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The Role of Islamic Counselling in Pandemic COVID 19: A Conceptual Study for Developing Positive Emotion of Parents and Children

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Abstract

Pandemic COVID 19 had a global and comprehensive impact. The consequences arising from the epidemic of corona diseases are felt by all religious adherents, countries, and people without the age limit. COVID 19 also comes through economic, political, social, and spiritual space. This virus also not only assaults physical but has disrupted the psychological health of many people. This study

aims to discuss and propose several solutions that can be given related to the response due to COVID 19 through the Islamic counselling approach. This research is a literature review both in concept and the results of empirical studies. Data is collected through artificial intelligent search engines to find the right theme according to the survey within a specific time limit. The results of literature searches and phenomenological studies developed during the pandemic in this community have found that Islamic counselling can reduce the number of patients exposed to the virus. The virus can strike out the weak physical. The brittle physique is affected by a fragile mental condition. Therefore, Islamic counselling strengthens the psychological health that can enhance the body's resistance from corona disease through several stages.

Keywords: Islamic counseling, pandemic, COVID 19, positive emotion, parents and children

Introduction

Pandemic COVID 19 provides many changes in life. One of the significant changes felt is in Education. The pandemic suddenly forced the learning process to change rapidly (Al-Jabir et al. 2020). After March 2020, students are required to learn from home (Li, Xv, and Yan 2020). All methods are used to keep the learning going on, even in limited conditions. The government is thinking of the best way for students to still learn but from their own homes. The method offered by the government for elementary, middle, and high school students is to activate learning through television, which starts at 8:30 a.m. every day according to their respective levels. In addition to the government, school teachers also try to maintain the sustainability of the learning process. So that teachers in schools also prepare several ways that can be taken to carry out the learning process (Dantas and Cunha 2020). All teachers must be IT literate because the learning process carries out online. The learning process takes place with the zoom application, Microsoft teams, or by WhatsApp group. The point is that learning continues even though students and teachers are in their respective homes.

Especially for elementary school students, they were accompanied by their parent to operation their gadgets. However, not every parent can serve, accompany children at home properly; not all parents understand lessons learned of children. Besides, it appears that not every parent has a cellphone that has an application that can support applications used by teachers. There are also who do not have quotas, problems in being financial, and problems in not having signals from students' places (Ng and Peggy 2020). All teachers give assignments in their respective fields. It is not easy for students to do homework that they have not

done well or help that help explain lessons to children at home. Therefore, every day there is a conflict between parents and children. The most vulnerable problem is uncontrolled emotion (Guo et al. 2020); not all parents have a good understanding; they must explain the lesson patiently because children do not readily accept their parents' explanations. Unstable and well-controlled emotions eventually impact on children.

Control of uncontrolled emotions and excessive parent anxiety will eventually affect the body's immune system. Islam is a religion that provides physical and psychological well-being to its adherents, and that practices its teachings. The central lessons are in the Qur'an and the hadith of the Prophet Muhammad PBUH. In particular, al-Qur'an is a cure for all ills, giving peace and being the best solution for all human life problems. So, seeing phenomena in society, parent's anxiety, and the boredom of children at home, the remedy is Returning to the Qur'an and the Sunnah of the Rasulullah (Yezli and Khan 2020). Al-Qur'an is a guide to the Muslim life al-Qur'an, there needs to be a study to see the verses contained in it with a review of the interpreters of the commentators who can then be seen that there has been a bargainer and instructions for solving various problems in life.

Islamic counseling has been discussed in any discipline both at the level of theory and empirical studies (Bahiroh and M.Suud 2020; Itmam 2019). This paper has a slight difference from previous studies because it tries to raise new problems that emerged during the pandemic. The issue of emotion regulation must be addressed immediately, the emergence of a new normal in the new phenomenon (Currie 2020). The pandemic condition for a long time finally forced people to not just be at home for work or study. They have to go out to look for fortune even while maintaining the health protocol, but this virus is vulnerable because the community has begun to move in the crowd. It means that a person's immune system must be more durable than before when they are only at home. One of the factors that influence the body to be strong in the face of a virus attack is to have positive emotions.

A growing volume of research now documents the benefits of religious faiths on immune functioning and vulnerability to infection and viral infection in particular diseases. Many systematic scientific studies have reported a positive association between religious involvement and healthy immune function indicators. Research shows that those with compromised immune systems due to

viral infections better immune function (Woods, T. E., Antoni, M. H., Ironson, G. H., & Kling 1999) if they engage in the religious activity (Meneguín et al. 2020). One randomized controlled trial has shown improved immune functions among those with viral infection in response to spiritual interventions. A recent summary of studies examining the impact of religious or spiritual involvement on immune competence, infection risk behavior, infection rates, adherence to treatments for diseases, and programs for prevention or treatment of infection (Corcoran et al. 2020). The Islamic faith gives believers the hope that perfect happiness, peace, tranquility, security, and freedom from fear will be present in Paradise, and those who do good deeds and have faith are guaranteed to have a good life here and everlasting life in Paradise (Qur'an 2:82; 16:97).

Psychological Immune System is defined as an integrated system of cognitive, motivational, and personality dimensions related to protecting against stress, healthy evolution, and antibody work, and a source of endurance (Rachman 2016). Positive emotions have the exact opposite effect on the immune system as do fear and anxiety. The benefits to the immune system of positive emotions are backed by a large and growing volume of objective scientific research (Pressman, S. D., & Black 2012). Taylor's research has shown that postintervention social-emotional skill development was the strongest predictor of well-being at follow-up (Taylor, R. D., Oberle, E., Durlak, J. A., & Weissberg 2017). Other studies have also found that well-being increases with increasing positive emotions. Other benefits of positive emotions make students independent of race issues, socioeconomic background, or school location (Nicola et al. 2020).

Methods

This research is qualitative. Data obtained through a literature search under the theme studied. According to the study, data was collected through an artificially intelligent search engine to find the right item in the last five years. Literature seekers are focused on the results of research or research articles and review articles obtained through the sciencedirect.com page. The primary sources in this Islamic counseling research are the Qur'an and the Hadith. The phenomenon that occurred during the pandemic around the environment and the researcher's reading became the analyzed part. In this article, the authors use the learning theory and attachment theory of resilience and forgiveness as part of positive psychology to facilitate understanding of normative concept studies.

According to the types of literature, this paper is included in the theoretical review. This type of analysis examines the collection of theories that have accumulated problems, concepts, methods, and phenomena. A review of academic literature helps to establish what theories already exist, the relationships between them, the extent of the existing approaches, and the development of new hypotheses to be examined. The unit of analysis can focus on theoretical concepts or the whole theory or framework. In this theory, the approaches used are positive psychology related to the formation of positive emotions.

Theoretical Framework

This study uses verses of the Qur'an and the hadith of the Prophet. The evidence used in this paper that is creating positive emotions for parents in matching their children during the pandemic. There are many verses of the Koran about parenting in the Koran. However, for this discussion to be more focused and more focused on the children's parent counseling, the writer tries to discuss the following verses as a theoretical basis for this study: Q.S. al-Nisâ [4]: 9), Al-Baqarah: 177, An-Nisa': 36-38, Lukman: 13, Furqan: 62-77, An-Nazi'at: 15-26. 3), Al-Buruj: 17-18, A'raf: 104-107 and 176, Huud: 42, Joseph: 5, Ali Imran: 42-43, Al-Ahqaf: 30-31, Al-Believers: 41, Al-Maidah: 15. Al-Baqarah: 284, Ar-Ra'd verse 11.

As explained in the research method that this research consists of primary and secondary studies. The secondary literature used is attachment theory, which argues that parents can significantly influence a child's personality through the close parent-child relationship called attachment (Vandesande, Bosmans, and Maes 2019). Hence, through this relationship, a strong emotional bond is formed between the two. Young children who have a close attachment to their parents tend to be friendly, independent, and confident and can adapt quickly to their environment. In adolescence, attachment to parents is still considered necessary despite frequent disagreements indicating a loving and supportive parent-child relationship. Bowlby believes that attachment behavior is instinctive and will be activated by any condition that seems to threaten the attainment of closeness, such as separation, insecurity, and fear (Field et al. 2014). Attachment behavior is then transferred into different relationships throughout the life duration.

Further, the attachment system has improved and mutually beneficial patterns of interaction, facilitating the psychological development of children and parents. This theory suggests that in addition to the emotional valence of the representations described above, the organization or coherence of parental representation may be essential. Parents' coherent representations include positive and challenging attributions about children, which are easily accessible to parents, facilitate a flexible interpretation of children's signals and responses that are appropriate to the child's needs, and thereby promote children's adaptation (Schoemaker et al. 2020). Incoherent representations can be expressed as unfavourable, all positive (idealizing), involving emotions, overwhelmed with worries, or inconsistent. Such incoherent representations can hinder accurate interpretations of children's signals and hinder the ability of conscious parents, thus increasing children's behaviour problems.

Personal perspectives on attachment are carried through childhood, adolescence, and toward adulthood in the form of internal work models of self and others. Early in their social development, children integrate their perceptions of social competence, attractiveness, and love (self-model) with their expectations regarding accessibility, responsiveness, and caregiver consistency (other models). These models are relatively stable during the development period because they strengthen themselves (Avin et al. 2020). Furthermore, if people continue a secure, conscious state, they see the world as secure, and others can be relied upon. Unfortunately, harmful or unsafe schemes can also be blessed. For example, people who see the social world as unpredictable and others as an unreliable part find it challenging to overcome their desire to distance themselves from others.

Based on the approaches theories that have been mentioned, all these theories can be integrated in Islamic teachings, which emphasizes the role of parents in organizing homes where children play an active role in constructing knowledge of Islamic teachings and the guidance of Rasulullah SAW to encourage greater participation of children in solving the problem by adopting the journey of life of the Prophet Muhammad and his companions in harmony with the term Baumrind namely maturity demand. Maturity demand is related to the guidance and role of parents in developing intellectual and social. With this the children adopt and emulate the journey of life of previous people and the heroic movement. Then make children bound to history, both feelings and glory, and foster children's attachment to the Qur'an.

Furthermore, in parenting children, parents usually face what Freud called anxiety, which often applies to children. So, here is the role of parents instilling moral foundations and virtues of good character and character so that they become Muslims. Children must be trained to become emotionally and physically independent so that children do not easily worry about a variety of things. Children must be introduced to the identification of emotional difficulties in handling something that is a source of challenges called parental demand for maturity, which means parents encourage and help children develop into children who are independent and able to control emotions.

Discussion

Emotions are impulses that arise due to the existence of a stimulus from within and from outside. These emotions can be negative or positive. Emotions during the pandemic are a big concern because these emotional problems not only interfere with psychological problems but can also attack a person's immune system (Thavornpaiboonbud and Siripornpanich 2019). While a weak immune system will open space for exposure to the virus. Parents have a dual duty in this matter. First, parents must control their own emotions to remain stable and always positive. Both parents are also tasked with maintaining the child's emotions to be in positive emotions and creating harmony in the family. So parents can act as counselors for family members. So in this paper will be conveyed things that parents need to pay attention for themselves and what can be given to their children in maintaining their emotions.

First, *husnuzhan* on the decision of Allah. People who think positively of whatever Allah has determined will give comfort to themselves. Vice versa people who think negatively then the scenario will be formed in the future also negative which in turn will form anxiety disorders. The survey results prove that the highest psychological disturbance arising during the COVID 19 pandemic is anxiety disorders (Mohammadi et al. 2020). Looking at the graph 1, it can be seen that the highest disturbance is in anxiety disorders 21.41%, career problems 9.17%, stress 7.65%, and family relationship problems 6.73. This shows that the issue of regulating emotions is a very important to consider for the current issue.

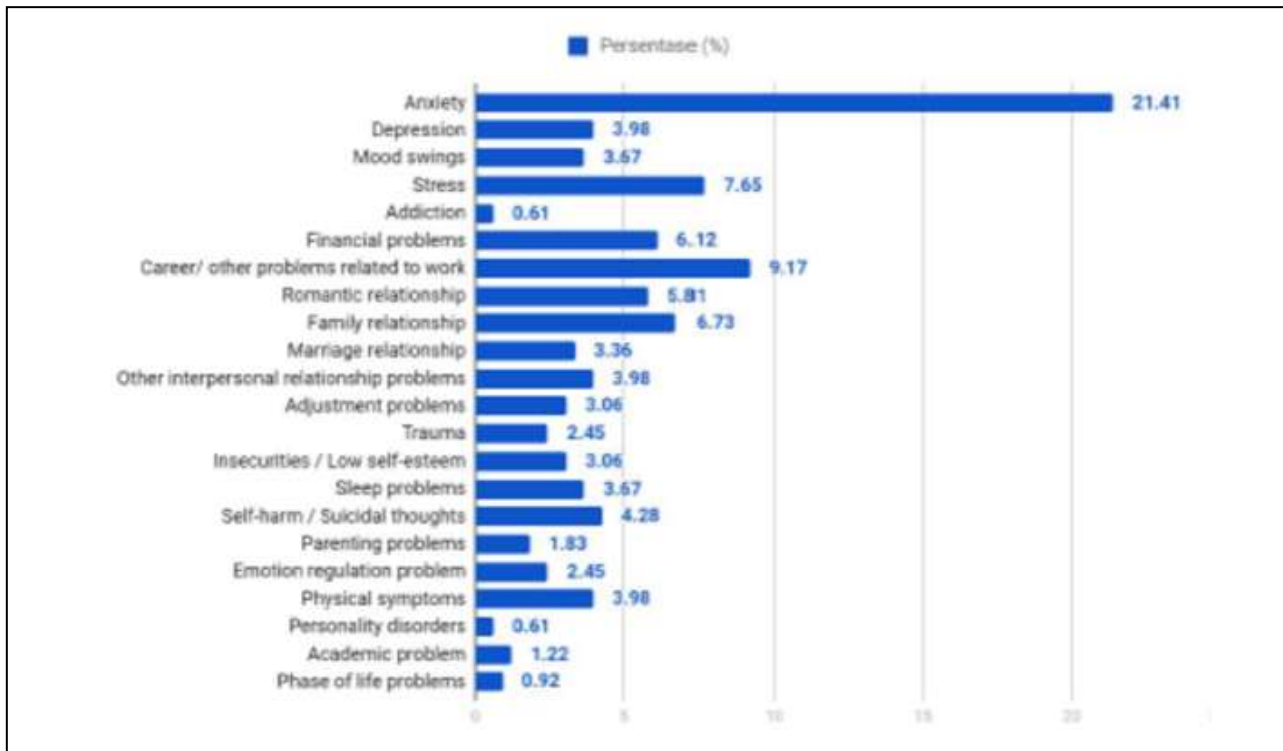


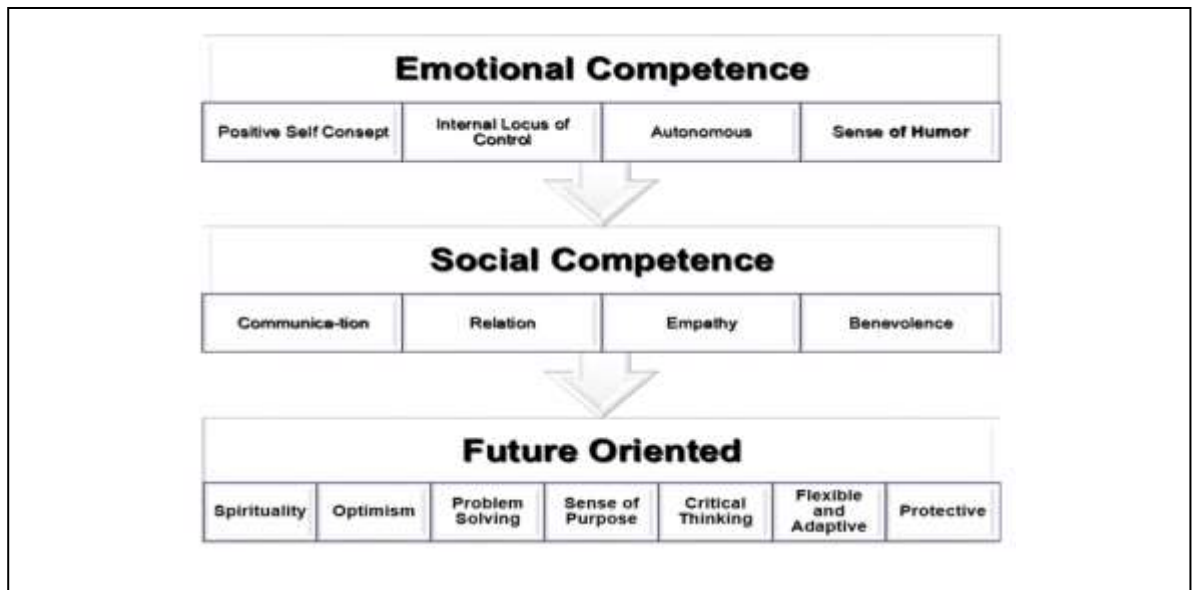
Figure 1: Psychological disorders during the 19th pandemic in Indonesia, March-May 2020

Second, if you have a task that is not delayed, which in psychological terms is called procrastination. Work delays will also trigger stress and can even hurt because the work has piled up and must be finished immediately (Eisenbeck, Carreno, and Uclés-Juárez 2019). Third, dare to solve the problems. Life is a struggle that has a time limit so there is no need to fear the consequences that will arise. As a Muslim, he must also convince himself of Allah's promises in the Qur'an that Allah will not place a burden on humans beyond their abilities. Someone is tested with a problem in his life because that person must be able to go through it. Humans do not need to worry about what will happen in the future as what has been mentioned in surah al-Mulk verse 26 that only Allah SWT knows everything that will happen in the future.

There are some things that parents can do to get positive emotions in Islam practically. The first is *istighfar* because with *istighfar* the heart will be calm. In the course of life of the Prophet Muhammad never one day passed through his day without forgiveness, at least the Prophet took up to 70 times each day (Karakas, A. C., & Geçimli 2017). Second, is giving alms. *Sadaqah* in this case

is not only in the form of money, property but also in the form of energy and thought contribution that can help others. It turns out that charity or sharing can calm one's soul. The third is to pray to Allah and complain about whatever problems. Some of this can be done by adults to keep their emotions stable in a pandemic. So that after his emotions are stable, his soul is calm and his mind clear, the parents will easily create positive emotions for their children.

The belief that all disasters are due to Allah's permission is a cause and there is wisdom behind all these events that will help the positive soul survive in difficult situations. In summary, there are three main things that every individual must have in order to have resilience in a pandemic. First is to have Emotional Competence, second is the ability to live in a society (Social Competence) and the third is hope for a Future-Oriented. When parents have these three abilities, they will be able to be good counselors for their children.



Picture 1. Three factors influence the formation of resilience

Emotional Competence or the ability to manage emotions is derived from having a positive self-concept (Christner, Pletti, and Paulus 2020). The concept of self is one of the core of personality in someone who has a very important role in determining and directing the development of one's personality and behavior. A positive self-concept is to provide value and see yourself as a good being, has potential (positive). With a positive self-concept will make someone able to have the spirit to rise and survive a difficulty. Believe that we are capable, we are not

weak and we can definitely pass the ordeal well, and the most important thing is to be sure that Allah will not burden beyond the ability of His servants (Al-Baqarah: 286) then this will be a strength for someone for parents to equal their children during a pandemic.

Second is the Internal Locus of Control. There are 2 theories of locus of control, namely internal locus of control (ILC) and external locus of control (ELC). ILC is self-control, and ELC is controlled from the outside (Patel, Trivedi, and Yagnik 2020). To make someone grow into a strong person, he must instill in himself that he can control himself accompanied by the belief that he will succeed, sure only he changes his condition and also believes that he will succeed, that is ILC. Islamic education has been taught that Allah will not change the conditions of a people until the people change it (Ar-Ra'd verse 11). This means we must be confident and keep moving, endeavor to rise, and lead to a better life. So that this trait will also give an autonomous condition which is someone who has begun to be able to behave in accordance with his own thoughts and considerations.

The next part of this emotional ability is that we have a sense of humor. Psychologically humor turns out to have an influence on physical and psychological health (Fritz 2020). Humor increases psychological well-being. Humor increases physically the amount of immunoglobulin A antibodies that fight infections in the upper respiration; useful to reduce pain and improve quality of life in patients who have a deadly disease (Jeludar et al. 2011). In Islam humor is also permissible even the Messenger of Allah has ever joked with a grandmother. When he asked the Messenger of Allah whether he would enter heaven, he answered *Inna al-jannata lâ yadkhuluhâ ajunzun*, actually, there were no grandmothers in heaven. The grandmother cried, Prophet explained that the grandmothers would be beautiful girls in heaven. Parents who have a sense of humor will have a significant influence on forming positive emotions in children. Even an intelligent parent can advise his children through jokes and delivered with a smile.

The second part is the social ability with derivatives in the form of communication, building relationships, empathy, and good behavior. Humans are social being meaning that their lives need other people (Novak et al. 2019). When we have the skills to do good to others, so that other people will do the same to us, and they will also get social support. Some things that need to be considered in maintaining social support are the skills in speaking the communication and

empathic feeling among the residents of the surrounding community. This habit in psychology is also known as interpersonal intelligence (Parker et al. 2020). Parents are role models for their children, therefore show your children to empathize with others. Psychologically, the human soul will be more able to accept the suffering when it learns that other people also experience sadness that may be more severe than he experienced.

The third part is the Future orientation (Seginer and Mahajna 2018). Having good hopes for the future requires several factors, namely spirituality, optimism, problem-solving, sense of purpose, critical thinking, proactive, flexible, and adaptive. Spirituality is the most important factor to build a positive view going forward. A person's closeness to religion, his belief in Allah will help someone through the days that he thinks are difficult. Specifically, in the teachings of Islam, it is taught that after difficulties, there must be ease, that Allah will not place a burden beyond the ability of His servants. So that one's belief in the word of Allah then he will be optimistic and have hope. Hope is one of the positive psychology aspects, and the teachings of religion are called *raja'*. This kind of thinking is part of critical thinking.

Furthermore, to be able to survive in difficult conditions requires expertise to adapt to the conditions that are happening. Initially, every person who first receives the disaster will be shocked, but with the supporting factors as mentioned above, then he will be able to adapt to the reality that has changed. The way to be civilized starts with one's ability to accept. After accepting the conditions that are faced then learned then reacted positively, so that someone adapts to conditions that have changed. Life must be live flexibly because if it is stiff it will break easily. Like the philosophical tongue and teeth, the tongue can survive because it is flexible while the teeth break easily and fall out because they are stiff. Next is to remain proactive in engaging in community activities because avoiding solitude and actively carrying out activities, will help us to rise more quickly from adversity.

The Great Parents for Children's Positive Emotions

Between parents and children have attachment or attachment, which is a close feeling between parent and child. This attachment will make the child feel comfortable around his parents. This attachment is not only necessary for now but

also has a significant influence on the child's development as he grows up (Rouzi, Chirzin, and Anis 2020). Children who do not have a proper attachment will feel insecure. Children who do not have an adequate attachment so as an adult he will grow into a person who is easy to be jealous and see the world around him with negative glasses. This is different from those who have the right attachments, which are considered by their parents.

Thus, parents who understand their children's needs, not only physical and financial needs but also understand their psychological needs, will make them grow up healthy with positive emotions. Children who grow up with a secure attachment can improve their academic performance well (Isroiya 2016). Besides, the more important thing is that they grow up with better interpersonal intelligence than children who do not have an attachment to their parents. By having high social skills, children grow into confident, brave children to interact with others. Furthermore, children who feel an attachment to their families, especially with their parents, then he will avoid the symptoms of psychopathology.

Based on theoretical and experiential studies, the influence of parent and child attachment can be conveyed that a child's positive emotions can be formed through attachment between parent and child. Parents should create positive feelings for children, especially during a pandemic, so it needs to be discussed. Next, there are three things parents must have to develop secure attachments and create positive emotions for children. The first source of affection is sensitive parents (Isnaeni, A. S., Nusantoro, E., & Mulawarman 2018), parents who are responsive to all children's needs. The needs in question are psychological and physiological. Parents who are sensitive to the needs of children will feel the anxiety of their children and their needs without the need to convey it to their parents. An example, in this case, is parents who understand the difficulties and problems experienced by children in their studies.

The second is warmth. Parents need to build warmth with their children. This warmth is realized by building communication that encourages children (Rofingah, N., & Mahpur 2018). Children will feel close to their parents when their parents can accept their complaints and thoughts or opinions. So, this warmth makes children closer to parents and feels safe and comfortable living with their parents. Third, are responsive parents. Responsive parents mean parents who immediately respond to their children's complaints (Landry et al. 2017). There are two essential things in this response, which are fast and accurate.

An example is when children show their achievements, responsive parents immediately reward their children. Likewise, if the child has a problem, then respond appropriately (accurately). This habit needs to be maintained because it will build the child's confidence and trust his parents. Finally, from this belief, he will create a positive outlook on his parents and also a positive outlook for himself. Intensive communication factors must also be considered in addition to the trust factors that need to be built. It is crucial to distinguish direct communication from communication through gadgets because the values constructed will be different. Physical closeness and direct contact are more printed than artificial connections, such as cell phones and other media.

All practical descriptions of this attachment have long been conveyed and exemplified by the Prophet (Wahyuningsih 2019). A story from Ibn Majah mentions the family of the prophet. Rasulullah PUBH said that you were the best to his family, and the person who was the best to the family was me. Besides, in the History or Sirah of the Prophet found that the Prophet called his family a beautiful and good designation. Rasulullah did not refrain from playing with his children and grandchildren, both Hasan and Husein, and Rasulullah was never angry with children (Hairina 2016). Thus, what has been done by the Prophet can be an example for parents today to build closeness with children so they can overcome negative emotions, especially in the pandemic. A child's good relationship concludes that this attachment is a strong foundation for realizing children's welfare in the future. The ability that can be created by children from this bond is the academic ability, then the ability to socialize with their environment, and escape from the disruption of psychological development. In addition, it appears that the measure of closeness is not the recognition of parents but instead, what is felt by the child.

Conclusion

The emotional regulation of parents and children has been regulated in Islam. It is described through the verses of the Qur'an and model examples of the Prophet. Parents being counselors for children to maintain positive emotions. The way to be taken by parents is to build their positive emotions first, keeping the mind clear and calm. One of them is to get rid of anxiety by sticking to God's promises. Meanwhile, to overcome anxiety in children, what must be considered is to instill faith in Allah SWT to children. Then, parents give children freedom of

action; assume that responsibility and practice carry out tasks according to their level of growth and development. Remembering not to scare children; should be given the freedom to associate and get acquainted with others, so that they can realize that they are a place of affection; Teaching children the life stories of the Prophets and Apostles of Allah and educating children to be moral. When he grows up, the child can solve the problem as a result of his faith and spiritual development, which is sincere and profound.

Parents teach positive emotions through education about Islam. They also show all the problems involved in it where Islam is a religion that has the value of eternity and universality until Allah SWT bequeaths the earth and everything on it to be used responsibly. Care through education and awareness must be done with sincerity, patience, and avoid excessive punishment and provide a variety of media to support problem-solving in a language that is friendly and attractive. Children also become friends with parents, so there are times when parents jest and discuss with children so that they feel respected and needed. Such efforts in practice can be made by building secure attachments in children so that they will grow as an adult who has maturity and has good mental health.

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