Establishing an Islamic Learning Habituation Through the Prophets' Parenting Styles in the New Normal Era

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ARTICLE INFO	**ABSTRACT**
	The COVID-19 pandemic, which has plagued since the beginning of this year, has shifted life habits, including study habits. They have changed from using hard file-based media (books, paper, pens, and pencils) to soft file media (network-based media) because students must learn from home. The purpose of this paper is to describe the concept of learning habits integrated with Islamic Learning Habituation through the implementation of the Al-Qur'an verses, containing the Prophet's parenting style by presenting a sense of muraqabah (the supervision of Allah SWT). This research method used text study. The research's nature was descriptive analysis research with idealistic patterns in reducing the Al-Qur'an verses and other literature to find solutions to research problems. The literature search results found that muraqabah's feelings in children would result in Islamic learning habits, namely learning practices that prioritized honesty, trust, and responsibility when studying online without parents' company. This is an open access article under the CC–BY-SA license.

Citation:

INTRODUCTION

Since COVID-19 broke out in Indonesia and worldwide, it has affected all sectors, including education. Even the education world is significantly affected where all schools from the elementary level to tertiary institutions house all learning, including exams and practicum until an indefinite time. This condition worsens children's learning habits because children are required to learn online (online). Before the COVID-19 virus hit, parents severely restricted devices' use because children could accidentally see, read, or download something inappropriate at their age (Melnyk, M., & Yevseiev, (2020). Children are exposed to fake or lousy news, pornography, and negative information (Holilulloh, A., & Youssef, BN (2020). Also, excessive smartphone use can inhibit children's brain development and make their right brain less developed (Munawar, M., & Nisfah), NL (2020). So at this time, parents also act as teachers who must accompany their children's learning to avoid device abuse.

The trend of study habits has now shifted from manual learning using paper and writing tools to computers and devices. During the pandemic, around 70% of students have been implementing e-learning. Most of the learners use android phones to attend e-learning. Students face various problems related to low and expensive internet connectivity and an unfavorable learning environment at home (Kapasia, N. et al. (2020); Rohman, M. et al., 2020). Also, students have other problems, such as shortcomings of online teaching infrastructure, teachers' inexperience, information gaps, and complex environments at home (Ali, W., 2020). An alarming problem is when parents do not control the lesson's theme or subject so that children and parents often experience conflicts (Suud, et al., 2020). Every child has different study habits. Some have good and bad study habits. So that later, it will affect children's learning outcomes. During this pandemic, children's learning habits will be evidence to determine their achievement after this pandemic period ends.

Good learning habits depend on parents' role because children in the learning process need support from their parents. Parents can pay attention to their children, especially during the learning process (Fitriah, M., & Madjid, 2020). However, they tend to ignore their children and forget their children because of work. Children are not considered in the learning process, whether they have learned well or not. During this pandemic, the interaction between parents and children becomes more intense and meaningful. Parents and children are always together every day and can accompany children to study at home using online. Hence, this paper's study is how parents develop learning habits, which is Islamic through the prophets' care. It will later bring out a sense of muraqabah (a feeling of being watched over by Allah SWT) in the child's heart.

The prophets' parenting style is recorded in the Qur'an, namely in Surah Hud: 42-43, Yusuf: 4-5, 11-14, 16-18, 63-67, 81-87, 94-98, 99-100, Maryam : 41-48, Al-

Qashash: 26 Luqman: 13-19, Ash-Shaffat: 99-111, and Al-Qashash: 11. In these verses, If children are habituated and taught to be good, they will be raised upon this. Such a child will be felicitous in this world and the next, and his parents, teachers, and educators will share in his reward. If the child is habituated to evil and neglected like an animal, he will be wretched and fall to destruction, and his sin will be shared by those responsible for his upbringing. (Al-Ghazali, 1967).

In Ulwan (1992), Ibn Khaldun agrees with Al-Gazali that children must behave well and stay away from evil traits. If the child is bad-tempered and does not obey commendable customs, his soul will be in trouble. Furthermore, Ulwan argues that parents should make a difference to improve during childhood or adulthood. This method must be distinguished because there are differences in enrichment. Correcting children at the age of maturity depends on three main matters: reminding him of aqidah, explaining the reproach of crime, and changing the social environment.

Reminding with aqidah means a significant basis for the continuity of a believer in worshiping Allah SWT as a manifestation of faith in doing sharia without feeling forced and obeying Islamic teachings as reported in QS. Lukman: 13. It says taking care of children through habituation, so all complicated matters become easy. If the child has good habits, he will continue to do it throughout his life (Al-Maghribi, 2007). The role of habituation in the growth and development of children will find pure tawhid. This pure monotheism is the nature of Allah SWT, but its effect depends on the child's environment growing and developing. Habituation is defined as a decrease in response to a stimulus when presented repeatedly or for a long time (Lei, Y. et al., 2019).

The habits taught by parents have the aim of training children to be responsible. It means ensuring physical health and safety, preparing children to become independent adults in all aspects, and encouraging positive personal and social behavior such as psychological adjustment and moral responsibility (Brooks, 2011).

Learning from Surah Luqman: 16 and 19 and Ali Imran: 163 is a warning to parents to raise children through habituation. Getting used to it at an early age will make all the problems get easy. When the child has habits to do good, he will continue to do it throughout his life. The role of habituation in the growth and development of children will find pure *tawhid*. This pure monotheism is the nature of Allah SWT, but its effect depends on the child's environment growing and developing. Family and parents are the closest environments to the child. In this relationship, there is an interaction between individuals reciprocally and helps construct these relationships into individual experiences. It is the contribution of parenting in supporting the growth and development of positive traits of children.

Based on this verse, Luqman also emphasized that Allah SWT is the All-Seeing and All-Knowing of human actions, both good and bad, so parents must teach this verse to their children. Ulwan terms this with muraqabah, which is to cause fear of Allah SWT (QS. Ali Imran: 163) so that children are not afraid of parents but of Allah SWT. The fear of Allah SWT is present in the child's heart, so he will maintain his seeing, actions, and words to have a prominent character, be decorated with faith and sincerity, piety, and obey Allah SWT (Ulwan, 1993). Muraqabah, or the term self-control (Rusdi et al., 2020), is essential to instill in the habit of daily activities, especially in children's learning habits. The learning habits of children who have a sense of muraqabah in their hearts, so whatever the learning media, children will not betray their clear hearts, have faith, and always maintain their morals according to Islamic law.

Learning habits that focus on the conditions in which a response occurs and do not determine the underlying mental mechanisms (whether the answer is due to a representation of a stimulus, attitude, or goal). However, a narrower definition of a habit refers exclusively to the automatic framing of the response specific. It expressly excludes operating goals or attitudes (Schmidt, JR, De Houwer, J., & Moors, A. (2020). Individuals who are accustomed to habits tend to repeat the same behavior in a repetitive context. It shows cognitive, motivational, and neurobiological habits. In doing so, three ways are connected by habits with goals. First, habits are due to pursuing goals by repeating the same response in a particular context. Second, deliberate habits act synergistically, even though habits are standard efficient responsive mode. Third, people tend to tie the knot from the frequency of performance habits that the behavior should have intentions (Wood, W., & Rünger, D., 2016).

Learning habits are learning fixed behaviors repeatedly (Muhibbin Syah, 2000; L. J Moleong, 1979), steady from time to time (Liang Gie, 1995). They become permanent and automatic behaviors in a person who will characterize his learning activities and form a learning activity either intentionally or unintentionally (Aunurrahman, 2010). Noehi Nasution (1992) states that the higher the child's age, the more responsible it is for the learning process. Learning habits belong to them. First, learning discipline becomes increasingly crucial by paying attention to realistic work targets or results, including detailed work plans, which are better than big ones (ambitious). Second, rewards for learning outcomes need to strengthen interest and enthusiasm for learning. The third is punctuality in study/work, and the fourth is learning the whole and part. The fifth is organizing suitable study materials, and the sixth is the completion of teaching and learning programs as needed.

Forming good study habits can be done by paying attention to learning methods to become better, more meaningful, and achieve achievements as expected. Nana Sudjana (2005) elaborates on the learning process by: (1). Following lessons in school, which is an essential part of the learning process, students must master

the subject matter. If the teacher gives homework, invite friends to discuss the main points of the assignment given. (2) Studying independently at home is the main task of every student. The main requirement for learning at home is regular learning, which is to have a study schedule even though the time is limited. Not the length of study but the habit of regularly and routinely learning every day even with little hours. (3). Group study with friends can be at school, library, at friends' houses, or other comfortable places to study. Many people's thoughts are better than one person's opinions, which is the benefit of learning together. (4) Studying textbooks. Reading books must be cultivated by students to better understand the learning material and know better before the teacher gives the lesson material.

During this pandemic, learning habits are where children are required to do online learning so that children are dependent on internet-based applications. Online learning assistance is critical to do, but the problem is that working parents cannot accompany children when learning online during working hours so that children learn online without supervision. This paper examines how children can have Islamic learning habits that are trustworthy, responsible, and independent by presenting a sense of muraqabah in their hearts.

METHODS

The research method in this writing is a literature study (literature research) or, in other words, a text study, namely analysis in which the study examines and traces various kinds of literature. In research, this text study included a literature study in which all of its substance requires theoretical processing related to values (Noeng Muhadjir, 1998). This research compiled and searched for data about the Prophets' parenting in the Al-Qur'an with their interpretation through commentary books and books/literature and related written works. At the same time, the nature of this research is descriptive analysis research with idealistic patterns. Abdul Mujib (2017) states that the Idealistic Pattern develops among scholars and intellectuals based on Islamic studies by reducing Al-Quran and other literature to support this research. Furthermore, it examines the concept of learning habits in educational psychology as a science that has been empirical on a particular scale.

The solution to this problem can be after presenting the concept of Islamic habituation of the Prophets' parenting style in Islam in a normative manner and observing the idea of learning habits through empirical studies in educational psychology (Sultoni, et al., 2020). Normative studies in Islam are through the learning of texts derived from the Al-Qurán and hadith and figures' opinions, in this case, Abdullah Nashih Ulwan. Empirically, the authors see how psychologists make empirical study habits in educational psychology after seeing how the Islamic and the educational psychology view will find solutions

to various learning habits during this pandemic. The issues are the abuse of devices and learning and accessing prohibited and prohibited content, increasing during this online learning. The solution in question is in Islamic Learning Habituation, described in the research design as follows.
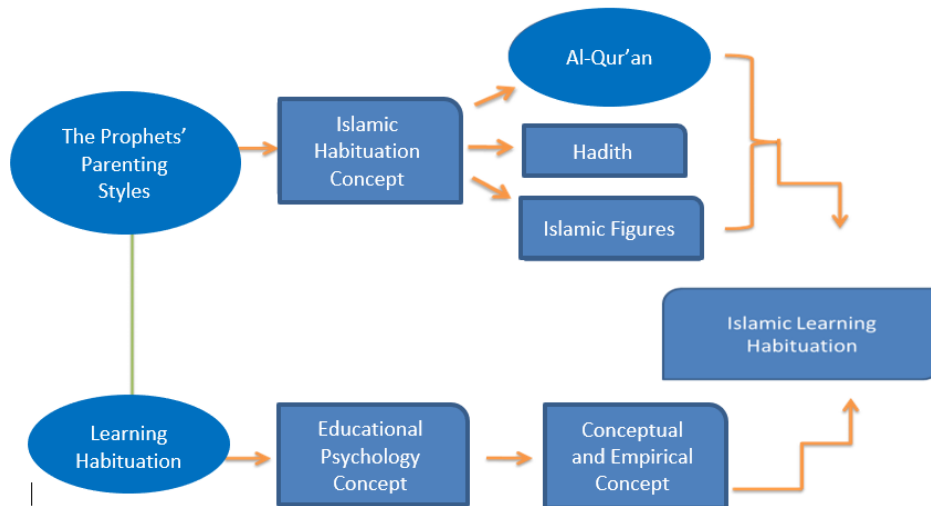

Figure 1. Research Design

RESULTS AND DISCUSSION

Parenting is a careful interaction between parents and children. The process is greatly influenced by social contexts such as family, peers, school, and culture in child development so that parent-child interactions are not in a vacuum. Family is also a social system with subsystems, including parent-child, marriage, and sibling systems, entangled in a broader social context.

Family is the first madrasa for the children's growth and development to have both the parenting principle and teaching. Nurturing provides a sense of completeness, not only content. Both parents must do the character building of parenting (Khaidir, et.,al 2020). The content can be the same in parenting, but the feeling has to be different. This sense has the highest value in nurture and education.

The formation of Islamic habituation starting from an early age will find pure tauhid. This pure monotheism is human nature from Allah SWT, but its effect depends on the child's environment. Family/parents are the closest environments to the child. In this relationship, there is an interaction between individuals reciprocally, and it helps construct these relationships into individual experiences. It is the contribution of parenting in supporting the

growth and development of children's positive traits as reflected in the parenting patterns exemplified by the Prophet Ya'qub As in familiarizing children and their offspring to remain in the faith of tauhid (QS. Al-Baqarah: 133).

The verse implies deliberate habituation. The children of the Prophet Ya'qub imitated their father's words and behavior to speak. When talking to his children, Prophet Ya'qub always mandated his children only to obey Allah (Ath-Thabari, 2009; Tim Ar-Rahman, 2017). In a family where the father is an essential socialization agent, the father serves as a primary environmental exploration agent. Exploration activities then bring children into many different social objects (Corsini, 1994). Through this interaction, children's competence in communication and role-taking expands so that the Prophet Ya'qub's mandate is relevant to the social interactions that his children will face. This habituation behavior is that children not only imitate what their parents do, but children also imitate what they think their parents have done after seeing the results of these actions (Brooks, 2011). Children imitate what they see and imitate what they think other people are doing based on signs of regularity or irregularity. What is usually from parental behavior will become a habit.

Habits formed through parenting can encourage positive personal and social behavior such as psychological adjustments and moral responsibility (Brooks, 2011). They can affect all aspects of a child's life, including their learning habits. The factor of good study habits is influential by families and schools and media related to technology. Parental involvement in student learning activities is one of the main elements of children's academic success (Olaseni, V. M., & Olaseni, A. O., 2020). Parental involvement in children's schools has repeatedly been positive and significantly correlated with many positive children's outcomes (Lavenda, O, 2011). Furthermore, proper parenting will produce good habits and vice versa (Kholifah et al., 2019). Likewise, positive learning habits also affect intensive parent-child interactions (Earhart, J., & Zamora, I., 2015).

During this pandemic, learning habits have to use online media in applications, even though parents may not be sure which application is the best for learning. Parents should work hard to find beneficial applications to improve their learning habits. Parents believe that learning media must encourage children's learning habits to be effective. A study proves that students have a positive attitude towards using gadgets for school work. The use of tablets and smartphones helps learn and do fun school assignments (Nathanson, A. I., 2018, Andriyani, I. N., et.all. 2020).

Parenting that reflects the interactive and intensive parenting of prophets based on dialogue can effectively affect children's learning habits and make them have Islamic learning habits. It is muraqabah (fear of being watched by Allah SWT) so that the child will be useful, have good morals and behavior, and a noble spirit.

The child will earn the parents' trust and responsibility (Ulwan, 1992). The sense of muraqabah is significant for dialogue with children considering how to learn during this pandemic using online applications. Online learning from home means that children are attached to devices because the whole process of teaching and learning activities, teacher and student interactions, exams, and assignments uses internet-based applications.

An interactive and intensive parenting style of the prophets based on dialogue can effectively affect children's learning habits. They will fear being watched by Allah or muraqabah to be useful, have good morals and behavior, and a noble spirit. The child will earn the parents' trust and responsibility (Ulwan, 1992). The sense of muraqabah is significant for dialogue with children considering how to learn during this pandemic using online applications. Online learning from home means that children are attached to devices because the whole process of teaching and learning activities, teacher and student interactions, exams, and assignments uses internet-based applications.

CONCLUSION

Islamic learning habituation is influenced by the Prophet's parenting style, prioritizing muraqabah. The feeling that there is always someone watching every action, deed, and movement (Surah Lukman: 16; Ali Imran: 163). These learning habits prevent children from accidentally seeing, reading, and being exposed to fake news (negative information), pornography, or downloading something inappropriate for their age. Excessive use of smartphones can also hinder children's brain development and make their right brain less developed.

The prophets' parenting style prioritizes dialogue with children by assisting them in using learning media and digital devices, limiting the duration, balancing real-life interactions, and adjusting needs in choosing learning applications, providing positive impacts of Islamic learning habits. Therefore, parents should always accompany and enhance family and environmental interactions and check children's social media activities. This intensive interaction helps to build a sense of muraqabah formed into Islamic learning habituation. This habit includes positive, responsible, and trustworthy study habits to Islamic teachings. These Islamic learning habits are necessary when children often use devices without parental assistance in online learning (Learning from Home) and recreational activities (playing).

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