in a wise way and calling for virtue or good quality or habit that the children have (Rosalina Noor, Triana & Erwin (2019).

The responsibility for education for children lies with each parent, especially in forming a *sakinah* family. The *sakinah* family is a family that is able to overcome problems and obstacles wisely and effectively. The implementation of Islamic religious education in the family, especially for children, is also a top priority, which is one of the means to achieve a happy, *sakinah*, *mawaddah* and *warahmah* family. Islamic religious education in the family is important to do for children, fathers and mothers and other family members as a small community. It can be seen that family empowerment that is carried out properly and well-directed will be able to maximally instill and strengthen religious education in children as a result of the pandemic. Thus, noble character, commendable character and ethical and moral stability of children will be established.

Discussion

B.F. Skinner (2013) put forward the theory of reinforcement; reinforcement theory of motivation which has a special view on changes in a person when carrying out activities. Skinner assumes that the main elements in learning are reinforcement (reinforcement) and punishment (punishment). Reinforcement as a consequence that grows the probability that a behavior will occur. On the other hand, punishment is a consequence that lowers the probability of a behavior occurring. Behavior is the relationship between stimulus and response. Behavior occurs when there is a special stimulus. Skinner argues that a person's personality is formed as a result of the response to his environment, for that the most important thing to form a personality is the existence of rewards and punishments. Rewards will be given to the desired response while punishment is given to the wrong response. Skinner's opinion focuses on the relationship between behavior and consequences.

According to Imam Al-Ghazali, in the formation of behavior, morality is not just an act, not just the ability to do, nor is it knowledge. However, morality is an effort to combine itself with a mental situation that is ready to give rise to actions, and that situation must be attached in such a way that the actions that arise from it are not momentary but become a habit in everyday life (Al-Ghazali, 2004).

The description of the two views can be understood that there are fundamental differences in personality formation between Skinner and Al-Ghazali. According to Skinner, the most important thing to form a personality is the existence of rewards and punishments, while according to Al-Ghazali, the most important thing to form a personality is an effort to combine oneself with a mental situation that is ready to bring up actions as ingrained habits.

There are three principles that can be implemented in the use of reinforcement; First, the warmth and enthusiasm that appear in the teacher's attitudes and movements, including voice, expressions, and body movements that show warmth and enthusiasm in providing reinforcement. Second, reinforcement should be given according to the child's behavior and appearance so that he understands and believes that he deserves to be strengthened. Third, avoiding the use of negative responses given by the teacher to students which can discourage students from developing themselves (Moh. Uzer Usman, 1995)

Every Muslim, wherever he is, will feel obliged to direct, educate and bring his descendants towards the formation of Muslim and believer humans, namely humans who are safe from the torment of hell fire. This is none other than because Allah has made it mandatory for every believer to always strive, so that he and all his family members avoid the torments of hellfire according to the word of Allah in the Qur'an Surah al-Tahrim verse 6 which means: "O you who believe, take care of yourself." yourself and your family from hellfire. (Ministry of Religion of the Republic of Indonesia, 2019).

On the basis of this verse, for a Muslim, it is not only considered a command but will be treated as an obligation that must be fulfilled. This kind of obligation will have a very significant impact on life in general, because it contains the consequences of sin that results in the torments of hellfire. The threat of sin or hell like this is something that is very feared by any religious

person. Therefore, religious education is very important to be implemented and developed both in family life and others (Zakiah Darajat, 2001).

In relation to the importance of religion in family life and the personal formation of children, Imam Al Ghazali (2004) also emphasized that children are a mandate to their two parents ; their holy souls are like expensive gems, pure, clean from all carvings and images. The child accepts everything that is inscribed on him and tends to do what is directed at him. So if goodness is trained and taught, then the child grows on that goodness and the child will be happy in the hereafter. And if they are trained in evil and neglected like neglecting animals, then the child will be miserable and wretched. It is clear now how important religious values are and even human formation in the years to come will also be determined by the activities and processes of strengthening the cultivation of religion at this time. Becoming a Muslim and a believer or not, our children and grandchildren depend a lot on the activities and processes of planting religious education today.

Strengthening religious education in the family is part of the out-of-school educational path that is held in the family as it provides religious beliefs, cultural values, moral and social values. These various educational paths greatly affect the personal formation of children. Therefore, there is a demand for harmony, alignment and common vision and educational orientation between the two, in order to give birth to human beings with complete personalities.

In this regard, the family is the first and foremost educational institution in an effort to carve out a child's personality. This education is more informal in nature which is practiced in real life (Arifin, 2003). Therefore, it also contains the rights and obligations of all family members towards the family as a whole and the surrounding environment.

When talking about education, it must also talk about educators. If the family is the first and foremost educational institution, the first and foremost educator is a housewife who incidentally is a woman. This is where a woman housewife is required to play a major role in two dimensions at once, namely in addition to being the perpetrator and controller of household education, she must also be able to take a position as the perpetrator of women's emancipation appropriately and proportionally (Hasbi, 2012).

In this regard, religion guides that each person is responsible for the good of himself and his family (Shihab, 2007). Regarding good deeds and initiatives for goodness and society, Rasulullah S.A.W guided by his saying "*ibdak binafsik*" (start with yourself).

The Role of a Family

The strategic position of the family as described above will be more pronounced when the function of each family member is understood and can be well understood. By living the function of each family member as well as willing to present themselves according to their function, an empowering family (family empowerment) will be created (Coleman, 2013). Empowering family can be achieved well when it is also able to bring positive things from the outside, in addition to developing various potentials that are within the family environment. Of course, to absorb positive things from the outside, you must also invite activities outside the home. In this way, it is more selective and convincing to bring into the family environment.

Departing from the perception that the family is the place of primary education, housewives are the first and foremost educators/primary educators (Siahaan, R.F., 2013). Thus, the success or failure of family education depends a lot on the success of a mother in playing her role in the family. It is undeniable that the current era has attracted us (including family members) to inevitably have to go along with the dynamics of the times. Families and family members have been required by the times to be able to communicate with various parties. Communication with the outside world will also have a lot of impact on the family, either directly or indirectly. Mothers as primary educators who are most closely related to the impact of emancipation and communication with the outside world should be able to anticipate it as carefully as possible. This accuracy involves various dimensions at once, at least divided into two major categories, namely the ones that are positive and the ones that are negative (Hasbi, 2012).

If this kind of thing is done by a housewife who has enough insight, has an established position and is often identified with career women as emancipators, it will really touch directly on the child. This is not only because of her mother's nature and attitude, but more because of her position as a primary educator in the family. After all, the emancipation of women is the desire of almost all women, but the lack of attention to the family, especially children, even the loss of concern, invites a big disaster, considering that the family is the core of society, while children are the determinants of the future of society and even the nation.

The Role of a Mother in the Family

Mother is a *madrasatul ula* (mothers are first teachers) because it is from her that religious values are instilled in children. The mother's role is to provide an introduction to everything that is new to the child's life. For examples, starting to learn to say something that is seen, listening to conversations between people, gradually gaining knowledge and imitating noble *adab*, and forging his personality in navigating life in the future. How happy is a mother who always takes the time to strengthen religious understanding for her children, in order to achieve the dream of being pious children. The strengthening of religious education by mothers for their children is a basic education that should not be underestimated. Therefore, a mother should be wise and good at educating her children. The role of mothers in the education of their children is as a source and giver of affection, caregivers and caretakers, as a place to pour out their hearts, regulating life in the household, as well as as educators in emotional aspects (Purwanto, 2006).

Mother's position in the Islamic perspective is placed in a very noble position. The position of the mother as the first guide for her baby and the most important parent figure who must receive respect from a child then to the father (Munirah, 2014). It is explained in the hadith of the Prophet: "From Abu Hurairah, he said: A person came to the Messenger of Allah. and said, O Messenger of Allah! to whom should I worship first? The Prophet replied, your mother! The person asked again, then who else? He replied, your mother! The person asked again then who else? The Prophet replied, then to your father." (Hadith narrated by Bukhari, 5971 and Muslim, 2548). From the hadith of the Prophet, it is clear that the word mother is mentioned three times, while the word father is mentioned only once. Here it can be understood how great the service of a mother from the beginning of pregnancy, breastfeeding to caring for her baby.

The role of the mother for the family is to stimulate the growth and development of children (Zubaedi, 2019) including: First, a regulator in terms of cleanliness, health, and harmony and religious atmosphere in the family. Second, an observer of children's daily behavior including health, physical growth, spiritual development, ways of reacting, religious attitudes, learning to speak, choosing the preferred toy, the development of children's intelligence and so on (Mulyani, S., 2018). Third, role models and role models who children look up to Fourth, a motivator when the child is afraid, get embarrassed, and is lazy to start activities. Various motivations must be developed through various opportunities. Fifth, a teacher who is often a source for children to acquire knowledge. Mother can act as a teacher every day, for example giving religious knowledge and how to worship and correcting mistakes made by children. Sixth, a barrier so that there is a steady motivation and attitude for children towards things that can be done and which ones cannot be done. Seventh, mothers can act as the main playmates for children because playing is a child's need that must be met in order to be able to learn to do various creative activities. Eighth, an interlocutor, which is a means of communication, a tool for thinking, a tool for expressing feelings. Mother as the closest person to their child can be a good interlocutor. Ninth, a motivator who can provide motivation on various occasions, especially motivation towards the introduction of the real world which in turn is expected for them to be able to face the life of the world, and at the same time prepare supplies for the hereafter

The Role of a Father in the Family

The father's role in family empowerment includes: a source of power in the family, an internal liaison between the family and the community or the outside world, a giver of security for all family members, a protector against external threats, a judge or adjudicator in case of disputes, and an educator from a rational perspective (Uyoh Sadullioh, 2010)

In carrying out his role as a father in the family, he is obliged to carry out his functions as a leader, supporter, protector, motivator, and role model in family life, as follows:

First, as a leader. Allah has given honor to the husbands to lead the household. Thus, he has a great responsibility in the realization of a happy and prosperous household, *sakinah*. Allah says in Surah Al-Nisa' verse 34 which means "Men are the leaders for women, because Allah has prioritized some of them (men) over others (women), and because they (men) have spent part of their wealth". In his position as a leader, the husband cannot release his responsibilities because he will be held accountable for carrying out his duties and obligations as a husband. Rasulullah SAW said which means "Each of you is in charge and will be held accountable for what was entrusted to him. A man is responsible for the life of his family and will be held accountable for it..." (Muttafaq alaih 'an ibn Umar). The responsibility of a husband as stated in the word of God and the words of the Prophet Muhammad above is detailed again in another verse, that the husband is responsible for the life of his family, including the fulfillment of the needs of daily life according to his ability.

Second, as a sponsor. In carrying out his main duties and functions as a sponsor, a father is obliged to carry out work that will be able to meet the basic needs of his wife and children, including: halal and nutritious food, proper and appropriate clothing, a safe place to live and decent, adequate education, adequate health care, recreation.

Third, as a protector. In carrying out its function as a protector, the father or husband must be able to make the wife's heart happy because the wife is the husband's soulmate who has the right to happiness and pleasure. Rasulullah SAW said which means "Verily women are like siblings (partners) of her husband's husband" (rowahu al-Bukhari). As a soulmate, the wife should not be treated harshly and unpleasantly by her husband. Therefore, the husband must be able to treat his wife well and make her happy as the word of Allah SWT in Surah Al-Nisa 'verse 19 which means "...and get along with them well...". In other words, husbands must pay more attention at certain times and certain conditions, such as during pregnancy, childbirth, postpartum, and breastfeeding. Because in this condition, the wife is in a difficult state both physically and mentally or in reality is facing a high risk. This kind of good, wise, and responsible treatment is also treated to their children, considering that children are a mandate from God who must also be held accountable to Him.

Fourth, as an example. In carrying out the function of exemplary, a father must be able to set an example as a figure who can truly be looked up to as a role model or guide to children, his wife, and even the fetus to be born. Therefore, a father must do good to himself, to his wife, to his children, and to society with akhlaqul karimah behavior. He will be an example for all people in domestic life. This kind of behavior will be very important in the formation of pious and pious persons for all their children and wives in domestic life, which in time, they will become a quality generation as superior human resources to build the people, nation and religion.

Fifth, as a motivator. In carrying out his function as a motivator, a father must be able to provide motivation on various occasions, especially motivation towards the introduction of the real world, which in turn is expected to enable them to face the life of the world and supplies to the hereafter.

By empowering the role of the family in a strategic and well-prepared position, it will become a vital forum for human development, especially participating in preparing quality human resources. Once the strategic position of the family will be more pronounced when the function of each family member is understood and can be well understood. By living the function of each family member as well as willing to present themselves according to their function, an empowering family will be created (Coleman, 2013). Empowering family can be achieved well when it is also able to bring positive things from the outside, in addition to developing various potentials that are within the family environment. Of course, to absorb positive things from the outside, you must also invite activities outside the home.

The current COVID-19 pandemic has had a huge impact on children's physical, behavioral and psychological conditions. Some of the characteristics of stress symptoms in children, including: 1) a lot of silence / pensiveness, 2) mood swings, 3) changes to appetite, 4) irregular sleep patterns, 5) a loss of enthusiasm, 6) being alone in the room 7) time spent on the gadgets, 8) withdrawal from family activities at home, 9) worrying more easily, 10) complaining about physical conditions, 11) having difficulty in separating from parents (being dependent on parents), 12) having new habits such as thumb sucking, twisting hair, or picking their nose, 13) older children are more likely to start lying, bullying, or resisting.

Many has stated that family empowerment is very important as it determines the success in strengthening religious education for children in the midst of Covid-19 pandemic. In general,

education in the family is carried out by instilling religious values, ethics, manners, ways of communicating, behaviors that must be practiced in daily life. In doing so, it is done by following the pattern of religious education in Islam which imitates the behavior of the Prophet Muhammad in nurturing his family and friends as manifestation of the content of the Qur'an. The religious education applied by the family is to shape the behavior and morals of children so that knowing the limits of good and bad is a powerful foundation and can form noble character, commendable character, ethical and moral stability of children. Thus, the negative impact of the pandemic can be recovered in order to achieve a better future.

Conclusion

For strengthening religious education in improving the character of children to become adult humans with noble character according to the will and values developed by adults, namely the main character values, the family is then obliged to pass on these values (transfer of value). Therefore, in its activities, selective and thematic attitudes and actions are needed in order to be able to transfer the main character values. Of course, every Muslim will always prioritize his Islamic values according to the religious guidance he believes in.

Family empowerment is very important and determines the success of strengthening children's religious education. In general, education in the family is done by instilling religious values, ethics, character, ways of communicating, and behaviors that must be practiced in everyday life. The religious education applied by the family is to shape the behavior and morals of children so that they know the limits of good and bad as the basis for forming noble character, commendable character, ethical and moral stability of children so that the negative impact of the pandemic can be recovered.

Strengthening the cultivation of religious values for children in the national education system is a shared responsibility between families, schools, communities, and the government. From time to time, it should be further developed in order to achieve the goals of national education itself. It will be even more sympathetic when the spirit of back to family becomes an attitude for each parent.

This study contradicts the reinforcement theory of motivation proposed by B. F. Skinner but supports Al-Gazali's theory. There are fundamental differences in shaping personality. According to Skinner, the most important thing to form a personality is the existence of rewards and punishments, while according to Al-Gazali, the most important thing to form a personality is an effort to combine oneself with a mental situation that is ready to bring up actions as ingrained habits.

The finding of this study is that family empowerment, as a result of the pandemic, can strengthen children's religious education which is very strategic because it can improve children's behavior, mental attitudes, noble values, and can increase their knowledge and skills. Thus, if the cultivation of religion for children is able to improve their personality through family empowerment, it can also change society comprehensively because society is essentially a collection of families.

By empowering the strategic position of the family with sincerity, it will become a forum for the formation of vital human beings, especially in nurturing a generation that has noble character. On the contrary, it will be a source of disaster when religious education in the family is ignored or does not get an adequate portion.

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