



Embedding Social Charity and Children's Education Amid Pandemic Covid-19

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Abstrak

Penelitian ini bertujuan untuk mengetahui covid-19 sebagai momen untuk bakti sosial dan pendidikan anak-anak di rumah seperti agama, kebersihan, pengajian sehari-hari serta pendidikan pertanian. Metode penelitian yang digunakan adalah kualitatif dengan analisis deskriptif. Hasil penelitian menunjukkan bahwa malapetaka covid-19 sebagai ujian bagi manusia dari Tuhan meskipun sudah selayaknya kekuatan manusia untuk menghadapinya. Ketika orang tua makan bersama di meja makan, anak-anak dapat belajar moralitas ketika mereka makan dan membangun hubungan sosial dalam keluarga karena anggota keluarga dapat tinggal bersama di rumah. Selain itu, anak-anak dapat belajar dalam aktivitas sehari-hari termasuk membersihkan lantai dan halaman. Ini menetapkan tingkat kemandirian anak-anak untuk menyesuaikan perilaku mereka. Orang tua juga memiliki waktu luang untuk memperbaiki dan memberikan pembelajaran agar anak bisa mandi tanpa dibantu. Bahkan orang tua dapat merangsang kegiatan sederhana untuk memberikan pendidikan seperti tindakan pertanian. Hal ini membuat anak-anak mengerti tentang benih, mengolah dan memelihara tanaman di tengah pandemi.

Kata Kunci: *Isi, Format, Artikel*

Abstract

This study aims to find out COVID-19 as a moment for social service and children's education at home such as religion, cleanliness, daily recitations and agricultural education. The research method used is qualitative with descriptive analysis. The results of the study show that the plague of covid-19 is a test for humans from God even though it is human strength to deal with it. When parents eat together at the dinner table, children can learn morality when they eat and build social relationships in the family because family members can live together at home. In addition, children can learn in daily activities including cleaning the floor and yard. It establishes the level of independence of children to adjust their behavior. Parents also have free time to repair and provide learning so that children can bathe without assistance. Even parents can stimulate simple activities to provide education such as agricultural action. This makes the children understand about seeds, cultivate and maintain plants in the midst of a pandemic.

Keywords: *Content, Format, Article*

INTRODUCTION

Indonesia is one of the countries infected with the Covid-19 virus, causing problems in the community and all aspects of life, one of which is in the world of

education. Therefore, this study aims to describe the impact of Covid-19 on the world education. Research conducted through literature studies (Ferwati and Ulya 2022). The epidemic caused by Covid-19 is being felt by all countries. Countries in the world are busy in setting various policies as an effort to break the chain of the spread of the corona virus, one of which is Indonesia. Indonesia itself sets a policy, Enacting Restrictions on Community Activities (PPKM) which is enforced in each region. These policies lead to major changes, such as the economic sector, the health sector, and the education sector (Putra 2022). The Covid-19 pandemic is causing big changes in almost all aspects of life, one of which is in the education system. Changes in the education system make it difficult for students to receive material (Jamil 2021). Teachers face some obstacles like having the misery to make students comprehend the subject that the teacher distributes to their parents. When the covid-19 pandemic, the teacher must render material to parents and teachers ask parents to instruct their children. While parents face hurdles because they must accompany their children (Bahagia et al. 2021). Covid 19 is becoming the biggest threat to our lives today, especially in the education system due to the covid 19 virus. Currently, the learning system has changed, which at first had to change the face-to-face system to online (Juliawan, Bawa, and Qondias 2021). This learning is carried out in a network (online) or online using certain platforms, applications, or social networks (Muryani, Mubaroq, and Bakti Agustiningrum 2022). The application of limited face-to-face learning still follows the standards of health protocols, during learning has carried out 3M, namely wearing a mask before entering the classroom, washing hands using soap and running water and entering the class room regularly and maintaining distance (Pernantah et al. 2022). Due to the WFH policy, the ministry of education issued a policy, namely schools schools or universities carry out learning at home which was originally an activity teaching and learning or KBM is replaced with online learning, namely learning through a can be accessed at home (Septiadi et al. 2022). There are several impacts on learning activities at school, impacts on learning activities at home, and impacts on changes in children's attitudes and behavior (Nurhasanah, Husnaini, and Astriya 2022). The Covid-19 pandemic has had both positive and negative impacts on teachers, students, and parents or guardians of students as subjects in the implementation of learning in and outside the network during the Covid-19 pandemic (Syamsiah, Zulfah, and Husunussaadah 2022). Another impact is that students have never used various educational technology platforms in education distance learning, Do not have a smartphone and cellular data plan and internet signal in the area remote is not good for distance learning (Widyasari et al. 2022). Thus, many Students who are not accompanied by their parents will feel burdened and stressed due to assignments the teacher gives too much. If this happens continuously, it will result in mental health disorders that make students feel anxiety, depression, stress, and depression (Pratiwi, Sulianto, and Artharina 2022). There are still various impacts that are felt by students after this outbreak occurred, one of which is is learning loss. This learning loss occurs to students because of various obstacles that occur in learning activities, causing a lack of motivation of students in learning follow the learning process independently

(Denda Suryadien, Rusmiati, and Dewi 2022). Then, the teacher has difficulty in taking grades because it is not as expected, and there are some materials such as floor exercise practice which should require direct teacher assistance and supervision, but in online learning this cannot be done, so it is very dangerous for students if it is done. Independently (Purnawan 2022). In addition, online learning also makes it easy for students to feel bored which results in decreased student learning motivation. Another obstacle also comes from parents where mentoring and supervision of learning at home is felt to be lacking and limited because learning is carried out at effective hours when parents have to work (Fatimah and Pratikno 2022).

Based on above concept reveal that social aspect must be implemented to a social environment for conducting covid-19 because the human need social power to deal with the pandemic. Pandemic is also a situation for assisting the other people. In this research, there are some objectives including finding out about social education like how can build charity and empathy for another person who is suffering from covid-19 catastrophe. Then, the researcher intent to discover about family education particularly for children like adjusting their daily activity including taking a bath and embedded environment education includes cleaning house, yard, their body self and educate them agriculture life cultivating short harvest periods of the crop as well as the research would like to investigate whether the pandemic as a moment to educate children religion.

METHODOLOGY

The topic research is Pandemic covid-19 as a moment for releasing socioreligious and environmental education through qualitative descriptive research approach. Descriptive research is a research method that seeks to describe the object or subject that is studied objectively, and aims to describe the facts systematically and characteristically the object and the frequency studied appropriately. Descriptive research findings are deep, broad and detailed (Zellatifanny and Mudjiyanto 2018). Qualitative research to seek understanding Definition, Purpose, and Background An in-depth study of a phenomenon, fact or reality. Fact, Realities, problems, symptoms and events can only be understood if the researcher explores it in-depth and not only limited to surface view only.

This depth characterizes qualitative methods, as well as a leading factors (Raco, 2010). In order to gather the sample, the researcher exerts a purposive sampling technique. The way is implied because the researcher intent to have the best sample who they can reply to all the question which is raised in the interview. There are four of sampling here to determine including students who they in 8 semesters and 6 semesters at Islamic Studies Universitas Ibn Khaldun Bogor. Moreover, data are collected through numerous methods including observation, documentation and in-depth-interview.

Observation is held to ensure the side of research and observe the condition of the sample and situation. While documentation is supported for obtaining data due to the result of researching data must be bolstered by another source of data like data from some article. Furthermore, in-depth interviews are

conducted to have some data related to several of the research goals. There is some question will be reacted to respondent comprising covid-19 as the outbreak of human life whether it is a wonderful even which it can be valuable to another person for releasing mutual assisting to other who they effected. In addition, researchers also demand to sample for responding about covid-19 as the situation where the family at home can apply some activity to educate their children.

Parents at home who work from home can hold several activities which can be beneficial for children encompasses the parent can teach their children in daily activity especially for their child who they at nursery student. Their children enable to have religion education (praying, reading al-Quran as they Muslim societies, and other worship which it flourishes their development in religion aspect), daily activity such as the value in eating of food in dining table due to there is the educational value when we consume food and beverage. Then, education environment like cleaning floor, swiping yard, and educate children about agriculture result to jump of children knowledge. However, it is only for parents who have high creativity and intent to use the time at home for children development. The data which has been gathered from in-depth interviews must be combined with another method like observation and documentation.

Observation must be conducted because to see the location and the real action of cities. Once the data from some of the methods have been gathered, the data must be analyzed by triangulation data. There are three types of triangulation, namely source triangulation, technique triangulation and time. Source triangulation is useful for testing the credibility of the data by checking the data obtained from several sources. The data is analyzed by the researcher to produce a conclusion, then an agreement is requested with the three data sources. Or researchers use interviews and observations or observations to check the truth. In addition, researchers can also use different informants to check the truth of the information. Through various perspectives or views, it is hoped that results that are close to the truth are obtained. In this research, the researcher mixing some of the research methods for collecting data including data which is collected from observation must be mixed with another source such as in-depth-interview and documentation. The result from checking this data can result in valid data.

RESULT AND DISCUSSION

The outbreak of covid-19 has a strong linkage to human consumption patterns. Religion has recommended that humans must consume proper food and healthy food. When people don't consume healthy food which is explained in religion, it leads to a detrimental impact on humans. The Covid-19 pandemic is one of the trials to humans. The test from God as a warning is to remind us to remind that we are not alone in the world. When we make a mess than other people also have an impact as a result of behaviour. The test given by God will not be beyond the ability of the person affected by the disaster. When the human being is able to overcome the disaster given by God, then the human is classified as a tough human and is promoted because he has passed the test. The Covid

19 exam is testing the level of human patience and faith. However, the negative impact of COVID-19, such as humans experiencing severe stress, cannot be avoided. Humans can be severely stressed because of the pressures of life such as economic problems. When the problem cannot be solved, many people also experience severe stress. The two disasters of covid 19 as a form of test for humans so as not to disturb the universe, namely maintaining the balance of nature like allowing the balance of nature in the food chain. If the animal is a carnivore then allow him to consume like that and if the animal is a herbivore.

In western terms, it is known as the term mother of nature. When humans destroy the balance of nature, it causes disaster to humans. Humans and nature need each other but humans need it the most. For that, we must know ourselves to nature so as not to exceed the limit to scratch nature. There are three important relationships that must be understood, namely the relationship between humans and humans, humans and nature and God. When the COVID 19 disaster occurred, it was a form of damage to relationships with God, humans and nature. The COVID-19 disaster has caused social and ecological damage. With the COVID-19, families will gather so that social relations are rebuilt through social communication within the family. Before the COVID-19 disaster, family gatherings were a very rare thing. Parents are busy working so that family members rarely get to see their family at home. Even if there are children who are wandering, during the virus pandemic, they can gather together with their parents. However, during the Covid-19 period, families can gather. In the family environment, communication can be built and in order to strengthen worship to children at home.

Parents can monitor the quality of their children's worship at home. Parents can improve the quality of reading verses of the Koran for children and monitor how to read the Koran well. Children can also be taught how to perform ablution properly so that quality worship can be applied during the pandemic. At the same time to regulate the behaviour of children where so far it is very difficult to control the behaviour of children. Families can also meet at the dinner table to eat together for breakfast, lunch and dinner. Eating together at the dinner table can build communication between families, strengthen family relationships and can see each other face to face. Communication between family members was also carried out well after finishing breakfast, lunch and dinner. There are many educational values of eating together. Family eat together at the desk can build morality value including children understand that the prying stage must be implied before eating begin. The fathers try to educate their family members to memorize eating prying. It embedded religious value in children from the dining table.

As result, the children or adults obey god and attend religion in eating food. Once this season is conducted, there is an ethical where the member of the family has to conduct including children who don't speak along with eating and eat at the eating table. It stimulates the children to consume sort of food neatly and follow the rules in eating. Even family who applies it, it grows to understand that there is the norm where the children have to admit their parent to have food before they turn to gather some food. In addition, prying before eating is severe

crucial to create daily habituation in children. As result, they never overlook the attending of religious value before they start to eat some of the food. Besides that, parents have difficulty adjusting the behaviour of children as they work outside the house. For instance, children hate to eat neatly and seat on the chair. When the covid pandemic comes, the parents teach how they must seat on the chair. Then, parents can control their children at home including the behavior of children like the ability to perform cleaning behaviour.

There are two sorts of cleaning such as cleaning a part of the body and cleaning the house such as the floor and the yard of the house. As covid-19 combat human life, parents can teach their children like cleaning the floor despite they can't do it wisely but it stimulates them to conduct this behaviour after covid-19. Even parents have obstacles to arranging the behaviour of children to perform washing their hands and take a bath alone. Covid-19 have enforced parent to create independently behaviour of children including they can take a bath without demanding help from parent or caregiver as well as it educates them tidier when they wear their cloth. Covid-19 can improve the ability of children to do a daily activity which is severe valuable for the next time. Besides that, parents can exert some time to cultivate some of the plants in front of the house.

A parent can release their hobbies like gardening together with their children and family. It can render some education to them such as the intent to behave like a farmer where the farmer face to obstacles like insect attack and the shortage of farmer number. It hopes to stimulate the children through their parent hobbies as a farmer to teach the children. Immediately, children can comprehensive the sorts of plant from seed until the mature plant and harvesting step, as well as they, recognize about the kind of fertilizer that it can use to support the plant growth and the sorts of soil which it can be utilized. Lastly, family-like parents can bring their children for washing a vehicle such as a motorcycle and a car as well as bicycle. It stimulates them to understand the essential value of cleaning from early childhood. This condition may not occur when the pandemic has not occurred. Several research findings show that parents and families have an important role in educating children and families.

Santika (2020) reported that optimizing the role of the family in dealing with the Covid-19 problem can be seen from the ability to discipline all the behaviour of its members, educate or educate their children to comply with the health protocols set by the Government, prepare and meet the needs of life of its members, instil habits in its members to always practice a healthy lifestyle by exercising regularly and regularly, maintaining the mental health of its members, motivating and strengthening each other, social community in an effort to fulfil basic human needs as social beings. Parents who are in family institutions serve as the teachers at home and have a strategic role and the main thing is to educate students when learning online at home. Schools, teachers, parents, and the community must work together in an effort to shape the character of students to create harmony in life (Setiawan, 2021).

Witono (2020) said that individuals and families who have good knowledge and understanding of family resilience will be able to survive with changes in the

structure, function and role of the family. Parents provide assistance to children by helping children do assignments, learn from the surrounding environment and provide knowledge about covid-19 (Trisnawati & Sugito, 2020). There is a family and community social environment. It can be boosted by another discovery to reveal that Parents have some functions such as maintaining and ensuring children practice a clean and healthy life, accompanying children in doing schoolwork, doing activities together while at home, creating a comfortable environment for children, establishing communication intense activities with children, playing with children, being a role model for children, providing supervision to family members, providing for and meeting family needs, and guiding and motivating children, providing education, maintaining religious values, carrying out variations and innovations in activities at home. (Judge, 2020).

Meanwhile, the other finding remarks that there are 7 roles of the family to boost their children's education includes (1) The function of the faith, (2) Educational functions; (3) The function of socialization; (4) Protection or protection functions; (5) Affection function; (6) Economic functions; (7) Recreational functions. After going through a process of discussion with relevant theories and research results, it was found that the seven roles holistically had never been raised together before. This is a new finding from this research, where this finding will certainly be different from the findings if there is no pandemic, or if disasters occur in other forms (Pantan & Benjamin, 2020).

There is education provided by Covid 19 to the community, namely returning to the values of humanism including the value of solidarity, the value of mutual cooperation and mutual assistance. In addition, there is family environmental education. Covid-19 has a role as a stimulus for social education in the community. One of the social values, namely the value of solidarity, is prioritizing the public interest in the community rather than personal interests. During the Covid-19 period, it is a moment for someone to share, be generous, help each other, care more about their relatives and neighbours. The form of care given can be by giving food if a neighbour is sick. At the same time can give money to those who are experiencing difficulties. With covid-19, if the soul and faith are high enough, then it is a way to help people who are being affected. During a pandemic, if someone doesn't comply with health protocol rules, starting from not wearing a mask and face shielding and not getting involved in a crowd, it's classified as social education. One should not be selfish during a pandemic because other people can be affected. What we do then others will experience it. Protect yourself from the Covid-19 outbreak by using masks and health protocols as a form of maintaining solidarity with others.

This finding is reinforced by the problems that arise with the presence of covid-19, namely the community's non-compliance with the implementation of the PSBB (Large-Scale Social Restrictions) recommended by the government and the public's indifference to self-care during the covid-19 pandemic. One of the factors of one's disobedience and indifference is selfishness and selfishness which violates the law. Someone who does not heed the government's advice to

carry out PSBB shows that the person has a character of not caring about the surrounding environment (Abdusshomad, 2020). The behaviour displayed by people who do not comply with government appeals is based on cognitive biases (Buana, 2020). While Kartika (2021) said that residents' disobedience was caused by economic motives, indifferent attitude, a feeling of low potential for virus transmission, and distrust of the government which issued inconsistent policies and statements. The term "new normal" is interpreted by some residents as an opportunity and opportunity to return to activities as before the pandemic. Even though the use of health protocols is an obligation for everyone during the Covid-19 period. Kharisma (2021) said that health protection obligations for individuals include the use of personal protective equipment in the form of masks when leaving the house or interacting with other people whose health status is unknown.

Putri (2021) reveals that it takes disciplinary behaviour that is carried out collectively with full awareness so that we are able to win the war against Covid-19 in one of the main ways by implementing a disciplined lifestyle with 3M namely wearing masks, maintaining distance, and avoiding crowds and washing hands with soap. The effectiveness of a policy does not stop at a piece of paper, how far all stakeholders are able to ensure that its implementation in the field goes well. In order to reduce the breaching of government policy amid the covid-19 pandemic. Government try to condemn the people who brave to disobey the rules. Kusuma (2021) remark that the sanctions gave is in the form of a written warning to administrative sanctions in the form of fines. Nevertheless, the COVID-19 outbreak is a moment to realize the value of mutual cooperation because, during the pandemic, groups or groups of people have emerged who are experiencing very difficult lives. People who work outside move home to work. Meanwhile, unemployed people are looking for work outside the home during the pandemic. So it can be seen that people are in a very vulnerable condition because many people cannot live well. Even with the Covid-19 incident, many small businesses are no longer operating. For example, a photocopying business near campus. Many small business stalls have also closed due to the Covid-19 outbreak.

The incident invited others to care for the affected people, such as providing food and drink and providing assistance to those affected by the COVID-19 outbreak. For families, this covid can strengthen family relationships at home and bring them closer to family. Probosiwi & Putri (2021) said that gotong royong (mutual cooperation) activities were realized in the form of spraying disinfectants into the environment and residents' homes. The spraying was carried out by the fathers and youth of the youth organizations. Spraying is carried out effectively and avoids gathering for too long. The funds used mainly come from community contributions and receive subsidies from the village government. Mutual care is also realized by not isolating and giving negative stigma to residents affected by COVID-19. In addition, digital literacy education or technology. Covid 19 forces many people to follow so that they can adapt to the covid 19 periods even though they are not actually able to join technology. At this time human social life is changing towards digitalization. On-campus lectures are

changing to online lectures and so are schools. Coupled with meetings at the company transforming to online. This is the case with trade and activities in small and medium industries towards the digital world. Unfortunately, not everyone can follow because of limited knowledge of technology. In another hand, covid-19 results in to increase individualistic principle where the people lack charity to another. Its impact During the pandemic also resulted in the growth of individualistic principles.

For example, an introverted child. During a pandemic, children who have introverted behaviour will increasingly like their own world and their own behaviour. He will assume that the people around him do not care about him even though the parents care about the child. In the end, there was a miscommunication between the child and the parent. Even so, the Covid-19 period is a way to build resilience. How to increase resilience by building optimism. The relationship with God must be improved. One way to build optimism is by looking at other people who are lower than us. Look at the position of others who have difficulty where others have difficulties worse than yourself. Religion always teaches that we strive, socialize and often see other people who are lower than us. This is education from the prophet so that we are always optimistic in facing outbreaks like covid-19. Seeing the conditions of other people who are more difficult, sadder and economically lower. Hatifah & Nirwana (2014) reported that someone who they don't optimistic in their life is easily stressed, sad, disappointed, depressed, and even suicidal. Therefore, an optimistic attitude is a very important thing, because optimism is the belief in everything in terms of good and fun, it always has positive thinking and has high expectations. Kurniawan (2019) Optimism learning is learning how to think with more optimism when we fail to give ourselves a permanent membership to fend off depression. Positive thinking is to make people more optimistic face life and facilitate individuals to move well. On the one hand, during the Covid-19 period, many people are depressed. The factor that triggers depression is the economic burden in human life and there is a restriction to obtain the job opportunity. The detrimental impact is the people lead to stress.

Meanwhile, to overcome the problem of Covid-19 carried out before the occurrence of the Covid-19 outbreak. Better to prevent than cure. It is more important to prepare for the COVID-19 outbreak before it happens. Yudiawan (2020) said that the stages of mitigating the COVID-19 outbreak in schools include 3 important stages. First, the preparation stage, which includes (1) forming a representative of the school's disaster management committee; (2) the existence of school policies, agreements and/or regulations. Second, the planning stage, includes; (1) conduct a study on risks, hazards, vulnerabilities and resources; (2) reduce risk; (3) skills in responding and providing disaster equipment; (4) education continuity plan. Third, the sustainability stage includes (1) monitoring; and (2) updates. This is the result of not applying the behaviour of the prophet in the past. For this reason, the COVID-19 pandemic disaster mitigation training starts from infection prevention and control measures, infection prevention and control for isolation at home (home care), infection prevention and control for observation, infection prevention and control for the repatriation of

bodies (Puspitasari & Rahman, 2021). At the same time, God reminds us that humans are very greedy. Many animals are eaten ranging from snakes and bats. This is a warning to humans to return to their nature as humans. We have to eat what we eat. Despite there is benefit impact of pandemics as a moment for humans to learn about the misery but it endures on individuals. A person uses it as a venue to improve the quality of family through some simple action but it also impacts exacerbating the family condition. Even the opportunity time has not applied for valuable learning.

KESIMPULAN

Covid-19 catastrophe as the way of god to test the human whether the human can combat the misery and life perturbances. However, the experiment is proper to human capacity due to god unable to render to humans as the testing is beyond human capacity. Furthermore, the covid-19 disaster as learning and education to human including social aspect like it is a moment to release social charity to other people who they suffer and experience heavy life hurdle when they are combated by covid-19. The outbreak leads to a social problem such as a jump in the level of unemployment and results in to decline the human economic power. In addition, it may be valuable to children particularly the children who are categorized as nursery students because the family stay at home can bolster their development. As a result, as it renders an advantage to families where they have much time to support the children at home to comprehend in religious value including emerging the capacity of children in reading holy al-Quran and alleviate children difficulty in worship. Besides that, children receive learning of morality when they eat together at the dining table where it is rare to release as covid-19 lecturer's strike social of human life. Also, the parent who works from home can educate the children through some of the aspects such as cultivating crops in front of the house or try to introduce agriculture. It results to stimulate the children to understand the environment such as soil, seed, and several steps to plant a crop. Even parents have the opportunity to instruct children in cleaning behaviour where this behaviour needs to be improved in children. Children also can obtain some learning about cleaning floors and swiping house yard because parents can participate the children. However, it relies on parents as they keen to conduct some activity at home where it can encourage children behaviour.

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