

Parenting Patterns in Educating Children's Prayer Discipline During the Coronavirus Disease (Covid-19)

Imam Tabroni, Nano Munajat, Sanusi Uwes, Usep Dedi Rostandi

STAI Dr. KH. EZ. Muttaqien, Purwakarta, Indonesia

UIN Sunan Gunung Djati Bandung

imamtabroni70@gmail.com

nanomunajat050581@gmail.com

imamtabroni70@gmail.com

rostandiusep@gmail.com

ABSTRACT

Children's discipline to perform the five daily prayers is often ignored by parents as the first educators at home during the Covid-19 pandemic. The purpose of this study was to determine parenting patterns in applying the discipline of five daily prayers to children during the Covid-19 pandemic. The research method used is qualitative. Data collection techniques are observation, interviews, and documentation. Triangulation data analysis. Research result; 1) invite children to pray as early as possible, 2) remind children at prayer times, 3) provide an understanding of the law of prayer. Appreciation is given by parents if the child prays on time. Warnings and guidance are applied if the child finds it difficult to pray on time. In addition to coaching and guidance, the application of the five prayers discipline also utilizes image media and visual audio. Manage playtime, study time, sleep time, and prayer time.

Keywords: *Parenting, prayer discipline, coronavirus disease (Covid-19)*

ABSTRAK

Kedisiplinan anak untuk melaksanakan salat lima waktu seringkali diabaikan oleh orang tua sebagai pendidik pertama di rumah pada masa pandemi Covid-19. Tujuan penelitian ini untuk mengetahui pola asuh orang tua dalam menerapkan kedisiplinan salat lima waktu pada anak di masa pandemi Covid-19. Metode penelitian yang digunakan ialah kualitatif. Teknik pengumpulan data observasi, wawancara, dan dokumentasi. Analisa data triangulasi. Hasil penelitian; 1) mengajak anak shalat sedini mungkin, 2) mengingatkan anak pada waktu salat, 3) memberikan pemahaman hukum salat. Apresiasi diberikan oleh orang tua jika anak melaksanakan salat tepat waktu. Peringatan dan pembinaan diterapkan jika anak sulit melaksanakan shalat tepat waktu. Selain pembinaan dan bimbingan, penerapan kedisiplinan salat lima juga memanfaatkan media gambar dan audia visual. Mengelola waktu bermain, waktu belajar, waktu tidur, dan waktu salat.

Kata kunci: *Pola asuh, orang tua, disiplin shalat, Covid-19.*

A. INTRODUCTION

The progress of a nation is not only seen from the abundance of wealth and how great the sophistication of the work tools it has. However, it lies in the quality of its Human Resources, by having quality human resources one can manage and utilize wealth as well as possible. In order to create quality human resources, the process that must be carried out is to improve the education sector, this process will develop the potential of the human person as a whole. Therefore, it is imperative that there is a process of equal distribution of education that touches all levels of society (Pauzi and Tabroni 2021).

Children's character and discipline are included in carrying out the five daily prayers, teachers and parents are required to be able to provide guidance and direction and provide examples of good reading and prayer movements for children. Elementary school-aged children have to imitate characteristics where children begin to be sensitive and sensitive to the stimuli around them, including everything their parents do. The sensitive period is a period of maturity of physical and psychological functions that are ready to respond to stimulation provided by the environment. Therefore, parents can be role models of discipline for their children.

According to Sabino Hadi Subroto, children can be divided into six periods in terms of age development. The first period, age 0-3 years. In this period what happens is full physical development. Therefore, for a child born to a fairly material family, his physical growth will be good when compared to the average economic condition. The second period, age 3-6 years. At this time what developed was the language. Therefore, he will ask all kinds of questions, sometimes what is asked makes it difficult for parents to answer it. The third period, aged 6-9 years, is the period of social imitation. At this age, the best time to instill examples of good behavior. The fourth period, ages 9-12 years, this period is called the individual stage. At this time, the child has developed a rebellion, in the sense of opposing what was previously believed to be a value or norm. This is a critical period (Gunawan, 2013).

John Locke argued, 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 in the blank paper from infancy. Through nurturing, care and continuous supervision, the child's personality is formed. By instinct, not by theory, parents educate and nurture families. The responsibility of parents to their children in terms of nurturing, maintaining and educating children, Islamic teachings outline it as follows: First, the responsibility for education and fostering faith. Second, responsibility for the necessities of life. Third, the responsibility for maintaining children's health. Fourth, responsibility for education and intellectual development (Hasbullah 2011).

Parenting is a process of providing assistance to individuals so that in their religious life they are always in harmony with the provisions and instructions of Allah swt. so that you can achieve happiness in this world and the hereafter (Skardi 1998). In accordance with its essence, humans also need to fulfill spiritual needs in a psychological sense, as it is known that humans are endowed with spiritual (psychological) abilities, hearing, sight and heart (heart and feelings) in everyday language with the ability to create taste and intention.

In accordance with what has been described above, it can be concluded that the parties who play the first role in realizing discipline in children are parents. Parents are the first and foremost educational center in society, because it is in the family that humans are born. Both the form, content and methods of education in the family will always affect the growth and development of the character and personality of every human being. Thus, parents have the responsibility to guide and direct their children to be well disciplined in carrying out their relationship with Allah Swt. Who created it, himself, his fellow human beings and the natural environment and other living beings based on moral values. On that basis, the study will discuss further and in depth about parenting patterns in carrying out the five daily prayer disciplines. (Tabroni and Juliani 2022).

B. METHODOLOGY

The method used in this study is a qualitative descriptive analysis method, where the researcher analyzes and describes various conditions, situations from various data

collected from observations, interviews and documentation of how parenting is carried out by parents to their children in applying the discipline of five daily prayers in Indonesia (Creswell and Guetterman 2020).

C. RESULT AND DISCUSSION

Every parent wants their children to grow up to be good human beings. But, to raise a good child it is necessary to set a good example. Children are great imitators, he will imitate what his parents do. This will carry over until he grows up. Therefore, it is very important for parents to set a good example for their children, especially in the habit of praying five times a day (Tabroni and Budiarti 2021).

Here are some simple things that parents can do to serve as examples for their children: First, dare to admit wrong. Second, be honest. Third, express affection. Fourth, respect differences of opinion. Fifth, responsibility. Sixth, control emotions. Seventh, point out the child's mistakes and give understanding (Syaiful Bahri Djamarah 2014).

Sumpena explained the forms of expression of affection for children as follows: First, to set an example and invite children as early as possible to do good and get used to praying five times as is usually done by parents. Second, reprimand the child when he makes a mistake or has not done something that is his obligation such as praying or also reprimands him when he does something wrong or excessive, such as using cellphones beyond the agreement. Meanwhile, parents at home to their children can act as regulators for their children, monitor their daily activities, and can also act as executors in good and bad things that children do. And don't forget that parents must be able to provide and show children's behavior which is considered good and which is considered not good. The interesting thing that was conveyed by Sumpena was that giving examples from parents to children is very important, because children will imitate and imitate the adults around them, what parents do will be recorded and stored in the child's memory so that it will be an encouragement from the parents. in children, besides that the environment is very important in shaping the child's personality.

Abdullah said that the expression of parents' affection for their children varies depending on conditions, sometimes it can be in the form of praise, hugs, kisses,

sometimes the children are given in the form of material, so that children will feel that parents are very caring and considerate. And the son of Abdullah is also more obedient to his father than his mother.

Muslim explains that when a child finds out what a parent has done wrong, explain the excuse, when in the month of Ramadan all Muslims fast, while we do not fast because of illness, then explain the excuse. And when we reprimand, we must pay attention lest it be us who add to the noise, then the most important thing is that parents must be able to set an example and be able to invite, starting with ourselves..

Sainudin explained that there are several techniques in giving examples. First, don't say that you are wrong, explain that it is not appropriate as part of upbringing. Second, don't rebuke family mistakes, including children, when they are going to or are eating. Third, every opinion in the family should not be considered wrong and should not be considered very right, if it is wrong, give an explanation that is not right, it should be like this, if it is very good, explain it, keep it better. The pattern of parents in setting an example for their children in disciplining the five daily prayers during the COVID-19 pandemic, namely: (a) Inviting children to pray in congregation from the age of toddlers even though children can only educate and play next to their parents, all of this as initial education. for children in prayer, both movements and readings that are heard by children. (b) At the age of 7, parents are more assertive in inviting and reminding their children to pray. (c) Parents over 10 years old are even more assertive in reminding their children.

The attention of parents is very important to be applied, especially to be preferred is the attention of parents to the activities children do everyday in their capacity as people who are forming themselves, which will be projected in the future as future leaders of the faith and fear of Allah Swt.

The form of parental attention to children in applying the discipline of five daily prayers can be in the form of: First, providing guidance and understanding as a disciplinary process in praying five times. Second, supervision of children's habituation and discipline. Third, giving motivation and examples of people who are obedient to worship. Fourth, fulfilling the needs of both personal needs, social needs of the

community, and religious needs that children like. Fifth, give a warning if you are negligent in praying. Sixth, give a warning if the child does not pray. Seventh, the provision and arrangement of time for study, play, prayer, and even family gathering time. Eighth, help overcome children's problems if there are difficulties in praying.

Sumpena describes the parenting pattern that is given to parents' attention to their children regarding the application of the five daily prayers discipline. There are interesting things, namely: First, when parents give advice to children when they are together with their families, and that is the right time to open up to each other. Second, motivation is given in providing daily needs and worship needs (prayer) as well as occasionally being invited to hang out while eating. Third, when a child makes a mistake/negligence, reprimand him verbally while explaining the madhorot, even to the point of torment for those who remain in prayer, occasionally punishments related to the discipline of praying five times a day are adjusted according to the child's age, because the child's age determines the emotional level and mental level.

Abdullah describes the parenting pattern that is given to parents' attention to their children, there are interesting things, namely inviting children to pray, for example, not ordering, if you invite there is an emotional bond with the person who invites you, you don't feel pressured. Muslim describes the parenting pattern that is given as a form of parental attention to their child, sometimes in reprimand it must be instantaneous, when the child makes a mistake. There are also those who should not be reprimanded at that time, need special time. Because we need to pay attention to the extent of the mistakes made, as well as the social influences that children receive.

How important it is to give parental guidance to their children as the word of Allah swt. QS. Luqman verse 13. In line with this argument, Sainudin describes a parenting pattern that is given a wider and moderate form of parental attention to their child by frequently asking how the child is, experiences, annoyances, or even the happiness felt by the child. Even though our children are far away, they can ask how they are using WhatsApp if they need a Voice Call. It's all a form of attention as well as parental control to children.

The forms of parental attention that are applied to their children are: (a) Invite children not to order too often, such as inviting or reminding to pray. (b) Provide supporting facilities, such as study equipment, prayer equipment, and children's play equipment. (c) Give the child advice and understanding for the provision of life in the future. (d) Pay attention in reprimanding a child, try not immediately and in a public place because it will embarrass the child, but there are times when you have to reprimand immediately when the child makes a mistake, don't forget to explain the madhorot so that the child understands correctly. (d) Agree with the child certain times such as holding cellphones/playing games, studying time, playing time with friends and so on. (e) When the child makes a mistake/mistake, give a warning and understanding, and if the child does a good deed, give guidance.

Reward is a reward, prize, award or reward. Reward as an educational tool is given when a child does something good, has succeeded in reaching a certain stage of development, or has achieved a target. According to Syaiful Bachri Djamarah explaining that reward is one of the educational tools, as a tool that has an important meaning in fostering the character of students (Syaiful Bachri Djamarah 2005). Rewards are everything in the form of pleasant feelings given to students for the best results in the educational process with the aim of always doing good and commendable work/behavior. In order for rewards to be more effective in shaping good behavior in children, there are things that parents must pay attention to in every reward action, namely when giving rewards pay attention to the following things: First, it is given with the aim of providing motivation. Second, the form of gifts. Third, give rewards such as words of praise. Fourth, adjust to abilities. Fifth, must be consistent. Sixth, pay attention to the reward effect. Seventh, gifts must have a motivating element (Prawira 2013).

Based on the results of research with parents who apply parenting by giving gifts, the researcher can conclude that: Sumpena describes parenting given in the form of gifts from parents to their children that is very necessary, it can be in the form of congratulations / praise or it can also be in the form of goods, elementary school age and Junior high school can't have mobile phone absolutely, it's at high school age that children start to have absolute mobile phone. Abdullah described the parenting provided

in the form of gifts from parents to their children, especially since parents give their children as motivation to do better. Muslims describe parenting given in the form of gifts/rewards from parents to their children as very necessary but don't make the mistake of giving gifts it will actually make things worse, gifts in the form of better goods such as bicycles and clothing equipment, and good time for children are given Mobile phones are at least junior high school age, because there is a push for distance learning in their schools.

Sainudin describes parenting given in the form of gifts from parents to their children, it really needs to be in the form of praise or objects, but it would be better in the form of a bicycle or even better traveling with family, besides making children happy it also increases family harmony. Giving gifts must also adjust to the situation, or even simply say thank you for making the family proud. The forms of gift giving are:

- (a) Gifts/rewards really need to be given to children as motivation.
- (b) Children under 10 years old, gifts can be in the form of verbal / praise, goods to meet personal needs and worship needs, have fun (tour / gratitude).
- (c) Ages above 10 years are adjusted to the needs of children in the form of clothes, bicycles and even cellphones.
- (d) Don't make the mistake of giving gifts, it could be that the gift actually reduces good performance and habits, give gifts that can motivate and support good habits.

Punishment as a tool in educating, even though it causes suffering (trouble) for the condemned child, can also be a motivational tool, a driving tool to behave and act better. In addition, the fear that arises from punishment can have a beneficial effect on certain desires. With the punishment, it is hoped that the child will realize the mistakes he has made, so that the child will be careful in taking action. Punishment is also widely used by parents or teachers when educating. Parents sometimes give punishments such as: reducing pocket money, hitting children and other punishments that make children feel pain both physically and psychologically. Thus, it is in line with Ngalim Purwanto's opinion that punishment is suffering that is given or inflicted intentionally by someone (parents, teachers, and so on) after a violation, crime or mistake has occurred (Ngalim Purwanto 2007). When the child receives the punishment, the child will feel that he is

sorry or suffering. The hope is that children become obedient to their parents or teachers.

Meanwhile, the use of punishment must also be done carefully and consider several things. Things that must be considered when giving punishment Ahmad Tafsir stated as follows: First, the punishment must be fair in accordance with the mistakes committed. Second, provide punishment that educates, does not hurt the body and soul. Third, the child must know the reason why he was punished, Fourth, the punishment must make the child's mindset aware of his mistakes. Fifth, enforcement of punishment to children should not leave a grudge on children (Tafsir 2008).

Meanwhile, Hurlock mentions the points of a good punishment as follows: First, the punishment must be adjusted to the offense committed. Second, the punishment given must be consistent. Third, it must be interpersonal. Fourth, punishment must be constructive, not just giving punishment. Fifth, the reason why the punishment was given. Sixth, it leads to the formation of a conscience. Seventh, punishment should not make children feel humiliated (Hurlock 1999). One of the educations that must be enforced by parents to their children is to ask children to pray five times a day when they are seven years old. If the child is too difficult with the various warnings and advice that has been given, but at the age of ten the children still do not want to pray, then the parents have the right to hit (*ta'zīr*) with a blow that is not painful and does not harm the child. (beating with elements of a game) and beating have the aim of educating as well as praying for parents (Tabroni 2019).

Based on the results of research with several parents who apply parenting by giving punishment. Participants in Sumpena understand the hadith very well and follow the guidance of the Prophet Muhammad which regulates the provision of punishment, namely after the child turns 10 years old, the punishment does not give a permanent mark, only small blows and snaps as a deterrent effect at his age. Abdullah is very reminded of his son taking his mother's money, even though the value of the money is only Rp. 50,000, - for other families, that kind of money is nothing. But it seems that respondent 3 thinks that even the smallest act of theft is still stealing a fatal act that must be punished.

Muslims are very concerned about the punishment given not in the physical form because according to him the punishment is given by reducing the musalhan pocket money, and seeing the effect of the punishment if there are signs of improvement, it is a sign that the child is starting to understand the function of the punishment, but on the other hand if Alan is given a punishment, he actually feels inferior, cries. , not wanting to go to school means that our child does not understand the function of punishment, it is necessary to provide understanding and explanation to the child. Sainudin is very concerned about the effect of the punishment given, the punishment must be positive, such as giving books to be read and then telling them to explain what they are about. But the punishment in the form of advice must be continuous every time a child makes a mistake or mistake, because the advice will become signs in the child's mindset, and if it is inconsistent in reprimanding the child's mistakes, the child will consider it a natural thing. No matter how small it is, a child's mistake needs advice.

The forms of parental punishment applied to their children are: (a) Each participant agreed to say that it is necessary to give punishment to the child, either by reprimand, warning or understanding. (b) Try to avoid giving physical punishment to children, but occasionally it is permissible to give punishment in the form of teasing and teasing to children aged over 10 years by paying attention to the level of error and always providing understanding. (c) Get used to giving verbal punishment as a warning by providing understanding, it will be better than giving physical punishment, or it could be by reducing the daily snack allowance. (d) Punishment is given as education, control, supervision and understanding so that children know the consequences of each action. Disciplining is an activity that is carried out continuously in a child's daily life so that it becomes a good habit. This habit includes aspects of moral development, religious values, morals, socio-emotional development and independence. Positive habits from an early age have a very positive influence in the future.

According to Sapendi, habituation is an activity to do the same things over and over again in earnest with the aim of strengthening or perfecting a skill in order to become accustomed. In other words, habituation is a way of educating children by inculcating a habit process (Sapendi 2015). Habituation that is done can be interpreted as a method in

education in the form of a process of inculcating habits. The essence of habituation is repetition, the method of habituation as a form of education that is carried out gradually and makes habituation an educational technique that is carried out by getting used to good qualities as a routine. The result of habituation is the creation of a habit for the students. Meanwhile, according to Chabib Thaha, as a realization of parents' efforts in educating children in daily habits, there are several very important aspects for parents to pay attention to, namely: First, worship education. Second, the main points of Islamic teachings and reading the al-Qur'an. Third, moral education. Fourth, Islamic aqidah education.

Prayer education is not only limited to how to perform prayer, by familiarizing children with fard prayers, in addition to instructing children to carry out God's commands, they also train discipline. Rasulullah Saw has ordered parents to teach children to pray from an early age. However, teaching children to pray is not an easy matter. The Messenger of Allah not only ordered, but also gave a way of teaching, as in the hadith of the Prophet Muhammad Saw which means: "Order your children to pray while they are seven years old and beat them for staying in prayer while they are 10 years old and separate them in their beds." (H.R Abu Daud)

Muhammd Irsyad also explained that there are three ways to teach children to pray, first, subtle or just a suggestion before the age of 7 years, how to teach children to pray before the age of 7 can be done by playing. Parents will be more effective if they teach their children not to be strict or rigid. At this age, it is quite difficult for parents to expect their children to get used to praying in an orderly manner. At this age the most effective way of teaching is by setting a good example. Children are more likely to see and imitate what the people around them are doing. especially the parents. Second, it is suppressive or commanding, parents may pressure or command their children, when they enter the time span between the ages of 7 to 10 years. At this age, parents have begun to order and familiarize their children to pray firmly. Because the child's mind has begun to develop, he has begun to recognize what is wrong and right, so it will be easier to be directed and taught. In addition, parents can also reprimand if the child is wrong in praying. Third, the strictest way in the form of punishment can be done if the

child is 10 years old and over. This teaching method has been adapted to the child's psychological condition. At this age, children are also expected to not only know, but already know what is right and wrong. For children who are mature, the law is obliged to perform prayers.

Prayer has special times, it is said to be on time if it is carried out on time, prayer is considered invalid if it is done outside the stipulated time, prayer is done late or too soon intentionally without syar'i elements. The command to perform prayers on time is stated in the word of Allah Swt in QS An-Nisa verse 103 which means: "So when you have finished (your) prayer, remember Allah while standing, sitting and lying down. Then when you feel safe, then establish the prayer (as usual.) Verily, prayer is fard which is determined at a time for those who believe.

Imam Jalaluddin Al-Mahalli in Jam'ul Jawami' stated that the definition of time is the period that has been determined for the absolute implementation of worship according to sharia (Al-Mahalli 2005). Sumpena is more focused on how to discipline children to pray 5 times a day, when praying when there is time, they must be together with one family, father, mother and child, all with the aim of setting an example. In addition, his 11-year-old child has already been given a punishment by twisting. How to provide prayer learning to young children by using audio-visuals such as videos. Because audio-visual activates at least two senses at once, namely sight and hearing, so it will stimulate children to perform prayer movements

Regarding twisting the earlobe, Suwaid gave his view quoted by Imam Tabroni, this is the first physical punishment for a child, at this stage the child begins to feel the pain of making a mistake. By twisting the ear, An-Nawawi mentions in the book al-Azkar, which is narrated in the book of Ibn Abnas Sunni from Abdullah Ibn Busr al-Mazini, which means: "My mother sent me to the Messenger of Allah with a bunch of grapes, but I ate some of it before I conveyed it." to him. When I met him, he tricked me and said "*Ghudar* (corrupt) (Tabroni and Budiarti 2021). Abdullah is more focused on how to discipline children to pray five times a day, when children pray at the age of 3 years, they must be invited to pray beside us to get used to the movement and listen to readings so that children will get used to it by themselves, youtube/video is an effective

medium in introducing prayer procedures. Furthermore, at the age of 10, the child must perform the prayer and it is the duty of the parents to monitor the child's prayer

Muslims are more focused on how to discipline children to pray five times a day, it is very simple before asking ourselves to prepare ourselves as parents, if we are ready to invite, if we are not ready don't occasionally invite children, children are more critical than us as parents. Sainudin is more focused on how to discipline children to pray five times a day, not the prayers ordered by school, when ordered by school, then there is a series before that, namely bathing then wudhu, praying wearing breakfast before leaving for school, so the pattern given is systematically the series will be implemented , it can all be done because it's normal.

The application of guidance in disciplining the five daily prayers, namely: (a) The earlier the better in introducing prayer to children, even if only sitting next to their parents or even only following some of the prayer movements (b) The right steps in introducing and familiarizing children with prayer are starting from parents who must be committed to discipline, invite children to pray in congregation at the mosque (c) Media in introducing and getting used to prayer can be in the form of poster images and or audio visuals (youtube). (d) Provide prayer facilities/equipment such as mukena, prayer rug, sarong, etc. (e) Regarding the outbreak of the corona virus, parents must remind all family members including children to always apply health protocols.

The inhibiting factor internally is that there are still some children who are not aware of the importance of praying, the lack of religious books, especially regarding congregational prayer, while external factors are that there are still some parents who pay less attention to their children on the importance of praying in congregation (Satriani 2017). The obstacle for parents in implementing prayer to their children is that parents cannot monitor their children for 1 x 24 hours a day and night in carrying out the five daily prayers due to: First, parents are busy to meet economic needs, Second, parents tend to remind their children children to perform the five daily prayers with an emotional tone. Third, it is constrained how to wake the child to pray Fajr. Fourth, it's still fun to play (Ariyanti 2020).

Sumpena stated that the main obstacle in carrying out the five daily prayers was games, especially cellphones, because children were not able to manage time well. Abdullah said that the first obstacle in disciplining children's five daily prayers arises from the parents' laziness to go to the mosque or pray in congregation, and that will be seen by the child. Second, the nature of the child has not been able to manage time well, so there are certain times that must be extra reminding the child such as the dawn prayer, indeed parents sometimes feel sorry if they wake their child up early to do the dawn prayer, while the child is sleeping soundly. . Muslim says that children are having fun playing, playing with their friends, watching television, not necessarily when they are told to stop the child will stop because it feels like eating is delicious when they stop, so an understanding of monotheism regarding our need to pray five times a day needs to be conveyed, so that Children will understand very well about the obligation to pray five times a day.(Tabroni and Rohima 2021).

Sainudin stated that we as parents must understand what children's pleasures are and we must control not prohibit, control by explaining that certain times are agreed upon, when it is time to play, school to take a bath, and of course it is time to pray 5 times a day. Obstacles in disciplining children are: (a) Barriers in disciplining prayer must exist because prayer requires special time and is carried out continuously. (b) Understanding and motivation regarding the importance of performing the five daily prayers. (c) Prepare body and soul and commitment of parents in providing understanding and communication. And agree on certain times with children when it's time to pray, play, study, play games, sleep etc. (Tabroni and Juliani 2022).

The parenting pattern of parents in applying the discipline of praying five times a day during the covid-19 pandemic can be done through: First, by setting an example and inviting children to do good, for example praying five times a day as is usually done by parents. Second, reprimand the child when he makes a mistake or has not done something that is his obligation such as praying or also reprimands him when he does something wrong or excessive, such as using cellphones beyond the agreement. Third, when parents give advice to children at the time of togetherness with the family and that is the right time to open up to each other. Fourth, motivation is given in providing daily

needs and worship needs, and also occasionally being invited to hang out while eating. Fifth, when a child makes a mistake, reprimand him verbally while explaining the madhorot and even to the point of torment, sometimes it is permissible to give punishments that are adjusted to the child's age, because the child's age determines his emotional level and psychological level. Sixth, the form of giving gifts in implementing the five-time prayer discipline is very necessary, it can be in the form of congratulations/compliments or it can also be in the form of goods, elementary and middle school ages cannot absolutely have cellphones, it is when children are in high school that children can start to have cellphones absolutely. Seventh, the punishment is that after the child turns 10 years old, the punishment does not leave a permanent mark, only small blows and snaps as a deterrent effect at his age. Seventh, at the time of prayer, it is attempted when there is time to be together with one big family, mother and child, all with the aim of setting an example.

In addition, his 11-year-old child has already been given a punishment by twisting. How to provide prayer learning to young children using audio visuals such as videos. Because audio-visual activates at least two senses at once, namely sight and hearing, so it will stimulate children to perform prayer movements. Eighth, the main obstacles in carrying out the five daily prayers are games, especially cellphones, because children have not been able to manage time well.

D. CONCLUSION

Parenting patterns of parents in applying the discipline of carrying out the five daily prayers by giving examples to children include: inviting children to pray as early as possible starting at the age of toddlers even though they only sit on the side while following some prayer movements, after the age of 7, parents are more assertive in inviting and remind children to pray with movements and readings that are almost perfect, after the age of 10, parents remind children more firmly with physical punishment, so that children automatically pray without having to be reminded by parents. Poster images or audio visual media are given in understanding the movement and reading of prayers. The form of parental attention in implementing the five-time

prayer discipline during the Covid-19 pandemic by reminding children at prayer times, providing attractive prayer equipment by providing mukena, koko clothes, sarongs, prayer rugs in children's favorite colors, providing an understanding of the law of prayer and the law of residence prayer.

The giving of gifts and punishments by the people of Margahayu Village in disciplining the five daily prayers during the Covid-19 pandemic, prizes are given to meet personal needs and the needs of worship equipment, for categories over 10 years of age the prizes are adjusted to the needs of the child, in the form of clothes, bicycles, and mobile phone. Regarding the punishment given by parents to children in the Margahayu village community, they are generally given with reprimands and warnings and given understanding. Giving punishment to children aged over 10 years who are negligent in the five daily prayers, parents give physical punishment by pinching and squeezing while providing understanding to the child.

Parental support in implementing the five-time prayer discipline during the Covid-19 pandemic, parents invite congregational prayers both at home and in congregation at the mosque, provide an understanding of prayer with image and audio-visual media, provide prayer equipment, remind health protocols (using masks, washing hands and keep a distance in communication) to reduce the risk of transmission of the corona virus. How to overcome the obstacles made by parents in disciplining the five daily prayers in Margahayu Village, providing understanding to children regarding the importance of carrying out the five daily prayers, agreeing on playtime with friends, game time, study time, bedtime, prayer, ect.

REFERENCES

Al-Mahalli, Imam Jalaluddin. (2005). *Jam'ul Jawami'*. Beirut: Dar Fikr, juz I.

Ariyanti, Lynda Fitri. (2020). Strategi Orang Tua Milenial Dalam Menanmkan Kesadaran Menjalankan Solat Lima Waktu. <https://jurnal-lp2m.umnaw.ac.id/index.php/JIP/article/view/561>.

Creswell, J W, and T C Gutterman. (2020). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research, Global Edition*. Pearson Higher Education \& Professional Group.

Djamarah, Syaiful Bachri. (2005). *Guru Dan Anak Didik Dalam Interaksi Anak Didik*. Jakarta: Rineka Cipta.

Djamarah, Syaiful Bahri. (2014). *Pola Asuh Orang Tua Dan Komunikasi Dalam Keluarga*. Jakarta: Rineka Cipta.

Gunawan, Mahmud. (2013). *Pendidikan Agama Islam Dalam Keluarga*. Jakarta: Akademia Permata.

Hasbullah. (2011). *Dasar-Dasar Ilmu Pendidikan*. Jakarta: Raja Grafindo Persada.

Hurlock, Elisabeth B. 1999. *Perkembangan Anak, Ter. Meitasari Tjandrasa*. Jakarta: Erlangga.

Ngalim Purwanto. (2007). *Psikologi Pendidikan*. Bandung: PT Remaja Rosdakarya.

Pauzi, Ega Rahmat, and Imam Tabroni Tabroni. 2021. “Bos Funds Allocation For Pilot Schools: Study On SDIT Bina Insan Qur’ani Cibatu-Garut.” *Paedagogie: Jurnal Pendidikan dan studi Islam* 2(01): 1–6. <http://ejurnal.staimuttaqien.ac.id/index.php/paedagogie/article/view/43>.

Prawira, Purwa Atmaja. (2013). *Psikologi Pendidikan Dalam Perspektif Baru*. Yogyakarta: Ar-Ruzz Media.

Sapendi. (2015). Internalisasi Nilai-Nilai Moral Agama Pada Anak Usia Dini. *Atturats*. <https://jurnaliainpontianak.or.id/index.php/atturats/article/view/313> Vol 9 No 2.

Satriani, Sitti Is. (2017). Peranan Guru Pendidikan Agama Islam Dalam Membiasakan Siswa Solat Berjamaah. <https://media.neliti.com/media/publications/288577-peranan-guru-pendidikan-agama-islam-dala-5a0e00e0.pdf> Volume 2.,

Skardi, Dewa Ketut. (1998). *Proses Bimbingan Dan Penyuluhan*. Jakarta: Ineka cipta.

Tabroni, Imam. (2019). *MODEL PENDIDIKAN ISLAM: Teknik Mendidik Anak Dengan Treatment Di Era 4.0*. Bandung: CV Cendekia Press.

Tabroni, Imam, and Diaz Budiarti. (2021). Peran Kyai Dalam Membina Akhlak Santri Di Pondok Pesantren Al-Muinah Darul Ulum Desa Simpang Kecamatan Wanayasa. *Jurnal Pendidikan, Sains Sosial, dan Agama* 7(2): 108–14.

Tabroni, Imam, and Annisa Juliani. (2022). Peran Orang Tua Dalam Membina Akhlak Anak Pada Masa Pandemi Di Rt 64 Gang Mawar Iv Purwakarta. *Jurnal Sosial Humaniora dan Pendidikan* 1(1 SE-Articles). <http://ejurnal.stie-trianandra.ac.id/index.php/inovasi/article/view/172>.

Tabroni, Imam, and Rohima. (2021). Local Wisdom Education of Scout Movements in The Coronavirus Disease (Covid-19) in Pusdiklatcab Purwakarta, Indonesia. *Fakultas Ilmu Sosial Universitas Negeri Jakarta 1*(Educatiaon).

Tafsir, Ahmad. (2008). *Ilmu Pendidikan Dalam Perspektif Islam*. Bandung: PT. Remaha Rosdakarya.

