Urgensi Karakter Orang Tua dalam Membangun Karakter Anak Di Masa Pandemi Covid-19 (Studi Kasus di Desa Sridadi) Kecamatan Muara Bulian Kabupaten Batang Hari

The Urgency of Parents' Character in Building Children's Character During the Covid-19 Pandemic (Case Study in Sridadi Village) Muara Bulian District, Batang Hari Regency

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ABSTRACT
This study aims to find out the extent of the Urgency of Parental Character in The Formation of Children's Character During the Covid-19 Pandemic (Case Study in Sridadi Village) that the Urgency of Parental Character in The Formation of Children's Character During Covid-19 Pandemic is still not optimal. This is also strengthened by the phenomena of the rapid progress of the global and digital world. Of course, it can have a positive and negative impact on children's morals. If it has a positive impact, it is naturally not a problem. However, if it has a negative impact, then it is necessary to conduct research. It is this moral deviation that is of concern to the researcher. For example, there is still a weak understanding of the importance of child character building because they still think that character building is only in formal education (school) and children are not paid enough attention or are not educated optimally, so children have poor character. A poor character such as speaking less politely, lack of concern for fellow friends, dishonesty towards parents, and lack of respect for their elders.
This research uses a qualitative approach with data collection techniques using observation methods, interviews, and documentation. Then, researchers conduct analysis with domain analysis, taxonomic analysis, and component analysis. The last step that the researcher takes is to triangulate the data to find its validity of the data.
Conclusions that can be drawn from the description in the previous discussion are the Urgency of Parental Character in The Formation of Children's Character During the Covid-19 Pandemic (Case Study in Sridadi Village), namely: the existence of a child character who lies, stays up late at night even until dawn, does not say greetings when he wants to enter the house, skips school, speeding riding a motorcycle on the street, the child's character that is difficult to form, obstacles due to technological advances, and social factors, bringing the child closer to religious activities, setting an example, advising and inviting the child persuasively, giving attention to the child.

Keywords: Parental Character, Child Character Building

ABSTRAK
Penelitian ini bertujuan untuk mengetahui sejauh mana Urgensi Karakter Orang Tua dalam Pembentukan Karakter Anak Pada Masa Pandemi Covid-19 (Studi Kasus di Desa Sridadi) bahwa Urgensi Karakter Orang Tua dalam Pembentukan Karakter Anak Selama Pandemi Covid-19 masih belum optimal. Hal ini juga diperkuat dengan fenomena kemajuan pesat dunia global dan digital. Tentunya dapat berdampak positif dan negatif terhadap akhlak anak. Jika berdampak positif, tentu tidak masalah. Namun jika berdampak negatif, maka perlu dilakukan penelitian. Penyimpangan moral inilah yang menjadi perhatian peneliti. Misalnya masih lemahnya pemahaman akan pentingnya pembentukan karakter anak karena mereka masih beranggapan bahwa pembentukan karakter hanya di pendidikan formal (sekolah) dan anak kurang mendapat perhatian atau tidak dididik secara optimal, sehingga anak memiliki karakter yang buruk. Karakter yang kurang baik seperti berbicara kurang sopan, kurang peduli terhadap sesama teman, tidak jujur terhadap orang tua, dan kurang menghormati orang yang lebih tua.
Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data menggunakan metode observasi, wawancara, dan dokumentasi. Kemudian peneliti melakukan analisis dengan analisis domain, analisis taksonomi, dan

analisis komponen. Langkah terakhir yang peneliti lakukan adalah melakukan triangulasi data untuk mengetahui validitas datanya.

Kesimpulan yang dapat diambil dari uraian pada pembahasan sebelumnya adalah Urgensi Karakter Orang Tua dalam Pembentukan Karakter Anak Pada Masa Pandemi Covid-19 (Studi Kasus di Desa Sridadi), yaitu: adanya karakter anak yang berbohong, tinggal sampai larut malam bahkan sampai subuh, tidak mengucapkan salam ketika ingin masuk rumah, bolos sekolah, ngebut naik motor di jalan, karakter anak yang sulit dibentuk, hambatan karena kemajuan teknologi, dan faktor sosial, mendekatkan anak dengan kegiatan keagamaan, memberi contoh, menasehati dan mengajak anak secara persuasif, memberikan perhatian kepada anak.

Kata kunci: Karakter Orang Tua, Pembentukan Karakter Anak

INTRODUCTION

1.   Background to the Problem

Children are created by God by being equipped with natural drivers who can be directed to good or bad things. So it is the duty of parents to harness these natural forces by channeling them to a good path by educating their children from the earliest possible so that the child grows and develops into a useful human being for himself and for the social life around him.[1]

A child born without having any property. But he has been equipped with a fitrah that allows him to master various sciences and civilizations. By functioning the fitrah, he learned from the environment and society of adults who founded educational institutions.[2]

Children who get good treatment from both parents feel loved and open to expressing opinions and feel valued. And have a good personality development. Children's diversity is earnest, but not yet with their minds. They just catch with emotion because they have not thought logically.[3]

However, as an indisputable fact today, in the millennial age, the issue of morals (moral decadence) has been felt very widely. In any hemisphere, it can often be witnessed by people's lifestyles that are contrary to moral and religious ethics and values. Several approaches were taken to correct the situation of low moral behavior.[4]

Character is the values of human behavior related to God, oneself, fellow human beings,

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[1] Sayyid Sabiq, *Islam Is Viewed in Terms of Spiritual, Moral, Social* (Jakarta: Rineka Cipta, 2010), pp. 247-248
[2] Hery Noer Ali Mundzir S, *The Disposition of Islamic Education* (Jakarta: Friska Agung Insani, 2011), p. 1
[3] Sjarkawi, *The Formation of Child Personality (Moral, Intellectual, Emotional, and Social Roles as a Form of Integrity to Build Identity)* (Jakarta: Bumi Aksara, 2010), p. 19
[4] Abdullah Nasih *Ulwan*, *Guidelines for Children's Education in Islam* (Semarang: al-Syifa, 2013), p. 2

the environment, and nationality that manifest in thoughts, attitudes, feelings, words, and expectations based on religious norms, laws of manners, culture, and customs.[5]

The character values that must be present in children are the value of conscience and the value of giving. Conscience values such courage, honesty, and peace-loving. While the value of giving such as loyal, trustworthiness, respect, politeness, friendliness, and kindliness. [6] Therefore, parents, as the first educators of children, should also have the ability to value character.

Character building cannot be done by means of memorization since this is inherent in man. But "Character will be formed because of the habits carried out, the attitude taken in taking the situation, and the words spoken to others."[7]

Therefore, considering the importance and complexity of problems that exist in children, then parents should instill a good child's character from an early age to strengthen the foundation that the child has so that in the future, the child is not trapped and affected by the outdoor environment, with the hope that in the future, the child will have good character. In general, parents expect their children to grow up and become people of good character thus. Parents must know the functions of parenthood, such as "economic functions, educational functions, protection functions, recreative functions, and religious functions."[8]

Home is the first education that children get. In the house, children will get early education from their families, especially parents. Parents are a major factor in shaping the child's character because the child will only get along with people in his environment.

The role of parents in educating children in the household is very important because it is in the household that a child first gets guidance and education from his parents. The task of parents is as the main and first teacher or educator for their children to cultivate and develop their character for the child.

Talking about character building is inseparable from how to shape children's character from an early age starting from the family, school, and community environment. However, of these three elements that are very influential in the formation of children's character is the family. Parents who are aware of the importance of a child's education in the household will view the

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[5] Syamsul Kurniawan, *Character Education* (Yogyakarta: Ar-Ruzz Media, 2010), p. 10. 29.
[6]Abdul Majid and Dian Andayani, *Character Education islamic perspective* (Bandung: Remaja Rosdakarya, 2013), p. 44.
[7]Abdul Majid and Dian Andayani, *Character Education islamic perspective* (Bandung: Remaja Rosdakarya, 2013), p. 44.
[8]Syamsul Yusuf LN, *Psychology of Child and Adolescent Development* (Bandung: Rosdakarya, 2014), hal. 41.

child as a reasonable being who is growing, passionate, and wants to investigate everything around him. That is also why parents need to feel called to educate their children from childhood in order to develop all the potential that is still hidden in them. Reality shows that many parents are negligent, forgetful, and do not yet know how to carry out the task of educating and shaping the character of the child. Most mothers or fathers think that if the children have been handed over to the teacher at school, then their task of educating the child is completed. Their task now is just to make money to pay for their children's schooling. At the same time, the beginning of the formation of character in a child is when the child is upbringing by parents at home. So that we know the Arabic expression "al ummu madrasatul 'ula," mother is the first place of education in the life of a human being.

A factor that has a lot of influence on the onset of child delinquency, the breakdown of morals, and the loss of their personality is the carelessness of both parents in improving the child, directing and educating him. We must not forget the role of a mother in carrying the mandate and responsibility towards the children under her supervision. It is he who educates, prepares, and directs them.

A quality character needs to be formed and nurtured from an early age. Early childhood is a critical period for the formation of a person's character. Many experts say that the failure of character cultivation in a person from an early age will form a problematic person in his later adulthood. In addition, instilling morale in the younger generation is a strategic endeavor. So, parents have a very important role in education and personality formation, the character of a child from an early age.[9]

The urgency of the character of parents in the formation of the character of the child during The period of the covid-19 pandemic is still not optimal. This is also strengthened by the phenomena of the rapid progress of the global and digital world. Of course, it can have a positive and negative impact on children's morals. If it has a positive impact, it is naturally not a problem. However, if it has a negative impact, it is necessary to conduct research.

Where what often happens is that parents do not understand the importance of child character building and sometimes

assume that character building is only in formal education (school) and children are not paid enough attention or are not educated optimally so that children have poor character. A poor

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[9] Ratna Megawangi, *Character education* (Jakarta: Supramu Santosa, 2011), p. 23.

character such as speaking less politely, lack of concern for fellow friends, dishonesty towards parents, and lack of respect for their elders. It is widely found in our observations that children spend a lot of time and even forget about their activities because of their addiction to online games on their gadgets.

1.   **Theoretical Foundations**

1. Understanding the Urgency of Parents

Urgency when viewed from the Latin *"urgent,"* which is (verb) which means to push. When viewed in English, it is called *"urgent"* (adjective), and in Indonesian, "urgency" (noun). The term urgency refers to something that pushes us, which forces us to be resolved. Thus presupposing there is a problem that must be acted upon immediately. [1]Urgency, that is, the basic word "urgent" gets the suffix "I," which means something that is part of or that holds the main leadership or an important element.[10]

In the large dictionary Indonesian, it is explained that " The parents are the father of the biological mother." Furthermore, A. H. Hasanuddin stated that "Parents are the father's mother who [11]first known by his daughter's son."[12] And H.M Arifin also revealed that "Parents become the head of the family."[13]

Parents are the main and first educators for their children because it is from them that the child first receives an education. Thus the first form of education is found in the family. In general, education in the household is not based on the rejection of awareness and understanding born of educational knowledge but because the nature of the atmosphere and its structure provides the natural possibility of building educational situations. The educational situation was realized thanks to the existence of associations, and the relationship of influence affects reciprocally between parents and children.[14]

Parents or mothers and fathers play an important and very influential role in the education of their children. The education of a parent towards his children is an education that is based on affection for children and that he receives from nature. Parents are true educators, educators

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[10] Abdurrahman Saleh and Muhbib Abdul Wahab, *Psychology an Introduction in an Islamic Perspective* (Jakarta: Kencana, 2012), p. 2012. 89.

[11] Ministry of Education and Culture, *Dictionary of the Big Indonesian* (Jakarta: Balai Pustaka, 2010), p.629

[12] A.H. Hasanuddin, *Cakrawala Kuliah Agama* (Surabaya: Al-Ikhlas, 2010), hal. 155

[13] H.M Arifin, *Hubungan Timbal Balik Pendidikan Agama di Lingkungan Sekolah dan Keluarga* (Jakarta: Bulan Bintan, 2011), hal.74

[14] Zakiah Daradjat. *Islamic Education* (Jakarta: Bumi Aksara, Cet. X, 2012), p. 35th

because of their nature. Therefore, parental affection for children should be true affection as well.[15]

In most families, it is the mother who plays the most important role in her children. Since the child was born, it is the mother who is always beside him. It is the mother who feeds and drinks, maintains, and always mixes slang with the children. That is why most children are more in love with their mother than the rest of the family.

A mother's education of her child is a basic education that cannot be ignored at all. Therefore, a mother should be a wise person and good at educating her children. Some people say mothers are the nation's educators. It is evident how arduous a mother's duty is as an educator and household organizer. The good and bad of the mother's education toward her child will have a major effect on the development and disposition of her child in the future.

So it can be understood that parents are fathers and mothers who are responsible for the education of the child and all aspects of his life from the time the child is young until they or grow up.

In an effort to produce a strong and quality next generation, it is necessary to have a consistent and continuous effort from parents in carrying out the task of nurturing, nurturing, and educating their children both physically and mentally until the child grows up and or is able to stand alone, where this task is the obligation of parents. Similarly, for married couples who end in divorce, fathers and mothers are still obliged to nurture, nurture and educate their children.[16]

In simple terms, the role of parents can be explained as the obligation of parents to the child. Among them are parents who are obliged to fulfill the rights (blindness) of their children, such as the right to train children to master ways of taking care of themselves, such as how to eat, defecate, talk, walk in prayer, it is really imprinted in the child because it is closely related to his development as a person. The attitude of parents greatly affects the development of the child. The attitude of acceptance or rejection, an attitude of affection or indifference, an attitude of patience or haste, and an attitude of protecting or letting directly affect the emotional reaction of the child.[17]

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[15] M. Ngalim Purwanto, *Theoretical and Practical Education* (Bandung: PT Remaja Rosdakarya, 2011), p. 80
[16] H. Mahmud Gunawan et al, *Islamic Religious Education in the Jakarta Family* : Academia Permata, 2013), hal. 132
[17] Hasbullah, *Basics of Education* (Jakarta: Raja Grafindo Persada, 2011), p. 88

John Locke stated that the first position in educating an individual lies in the family. Through the concept of tabula rasa, John Locke explained that the individual is like a piece of paper whose shape and pattern depend on the parents how to fill the blank paper since infancy.

Through continuous upbringing, care, and supervision, the child's self and personality are shaped. By his instincts, not by theory, parents are intimidating and fostering a family.

The responsibility of parents towards their child in terms of upbringing, maintenance, and education of the child, Islamic teachings outline it as follows:

1. Responsibility for education and akidah coaching
2. Responsibility for education and moral development
3. Responsibility for the maintenance of the health of the child
a) Responsibility for education and intellectual coaching.[18]

It is quite natural and logical that the responsibility of education lies in the hands of both parents and cannot be carried on others because he is his flesh and blood except for the various limitations of these two parents. Then part of the responsibility of education can be devolved to others, namely through schools.

Educational responsibilities that need to be made aware and fostered by both parents towards children include:

1. Nurturing and raising this responsibility is a natural impetus to carry out because the child needs to eat, drink and care in order for him to live sustainably.
2. Protect and guarantee his health, both physically and spiritually, from various diseases or environmental hazards that can harm him.
3. Educate him with various sciences and skills that are useful for his future life so that when he has grown up, he is able to stand alone and help others.
4. Make a child happy for the world and the hereafter by providing him with religious education in accordance with the provisions of Allah Almighty, as the ultimate goal of Muslim life.[19]

Based on the information above, it can be concluded that the responsibility of parents towards children includes various things, including shaping the personality of a child, not only in physical (material) settings but also in mental (spiritual), moral, and religious in everyday life.

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[18] *Ibid*, hal. 137-138
[19] Zakiah Daradjat, *Op.Cit.* , p. 38

The existence of awareness of the responsibility of educating and fostering children continuously needs to be developed for each parent so that the education carried out is no longer based on the habits seen by parents but has been realized by modern educational theories, in accordance with the development of the times that tend to always change.

The main task of the family for the education of children is as a foundation for moral education and a religious outlook on life. The nature of the child's character is mostly taken from both parents and from other family members.

A. Research Approach

In reviewing the study of the urgency of parental character in the formation of children's character during the Covid-19 pandemic, researchers used a qualitative research approach.

Qualitative research can also be defined by research methodologies or procedures that produce discriminatory data in the form of written or spoken words from people and observable behaviors, which are directed at the background and the individual holistically (as a whole)".[20]

According to Sugiyono, qualitative research methods are research methods based on the philosophy of post-positivism, used to examine the condition of natural objects. (As opposed to experimentation) where the researcher is a key instrument, data collection techniques are carried out in a triangulation (combined) manner, data analysis is inductive/qualitative, and the results of the researcher in qualitative emphasize more meaning than generalists".[21]

Therefore, it can be understood that qualitative research is research to reach on the basis of empirical realities that develop in society. Therefore, this study is very relevant to the Urgency of Parental Character in The Formation of Children's Character. During the Covid-19 Pandemic, changes in religious behavior in their society with data collection techniques using interview methods, documentation observation, with data sources/data subjects obtained and this study are as follows, parents, ason, Ketua RT, The community around the research site.

However, it is necessary to analyze the data first, which is the process of systematically finding and compiling data obtained from the results of interviews, field notes, and documentation by organizing the data into categories, describing them into units, choosing which ones are important and which will be studied and making conclusions so that they are easily understood by yourself and others. And it needs to be studied against the data itself as a form of checking the

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[20]Lexy J. Moleong, *Qualitative Research Methodology* (Bandung : Remaja Rosada Karya, 2010), p. 10. 4
[21]Sugiyono, *Qualitative Quantitative Research Methods and R&D* (Bandung: Alfabeta 2010) hal.9

validity of the data for the purposes checking or as a comparison to the data.

B. Research Findings

As for the forms of children's character that occur in the surrounding community, such as like to lie, often making noise including staying up late, which is not their age, and speeding – blindness in the village environment this is due to the breadth of association and the rapid development of technology that is increasingly difficult for parents to control on the development of the child itself

The character of the child is innate, heart, soul, personality, ethics, personality behavior, traits, character, temperament, and disposition possessed by a child."[22] "Character has to do with moral concepts, moral attitudes, and moral behavior. Based on these three components, it can be stated that good character is supported by knowledge of goodness, the desire to do good, and to do good deeds."[23] The new thinking skills that teenagers have are social thinking. This social thought has to do with their knowledge and beliefs about the problems of personal and social relationships. Early teenagers already have logical thoughts, but in this logical thinking, they often face confusion about the thoughts of others. Facing this state develops in adolescents an attitude of egocentrism, which is in the form of logical subjective thoughts of himself about the social problems faced in society or life in general. Adolescent egocentrism often appears or is shown in relationships with other people. They cannot separate their feelings and the feelings of others about him. Teenagers often look or behave by following their shadows or alley figures. They often make tricks or ways to show their greatness, popularity, or merit to their fellow teenagers. Teenagers often create or have personal stories or fairy tales which describe their greatness. The stories they read or heard were tried to be applied or made into stories of themselves.

Gradually the adolescent reduces the nature of his egocentrism in his personal relationships and develops their personal ethics with regard to knowledge and passion about what is good and evil. There are two aspects of values that are of primary concern to adolescents, namely, the values of justice and well-being. In women and men, it is not too extreme. There is a slight difference regarding such values. The tendency of men is more concerned with the values of justice and honesty, while women are towards the values of welfare, both in the sphere of family, peer relations, and society.

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[22] *Ibid*, hal.97.
[23] Kasful Anwar, *Desain Pembelajaran* (Sekolah Tinggi Agama Islam, Muara Bulian, 2010), hal.110.

In the development of the values of justice and honesty, adolescents are less opportunistic compared to previous times. Gradually there has been a gradual reduction in judgment based on direct rewards and punishments on the basis of his experience, although still in the conventional stage. Teenagers generally, in giving an assessment of a situation, still adhere to the principles that apply in kinship and peer life as well as state regulations. It is only towards the end of adolescence that they are able to hold on to higher values.

In adolescence, the sense of concern for the interests and well-being of others is quite large, but this concern is still influenced by the nature of egocentrism. They have not been able to distinguish the basic (intrinsic) happiness or pleasure from the momentary one, paying attention to the interests of people in general or those close to them. Some teenagers can already realize that making others happy is a start, but it is a difficult thing. They are looking for a balance between making others happy and their happiness. In adolescence, there has also developed a moral value with regard to guilt, having grown in them not only guilt for doing badly but also guilt for not doing good. In the development of this moral value, there is still a gap. Adolescents already know the fundamental values or principles, but they have not been able to do so, they already realize that making others happy is good, but they have not been able to see how to realize it. [24]

The character can be found in the attitudes of a person, towards himself, towards others, towards the tasks entrusted to him, and in other situations. Based on the opinions above, it can be explained that character is a personality or basic value of behavior that becomes an identity that will influence the formation of self-quality. This is in accordance with the opinion below.

Efforts to build children's character can be made, among others, by means of; bringing the child closer to religious activities, setting an example, advising and inviting the child persuasively, and giving attention to the child.

C. Conclusion

Gradually the adolescent reduces the nature of his egocentrism in his personal relationships and develops their personal ethics with regard to knowledge and passion about what is good and evil. There are two aspects of values that are of primary concern to adolescents, namely, the values of justice and well-being. In women and men, it is not too extreme. There is a slight difference regarding such values. The tendency of men is more concerned with the values of justice and honesty, while women are towards the values of welfare, both in the sphere of family,

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[24] Nana Syaodih, Mulyani Sumantri, *Student Development* (Jakarta: Open University, 2012), p.49

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