THE TENDENCY OF CHILD VIOLENCE DURING THE COVID-19 PANDEMIC AND ITS IMPLICATIONS FOR PROPHETIC PARENTING PROGRAMS

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ABSTRACT

This research departs from the increasing tendency toward child abuse that occurred in families during the COVID-19 pandemic. The massive acts of violence experienced by children during the pandemic.Of course, this problem requires immediate handling. The solution offered is to implement the prophetic parenting program. The prophetic parenting program referred to in this study is the guide used by the Prophet Muhammad to educate children based on the study and analysis of the book written by Dr. Muhammad Nur Abdul Hafizh Suwaid entitled Prophetic Parenting: How the Prophet Educates Children (2009). The method used in this study is a survey. The subjects in this study were parents of children in early childhood in several Raudhatul Athfal (RA) in Bandung Regency. The results showed that there was a tendency for violence against children by parents during the COVID-19 pandemic, with varied acts of violence, especially violence in the form of neglect. The implication for the prophetic parenting program is that it is necessary to design a program based on prophetic parenting to help increase family resilience and prevent violence against children during the COVID-19 pandemic.

PENDAHULUAN

Family solidity during the COVID-19 pandemic is very important. During this pandemic, the family is the main pillar that provides protection, security, comfort, and welfare for all its components. This means that in the overall framework of life, the family has a very strategic and urgent role. The family becomes a place for the inheritance of education; the family becomes a meeting place for many ideas; and more importantly, the family becomes a locus for the growth and development of affection and also the development of self-esteem (Nichols, P.M., & Schwartz ,2001;Etty, 2003), so that according to Al-Kumayi (2006), a sakinah, mawadah, and warahmah family will be formed, which is loved by Allah, as Allah says in Q.S Ar-Rum: 21. *"And among the signs of Allah's power is that Allah created for you wives of your own kind, so that you tend to them and feel at ease with them, and Allah made between you a sense of love and affection. Surely there are signs for those who think"*.

Family solidity during the COVID-19 pandemic is very important because the problems faced by families during this period of storms and typhoons are very heavy and persistent. An article written by Findrika and Efendi (2020) mentions four main problems that often occur and are experienced by Indonesian families during the COVID-19 pandemic. These problems are personal and family economic and psychosocial pressure, uncertainty about the future, limited personal psychological space due to sharing space at home, family foundations, and relationships between family members. The results of this study are also supported by the results of a survey conducted by Bumil Application with Populix on 1192 housewives on the theme of the impact of the pandemic on mental health conditions. The survey results show that most housewives are very anxious about financial problems in the family; some are worried about contracting the COVID-19 virus; and a small percentage feel anxious about their children's education with a distance learning system (Andriani, 2005).

Ironically, weak family resilience during the pandemic has had an impact on increasing violence against children in the family. The results of research conducted by Rhaditya et al.(2020) show that the COVID-19 pandemic has contributed to the increase in domestic violence, especially that experienced by mothers and children. Domestic violence as a result of the COVID-19 pandemic has left at least two impacts, namely physical and psychological, ranging from mild to severe. Furthermore, the results of research conducted by Agustin et al. (2016;2018;2020) show that apart from teachers at school, children, especially in early childhood, are also very vulnerable to violence from parents. Violence experienced by children can take physical forms such as pinching, beating, choking, elbowing, punching, kicking, biting, scratching, and spitting on children who are oppressed, pushing them into painful positions, damaging and destroying them, or seizing items belonging to them. Violence experienced by children can also take the form of psychological violence, such as name-calling, reproaches, slander, cruel criticism, insults (whether personal, group, or racial), statements of sexual harassment, and terror. As well as violence in the form of neglect, such as through neglect, exclusion, or avoidance. Whereas the education of children by families in Islam is very important and depends on the nature of affection shown by their parents. This is as said by the Prophet Muhammad *"O Aisha, be gentle and tender, for verily, when Allah desires goodness for a family, Allah instills gentleness in them."* (H.R. Ahmad). Especially during a pandemic like now, where psychological and economic pressure on families is very high, it will have an impact on weakening resilience in the family and will result in stress. This stress is one of the

triggers for low affection in the family and tends to lead to various acts of violence committed by parents to children (Vinkers, 2020).

Family resilience during a pandemic, especially the COVID-19 pandemic, plays a significant role. Resilience helps families have mental resistance to pressures that come from both inside and outside the family (Sholihah et al, 2023;Bellizzi, 2020; Nurbaiti, 2020). Furthermore, related to the urgency of resilience during the pandemic in family life, South et al. (2020) in their research results emphasized that families who have resilience will tend to have the ability to take good care of themselves, both physically and mentally. These activities can be in the form of regular exercise, consuming healthy food, or doing self-care to relax themselves. Resilient families also tend to be open to various situations that may occur, both positive and negative. Families who have high resilience will also tend to have good personal competence, high standards, persistence, self-confidence, tolerance of negative effects, strength in the face of pressure, positive self-control, and high spirituality as well.

Of course, resilience abilities in families during a pandemic need to be strengthened with positive activities so as to avoid acts of violence against children. For Muslim families, of course, activities will be chosen that are based on what is exemplified by Allah and also the Messenger, as Allah says in Q.S. Al-Ahzab 21: *"Indeed, there is in Rasululloh a good example for you, namely for those who expect the grace of Allah and the arrival of the Day of Judgment, and he mentions Allah a lot"* One program that can be used to increase family resilience during a pandemic so as to avoid acts of violence against children is to implement a prophetic parenting program. The prophetic parenting program referred to in this study is the guide used by the Prophet Muhammad to educate children, based on a study and analysis of a book written by Dr. Muhammad Nur Abdul Hafizh Suwaid entitled ***Prophetic Parenting:*** *How the Prophet Educates Children (2009).*

There is some research support that shows the effectiveness of the prophetic parenting program in overcoming psychological problems, including developing resilience skills in the family context, which can be used as a mode for developing character values or also overcoming problems such as acts of violence. For example, research conducted by Kamilina and Suprihatin (2019) wanted to see the efficacy of using prophetic parenting in reducing acts of violence in children. Another study was conducted by Styawati (2016), which examined the locus of prophetic parenting activities in the character education paradigm. Research conducted by Hairina (2016), which takes the position of prophetic parenting as a parenting model in the formation of children's character and morals.

METHOD

In this study, the approach used is quantitative, while the method used is a survey by quantitatively describing the behavioral tendencies of a population by examining a sample of the population. In this study, the behaviors in question are the tendency toward violent acts committed by parents in early childhood during the COVID-19 pandemic. Research data is obtained online using Google Forms. In this study, the number of respondents who became the sample was 97 parents (90 women and 7 men) who had an early childhood. The instrument used in this study is a questionnaire about acts of violence consisting of 25 statements, namely statements related to physical violence (1-6), verbal violence (7-16), and neglect violence (17-25). Alternative answers use a Likert scale (very often, often, sometimes, never, never). Data processing uses the docs.google.com.documen system, which directly produces data descriptions based on the statements answered by respondents.

RESULT AND DISCUSSION

The results of research related to the tendency of violence against children during the COVID-19 pandemic and its implications for the prophetic parenting program are described per indicator in the following table.

Table 1. results of research related to the tendency of violence against children during the COVID-19 pandemic

No	Statement	Very Often	Often	Sometimes	Ever	Never
1	Pinching a child.	-	-	15,5%	45,5%	38,1%
2	Slapping a child.	-	-	-	8,2%	90,7%
3	Twisting a child's ear.	-	-	-	22,7%	72,3%
4	Hitting a child.	-	-	-	34%	59,8%
5	Kicking a child.	-	-	-	1%	99%
6	Pulling a child's hair.	-	-	-	2%	98%
7	Threatening a child not to play.	-	-	11,3%	56,7%	24,7%
8	Frightening a child with supernatural beings, places, or things.	-	-	72%	30,9%	62,9%
9	Prohibiting a child from playing outside the house.	-	4,0%	21,6%	38,1%	32,1%
10	Restricting a child's activities only to the house.	-	-	-	11,3%	87,6%
11	Staring at a child when they make a mistake.	-	3,5%	16,5%	56,7%	20,6%
12	Displaying an unfriendly face in front of a child.	-	-	10,3%	57,7%	24,7%
13	Calling a child stupid.	-	-	-	10,3%	89,6%
14	Yelling at a child using animal names.	-	-	-	3,7%	96,4%
15	Mentioning in front of a child that they are the cause of problems.	-	-	4,0%	14,5&	82,5%
16	Mentioning in front of a child that other children are smarter.	-	-	23,0%	24,7%	70,1%
17	Getting angry easily when things don't go according to the child's expectations.	-	-	22,0%	34,0%	44,0%
18	Blaming a child when something is broken in the house.	-	-	9,0%	37,1%	55,7%

No	Statement	Very Often	Often	Sometimes	Ever	Never
19	Neglecting the child's health and nutrition needs.	-	-	7,0%	11,1%	86,6%
20	Neglecting the child's personal hygiene (bathing and dressing).	-	-	13,1%	25,7%	59,8%
21	Leaving a child alone when they are sick.	-	-	-	-	100%
22	Leaving a child to play unsupervised.	-	-	15,1%	23,7%	59,8%
23	Allowing a child to play in dangerous places.	-	-	11,1%	29,7%	59,8%
24	Allowing a child to play with dangerous objects and substances.	-	-	-	1,0%	99%
25	Exploiting a child as a worker (beggar).	-	-	-	3,0%	96,6%

Based on the findings above, it appears that there are various tendencies toward violence committed by parents in early childhood during the COVID-19 pandemic. The tendency for violence committed by parents in early childhood, in addition to being diverse, is also generally in the category of ever and sometimes with a low percentage. However, the results of this study indicate that during the COVID-19 pandemic, there has been a trend in the prevalence of violence in early childhood.

Child abuse is the wrong behavior of parents, caregivers, or other people around them in the form of physical and mental abuse, which includes abuse, neglect, exploitation, threats, and other bad things that affect the physical and mental health of children. In the context of the importance of handling violence in children, Whitney, I., and Smith, P.K. suggest several reasons for the importance of bullying behavior being addressed and stopped early. These reasons are: 1) An incident of bullying in the world occurs every seven minutes; 2) the majority of bullying occurs in and around schools; 3) the emotional scars of bullying can persist over time; 4) children who are victims of bullying sometimes choose suicide as the only way out; 5) children who are labeled as bullies need more support from adults, government agencies, rehabilitation institutions, and mental health services; 6) 24.60% of children identified as bullies were recorded as criminals in their adult lives.

In the context of the influence of family atmosphere and climate on the occurrence of violence in children, Saripah explains that other correlates that also influence the occurrence of violence are family background and parenting patterns. In relation to children's imitation behavior, if children are raised in a family that tolerates violence or bullying, then they learn that violence is acceptable behavior in fostering a relationship or in achieving the things they want (image), so they imitate the violence. In other words, the regeneration of violence in a child's life cycle begins with the treatment the child receives in childhood so that he will "pass on" the culture of violence as an adult. In the context of the COVID-19 pandemic, the possibility of violence experienced by children by their parents is very high, and that is the main headline of this research.

Furthermore, a report from the Bureau of Exceptional Education and Student Services revealed that the indicators of children who experience violence in pre-school and school age are as follows: 1) sleep problems; 2) eating disorders; 3) increased tantrums; 4) bedwetting; 5) irritability and frustration; 6) defiance; 7) difficulty separating from caregivers; 8) seem preoccupied with traumatic events; 9) anxiety and aggression; 10) school difficulties; and 11) problems with attention and hyperactivity. In general, abuse can be categorized into three categories: physical, verbal, and emotional abuse, also known as psychological maltreatment. **Physical abuse.** This includes pinching, pinching, touching, groping, or grabbing (with the intention of sexual abuse), beating, choking, elbowing, punching, kicking, biting, scratching, and spitting on the abused child, pushing to a painful position, damaging and destroying, or seizing the property of the abused child. **Verbal abuse.** This takes the form of name-calling, slurs, slander, cruel criticism, insults (whether personal, group, or racial), sexually harassing statements, terror, intimidating letters, e-mails, or text messages, false accusations, vicious and false rumors, gossip, and so on. **Emotional abuse (neglect).** This includes alienating or rejecting a friend or even destroying a friendly relationship. Emotional abuse is the systematic undermining of the victim's self-esteem through neglect, exclusion, or avoidance. These behaviors can include hidden gestures such as aggressive glances (glaring), glances, eyebrow movements, head nods, sighs, shoulder shudders, sneers, mocking laughter, and abusive body language.

The tendency for violence against children by parents during the COVID-19 pandemic occurs due to poor levels of resilience in the family. Resilience refers more to a person's ability to accept, face, and transform the problems that have been, are, and will be faced throughout life. Resilience can be used in various scenes, including family scenes, to help people face and overcome difficult situations and to maintain and improve their quality of life. Including what is currently happening, resilience during the COVID-19 pandemic Regarding the components of resilience itself, Grotberg, E. said that there are at least seven components of resilience, namely self-regulation of emotions, control of impulses both positive and negative, optimism in life, ability to analyze problems, empathy, self-efficacy, and clear achievements. Resilience is influenced by internal factors including cognitive ability, gender, and attachment to culture, as well as external factors from family and community. Someone who is resilient has the ability to control emotions, behavior, and attention when dealing with problems. Including in the conditions of the COVID-19 pandemic, resilience itself has a very significant role, especially in the family scene, because not a few families experience stress as a result of COVID-19, and one of them is because they have low resilience.

The dynamics of violent tendencies experienced in early childhood during the pandemic require solutions. One of them is implementing a prophetic parenting program. The prophetic parenting program was developed based on direct references from the Prophet Muhammad in providing education to early childhood. Talking about the figure of the Prophet Muhammad, especially based on various perspectives and points of view, is like diving into a deep and endless ocean; the more pearls found at the same time, the more difficult it is to fulfill the thirst for knowledge. Many writers, figures, or experts who study the bibliography of Muhammad commented so. This fact is not wrong because the Prophet Muhammad is the chosen servant

of Allah, who has attached to him praiseworthy traits, a variety of competencies, and also a person whose words and behavior deserve to be a model as well as an example.

Allah specifically praises the Prophet's character in one of the following verses: *"Verily, there is in the Messenger of Allah a good example for you, for those who hope for the mercy of Allah and the coming of the Last Day, and who mention Allah much."* [Al Ahzab: 21]. In another verse, Allah also gave a warning to the Prophet to remain istikomah in preaching and inviting people to goodness. The warning is described in Surah al Mudatsir as follows: *1). You who are bundled up, Wake up, then give a warning! 3). And glorify your Lord! 4. And clean your clothes, 5; and forsake sinful deeds, 6). And do not give in order to get more in return. 7). And to fulfill the command of your Lord, be patient.* (QS.Al-Mudatsir-1-7).

Even comprehensively Muhammad Syafi'i Antonio describes the figure of the prophet Muhammad in an encyclopedia entitled Leadership and Management of Muhammad, totaling 8 books, each consisting of approximately 300 pages. So if multiplied, there are 2400 sheets of paper telling about the figure of the Prophet Muhammad. Because it is full of lessons, his figure becomes a reference in various matters of personal life, leadership, social life, and education. In the field of education, there is an idea of a prophetic approach that tries to explore the values of the Prophet's character to be used as a reference in the field of education. Prophetic parenting is one of the concepts, principles, and ideas about education in the family based on prophetic values. In this book, the concept of prophetic parenting refers a lot to the work written by Dr. Muhammad Nur Abdul Hafizh Suwaid entitled **Prophetic Parenting:** *How the Prophet Educates Children (2009).* Prophetic parenting comes from the framework of Islamic education, which is oriented towards growth and development, growth and improvement, as well as structuring and improvement. There is some research support that shows the effectiveness of the prophetic parenting program in overcoming psychological problems, including developing resilience skills in the family context, which can be used as a mode for developing character values or also overcoming problems such as acts of violence. For example, research conducted by Kamilina and Suprihatin (2019) wanted to see the efficacy of using prophetic parenting in reducing acts of violence in children. Another study was conducted by Styawati (2016), which examined the locus of prophetic parenting activities in the character education paradigm. Research conducted by Hairina (2016), which takes the position of prophetic parenting as a parenting model in the formation of children's character and morals.

One of the attributes of Allah is his nature of being loving and merciful. These two traits are included in the 99 good names of Allah *(Asmaul Husna).* Amazingly, these two traits are read at least 17 times by a Muslim at every prayer. This loving and merciful nature has a very important role in human life. Someone who is angry, vindictive, gossipy, and spiteful will definitely be shunned by many people. People will not like such negative traits, will avoid associating with such types of people, and even stay away from them, so it is a great loss for people with such bad traits.

Scientific research also shows some of the negative effects of bad behavior, such as increased stress, sickness, and a life filled with anxiety. Conversely, people with positive behaviors such as being compassionate, loving, generous, smiling, and friendly are well-liked and tend to be healthier both physically and psychologically. A personal figure who is full of compassion and famous for his politeness, simplicity, and friendly attitude is the Prophet Muhammad. Because of these commendable traits, the Prophet Muhammad is loved by many

people, including people who are hostile to him even though in their hearts they actually have high respect for him.

Many references that contain the moral glory of the Prophet Muhammad, even some written by non-Muslim thinkers, Like Michael Hart, who firmly placed the Prophet Muhammad in the first rank in his book as the most influential person in the world. There is no doubt that the Prophet Muhammad had a loving and compassionate nature. He was known to be very affectionate to the family, love children, and love to hang out with poor people until he prayed, *"Ya Allah, revive me in a poor state, die me in a poor state, and gather me with a group of poor people"* (HR Ibn Majah).

So high was the character of the Prophet Muhammad that Allah also immortalized it in the Qur'an as follows: *"And We did not send you, but to be a mercy for the universe"* (QS Al Anbiya: 107). Prophet Muhammad, as a person and also a leader who is full of compassion, is very famous for his gentleness, his willingness to share with anyone, and his willingness to spread smiles to everyone he meets.

Antonio (2020) describes some of the Prophet Muhammad's behavior in communication. He said that the Prophet Muhammad, when communicating with people, never cut the conversation, always focus the face on the opponent of communication, say with clear words and sometimes repeat them to make it easier to understand, always look happy to listen to the interlocutor, and do not speak except good words. *"Whoever believes in Allah and the Last Day, let him speak well or let him be silent"* (HR. Bukhari and Muslim).

Educators, parents, and leaders who adopt the nature of the prophet will avoid saying, acting, and thinking negatively; they will strive to always think positively because positive thinking will cause a person to speak positively, and positive feelings and behaviors will also be positive. If people think negatively, they will speak, feel, and act negatively as well. With positive thinking, a leader will avoid arrogance, feel the smartest, and be rottenhearted. More than that, with positive thinking, a leader will be compassionate, attentive, and always empathize. In this context, the Prophet Muhammad emphasized this through his words. *"A Muslim is one who does not hurt another Muslim brother either with his tongue or his hands; the hijra is one who leaves the prohibition of Allah"* (HR Bukhari).

The compassionate attitude of a leader in the field is manifested in various scenes, such as giving praise to staff who excel or are disciplined. A compassionate leader also does not hurt to give gifts to staff who do good for the institution. A leader's compassionate attitude is also reflected in how he or she speaks. A compassionate leader will speak positively, feel positively, and behave positively. So it is not wrong if Timothius (2007) states that someone who thinks positively will flow from him positive words, positive feelings, and also positive behavior. Conversely, people who think negatively will give birth to negative feelings, negative speech, and negative behavior. So you can imagine how bad it is if a leader is used to thinking negatively. It is certain that working conditions will not be comfortable, work targets will not be achieved, conflicts will easily occur, mutual suspicion will form, and there will be a decrease in performance.

Educators, parents, or leaders who think positively will transmit a positive aura to the environment where they work. People around him will be happy, work wholeheartedly, have clear work targets, and more importantly, they will be full of happiness and sincerely love their leaders. So, it is not wrong if the Prophet said as follows: *"People who have the nature of compassion will be loved by Allah, who is the Most Merciful. Love all those on earth, and then all those in the sky will love you. Love is part of Allah; whoever loves it, Allah will love him; whoever breaks it, Allah will also break it"* (HR Tirmidzi). Loving leaders are usually forgiving. One of the indicators of a person's maturity does lie in his prowess at giving forgiveness.

In a book written by Komaruddin Hidayat, entitled Psychology of Religion (2006), there is a very inspiring and touching story about this forgiving nature. That is the story of the forgiveness of a human child named Neslon Mandela. Here's the story: when Nelson Mandela finished being sworn in as president and was then interviewed by journalists, one of the interviewing journalists asked, *"Mr. President, you are now president and have power, but don't forget you used to get uncomfortable treatment if you don't say torture from groups that hate you, even though you were imprisoned for 27 years in a cramped and stuffy room. Don't you have a grudge against those people who once troubled your life?"* President Mandela casually replied *"I have forgotten and forgiven them".* So there is a spirit to learn to forget and forgive the mistakes of others (to forget and to forgive). Before Nelson Mandela spoke about the spirit of forgetting and forgiving, the Prophet Muhammad, 1400 years ago, provided an example of this commendable trait. One of the hadiths emphasizes the forgiving nature of Allah's lover through his prayer. *"O Allah, forgive my people, because they do not know"* (HR Bukhari). *"The best of you have the longest life and the best deeds"* (HR. Ibn Hibban).

CONCLUSION

The results of this study indicate that there is a tendency for violence committed by parents against children during the COVID-19 pandemic with a small intensity, but even though the intensity is small and low, if ignored, it will become a snowball phenomenon that will have a negative impact on the child. The tendency for violence against children by parents during the pandemic is due to low resilience in the family, which requires an appropriate and comprehensive solution. One of the programs that can be carried out in an effort to minimize acts of violence against children is to implement a prophetic parenting program.

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