



The Urgency of Fiqh Education and Family Role in The Middle of Covid-19 Pandemic For Students In School and Madrasah

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Abstract

This Research explains that fiqh education and family roles in the middle covid-19 pandemy, fiqh comes from Arabic that has the sense of understanding or knowledge of thing. While based on the term, fiqh is an understanding of Islamic laws that are in accordance with the Qur'an and Hadith. Education in Islam is often referred to as al-tarbiyah that comes from the root word *rabb* that has the basic meaning of growing, developing, maintaining, regulating, and preserving. Based on health experts, Covid-19 is a disease caused by the acute respiratory syndrome coronavirus 2 when it attacks humans. This virus is very dangerous. Therefore, the government has implemented several policies to reduce the potential for covid-19 transmission, any activities that involve direct interaction are limited, this has an impact, especially on the education system, that will have high potential for the transmission of the Covid-19 virus. The government took a policy to close schools, madrasas, universities and Islamic boarding schools. Thus, learning activities could not take place as usual. It is conducted out by distance, or online learning.

Kata Kunci:

Pendidikan Islam, Pembelajaran Fiqh, Sekolah, Covid 19

Abstrak

Penelitian ini menjelaskan tentang Pendidikan fiqh dan peran keluarga di tengah pandemic covid 19. Fiqh berasal dari bahasa Arab yang mempunyai arti pemahaman atau pengetahuan tentang sesuatu, sedangkan menurut istilah fiqh merupakan pemahaman tentang hukum-hukum syariat yang sesuai dengan al-Qur'an dan Hadist. Pendidikan dalam Islam sering disebut sebagai al-tarbiyah yang berasal dari akar kata rabb yang memiliki arti dasar tumbuh, berkembang, memelihara, mengatur, dan menjaga kelestarian. Menurut pakar kesehatan, Covid-19 merupakan penyakit yang disebabkan oleh sindrom pernapasan akut corona virus 2 ketika menyerang manusia. Virus ini sangat berbahaya, maka dari itu pemerintah melakukan beberapa kebijakan untuk mengurangi potensi penularan covid-19, setiap kegiatan yang melibatkan interaksi

secara langsung dibatasi hal ini berdampak terutama pada sistem pendidikan yang akan berpotensi tinggi untuk penularan virus covid-19. Pemerintah mengambil kebijakan untuk menutup sekolah, madrasah, universitas, dan pondok pesantren, dengan begitu kegiatan belajar tidak bisa berlangsung seperti biasanya, kegiatan pembelajaran dilakukan dengan jarak jauh, atau Pembelajaran Online.

Introduction

Discussing about education is talking about beliefs, views and ideals about the course of human life from generation to generation. Education can't be understood in a limited way only by the process of teaching and transferring knowledge, but the process of instilling the values of attitudes and behavior (morality) and developing life skills in every human being (M Miftakhuddin, 2020). Education is a process to improve the working level of human sense. While Fiqh is still often associated or identified with the scope of fardhu worship until now. However, if we explore deeply, ordinary fiqh also discusses a wider scope for example education, economy, social, politics, law, and other disciplines. The scope of this fiqh depends on the development of the era in which the problems from time to time are always different. Therefore, fiqh experts need to study it continuously (Heidy Agustinus Diah Handayani dkk, 2020).

Based on Muchtar in his book, everything that is present and needed in this universe certainly requires knowledge. Education is the best way to acquire this knowledge. Thus, it can be considered that science and education are like two sides of a coin, both of which are inseparable parts. Education as a process of "transfer" of knowledge is generally conducted in three ways; oral, written, and deed. The position of science is important. Thus, Islam recommends humans to reach it as high as possible even to the end of human life and science is also seen as a companion or determinant of the good and bad luck of humans in living their lives. This fiqh education includes at least seven elements, namely education of faith, ethics/morals, physicality, reason, psychology/conscience, social and sexual education (Suhartiningsih, 2012).

Fiqh education begins with individual education obtained from family, institution and society. Those three components must run hand in hand and take place in a balanced manner. Education can't function properly if it runs only partially. Therefore, it takes a comprehensive management by uniting all the elements that support it. From this management, education generates individuals who are expected to have good intelligence

and character (Imam Hanafy, 2012). The covid-19 pandemic attacking the world has had a major impact on life in Indonesia including educational activities. The government made the decision to close schools and learning to be conducted at home that make different from usual. On this background, researcher wants to find out how fiqh views this case and how the role of the family in the education process in the middle of this pandemic.

Method

This research method uses literature study that is activities to obtain relevant information to the topic of the problem used as the object of research. Information that can be obtained can come from books, journals, news from printed and electronic media. In this research, we obtained sources from literature related to educational fiqh amid the covid-19 pandemic. Our researchers obtain information about educational fiqh theories, the conditions of the covid-19 pandemic in Indonesia, role of the family in education and others, which then we discuss the information obtained by analysis based on theory.

Results and Discussion

The word of fiqh comes from Arabic *faqih*-*yafqahu*-*fiqh* that means knowing, understanding. In many places, the al-Qur'an uses the word fiqh in its general sense, namely "understanding". The expression al-Qur'an *liyatafaqqahu fi ad-din* (to understand religious matters) shows that at the time of the Prophet. The term fiqh as a definition of Islamic law has not been used specifically. At that time, fiqh had a broad meaning that included all dimensions of religion, such as theology, political economy and law. Even in the 2nd century AH, the terminology of fiqh still covered the problems of telogy, morals and law. Therefore, Imam Abu Hanifah wrote a famous book entitled "al-fiqh al-Akbar" that included matters of faith, law and morals (Lina Kushidayati dkk, 2014).

Specifically, the term of fiqh generates terms of *ahkam*, *af'aal al-mukallafin*, and *istinbat* that are important in revealing the essence of fiqh science. In subsequent developments, along with the development of various Islamic disciplines that required a strict division of fiqh, the scholars began to bring up a specific understanding of the science of fiqh. Al-Said al-Juraini as quoted by Nazar Bakry stated the following definition of fiqh science; "The knowledge that explains Islamic laws. It is natural and it is taken from detailed arguments. Fiqh is knowledge obtained by means of *ijtihad* and it

requires reasoning and *taammul*". The meaning put forward by al-Said al-Juraini is more specific than the previous meaning, namely by mentioning al-ahkam, al-syar'iyyah, al-'amaliyyah, istinbat, ijihad, nadhor (Arif Shaifuddin, 2019).

Different understandings of Islamic sharia law are discussed in the science of fiqh based on the Al-Qur'an and hadiths. The discussion regarding fiqh can't be conducted by everyone. Figures who have the right to study and determine the laws are of course the Islamic scholars who have competence in their respective religious and scientific fields or who are called mujtahids. Abu Zahra argued that the science of fiqh is about Islamic law that is practical, sourced from detailed arguments with amaliyah law as the object of his study and arguments about the law of the act. Therefore, fiqh is the product of the mujtahid's reasoning which comes from extracting the laws of amaliyah from the texts, namely the Al-quran and the hadiths (Rizal Darwis, 2010).

Etymologically, education comes from the word "*paedagogie*" from Greek, consisting of the word "*pais*" that means child and "again" that means to guide. If interpreted, *paedagogie* means guidance given to children. In the Roman language, education comes from the word "educate" that means to obtain something that is from within. Meanwhile, in English, education is termed the word "to educate" that means improving morale and training intellectuals. In terms of the definition of education, it means that guidance is conducted out by an individual (adults) to children, to provide teaching, moral improvement and intellectual training. Guidance for children can be carried out not only in formal education organized by the government, but the role of family and society can be a guiding institution that is able to foster understanding and knowledge (MP Suryadi, 2018).

The term of Islamic education is usually called as *al-tarbiyah* that comes from the root word rabb which basically means to grow, develop, maintain, regulate and maintain sustainability. Based on Abdurrahman al-Nahlawi, Islamic education has been included in the concept of *at-tarbiyah* to maintain human nature, develop the potential of every human being, and perfect nature. Humans born with a natural nature have a great curiosity to maintain that nature. It can be accommodated through education with human education, that is expected to continue to develop and perfect their potential (Mappasiara, 2018). Based on the explanation above, it can be concluded that the fiqh of education is an understanding of the practice of detailed propositions that are then applied and studied in the world of education. Educational institutions have processes, such as teaching and

learning activities, how to teach a teacher, manners in educating and management of educational institutions based on the arguments that have been studied by the *mujtahids*.

1. Education in The Middle of Covid-19 Pandemic

In December 2019, mysterious pneumonia cases were first reported in Wuhan, Hubei Province. The source of the transmission of this case was still uncertain, but the first case was linked to a fish market in Wuhan. From December 18 to December 29, 2019, five patients were treated with Acute Respiratory Distress Syndrome (ARDS). From December 31, 2019 to January 3, 2020, this case increased rapidly marked by the reporting of 44 cases. In less than a month, the disease had spread to various other provinces in China, Thailand, Japan and South Korea. The samples studied showed the etiology of the new coronavirus. Initially, this disease was temporarily named as 2019 novel coronavirus (2019-nCoV), then WHO announced a new name on February 11, 2020, namely Coronavirus Disease (COVID-19) caused by the Severe Acute Respiratory Syndrome Coronavirus-2 (SARS-CoV-2) virus. (AR Setiawan, 2020).

This virus can be transmitted from person to person and it had spread widely in China and more than 190 other countries and territories. On 12 March 2020, WHO declared COVID-19 as pandemic. As of March 29, 2020, there were 634,835 cases and 33,106 deaths worldwide. Meanwhile, in Indonesia, there have been 1,528 positive cases of COVID-19 and 136 deaths (Adityo Susilo, 2019). At first, the transmission of this virus can't be determined whether it can pass between humans. The number of cases continues to increase with time. "Covid-19 is a disease caused by acute respiratory syndrome coronavirus 2 (Severe acute respiratory syndrome coronavirus 2 or SARS-COV-2) when it attacks humans, coronavirus usually causes respiratory infections, such as flu, MERS (Middle East Respiratory Syndrome), and SARS (Severe Acute Respiratory Syndrome)." This virus is similar to the Ebola virus that had also attacked African regions and caused a very high death rate (Diah Handayani, 2020).

This pandemic makes many parties giving efforts in coping with virus. The medical teams work hard to appeal to the public to maintain their health and advise not to leave the house unless there are urgent reasons. Health protocols are continuously appealed to the public, such as always wearing masks, washing hands, and prohibiting crowding. As this virus is very dangerous and the rate of transmission is very high, the government has implemented several policies to reduce the potential for Covid-19 transmission. Any

activities that involve direct interaction are limited. This has an impact on the economic, political, social, and of course also affects the system. education because in the education process it involves many people and has high potential for the transmission of the covid-19 virus. The government has taken a policy to close schools, madrasa, universities and Islamic boarding schools. Thus, management activities of educational institutions and learning activities can't take place as usual, and learning activities is conducted remotely (Rizqon H Syah, 2020).

2. Fiqh Education in The Middle of Pandemic and The Role of Family

Fiqh is a norm (rule) system which regulates human relationships with Allah fellow humans and with other creatures. The fiqh aspect emphasizes the ability to carry out worship and *muamalah* that is right and good. Providing good material in the scope of school will form an independent, responsible, and personable person. Making it easier for students to apply it in everyday life. Especially in modern times, there are more and more problems that require the study of fiqh and Sharia. Therefore, students need a foundation of Islamic knowledge and law to respond to problems in the surrounding community. The aim of learning Jurisprudence is to equip students to know and understand the principles of Islamic law in detail and comprehensively, both in the form of *naqli and aqli* arguments to implement and practice the provisions of Islamic law properly. In studying fiqh, it is not just a meaningful theory about a clear science that is practical learning, it must contain elements of theory and practice. Jurisprudence learning to be practiced, if it contains orders or orders, must be able to be implemented, if it contains prohibitions, it must be abandoned or shunned. Therefore, Jurisprudence is not only to be known, but to be practiced and at the same time become a guide or guide for life. Thus, material that is practically practiced on a daily basis takes precedence in the implementation of the learning.

Fiqh is knowledge about some Sharia relating to words and actions based on detailed arguments, such as the texts of the Al-Qur'an and the sunnah of the Prophet Muhammad and its branches such as *ijma 'and ijtihad*. In this sense, if it is drawn in this direction, education also does not escape the discussion of fiqh (Syamsul Wathani, 2018). The concept of education in Islam is the main thing to be discussed. This also relates to a phenomenon that has occurred recently. Covid-19 has become an epidemic that has hit various countries including Muslim countries. More than hundreds of thousands of people

are victims of the severity of this epidemic. It is categorized as a pandemic all over the world. In addition to the large number of victims of this epidemic, it also attacks various sectors in various countries including Indonesia, such as economy, health, worship, and education. Many preventive efforts have been made by the government in overcoming Covid-19, one of which is self-quarantine. Everyone is forced to do everything from home. They work from home, worship at home, and study at home.

Education is one of the important sectors that has been heavily affected by the Covid-19 outbreak. To prevent an increasingly significant spread, all agencies in Indonesia do not hesitate to dismiss their students and make lectures online. This is of course very influencing and fatal in the world of education. Various programs planned long ago have failed because of this outbreak. Curriculum that has been designed must be changed for the sake of continuing education. Various universities in Indonesia, 7.5 million students, as well as nearly 45 million students from primary and secondary schools are forced to do learning from home. From the explanation above, it can be concluded that the effects of Covid-19 are very serious for the world of education. Learning that was usually done face-to-face now has to be done online. In other respects, what is the Islamic view of education in the midst of this pandemic? How do the scholars respond to this?

In any situation, education must run and be carried out well because the purpose of education is to educate and prepare children for life in the future. During this pandemic, education is no longer carried out formally like in schools, but everything is carried out at home and returned to the family. The return of formal education to the family, if viewed from the intensity of learning, may be a minus and many drawbacks, but on the other hand, the return of formal education to family education is a positive thing. With the return of children to their families, the moral education that teachers usually provide and provide in schools is now easier because of the direct family approach. According to Sharia, the family is the initial reference for humans in general, to shape their life paradigm. This is a process that is naturally born as a complete unit in the dimensions of human life.

We can conclude that it is in the family that the first education is made. From family, a belief for survival begins to emerge and basic paradigms begin to form. Thus, the return of children to the family means the return of basic education that should have existed. Various perspectives put forward by experts, for example the view from Mansur, defines

family education as the process of providing positive values for children's growth and development as the basis or foundation for further education (Syahrial Labaso, 2018). Family education is the first education. It means that parents play an important role in the ongoing education. In Islam, family education, especially from parents, is a major milestone in determining a child's future. It is explained in the hadith narrated by Imam Ahmad number 6884 below:

حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَابْوَاهُ يَهُودِيًّا أَوْ نَصْرَانِيًّا أَوْ مُجْرِبِيًّا كَمَا تَنْتَجُ الْبَيْمَةُ بِبَيْمَتِهَا هَلْ تُحْسِنُونَ فِيهَا مِنْ جَذَائِعِ

The meaning:

"Having told us Abdul A'la from Ma'mar from Az Zuhri from Sa'id Ibnul Musayyab from Abu Hurairah, that the Prophet sallallaahu 'alaihi wa Salam said:" Every child is born in a state of nature, then both parents make him. as a Jew, Christian and Magi. Like a cattle that gives birth to a child, do you feel if the child that is born is deformed with nose or ears?"

The condition of education in the midst of this pandemic made the process unable to run as usual, the learning process was carried out from home online and other methods used by teachers. Doing learning activities at home makes students closer to their families, especially parents. The role of parents is very important in situations like this, parents inevitably have to replace the role of teachers in school to accompany their children to learn and do school assignments that are assigned to students.

Actually this is a good opportunity for parents, because apart from being closer to their children, parents also usually ensure that good educational values can be conveyed to their children directly, which so far parents have given this trust to educators at school. Parents can also find out how far their child's abilities are. But not all parents understand the needs of education as provided by educators in schools, especially regarding learning material for that, good coordination is needed from the school through the teacher to be able to collaborate with the parents of each student, for example by the way the teacher prepares the material. learning and material understanding guides to parents so that parents can easily assist their children in understanding learning material.

Conclusion

Covid-19 outbreak weakens various sectors in Indonesia, especially education. Education that is initially carried out face-to-face or what is usually called offline learning must be done online or remotely. This results various problems, starting from the agencies and students. On the other hand, Islam considers this not a scourge, but as the opposite of family education that should be in our midst. Family education in question is education in which families, especially parents, play an important role in guiding children. This is also evidenced by the closeness of the child to the parents, that is usually taken up by more study time at school. The re-emergence of the concept of education in Islam is the basis of all forms of existing education which is a lesson that can be taken from this pandemic.

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