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ISLAMIC EDUCATION ACTUALIZATION IN THE FAMILY ENVIRONMENT DURING THE COVID 19 PANDEMIC

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ABSTRACT

During the Covid 19 pandemic is an opportunity for every parent to build closeness and instill the values of Islamic education in their children. Routine work that is usually carried out in the office, transferred to home or work from home. Parents' activities at home should be used to actualize Islamic education that parents have neglected or have not implemented. This research aims to describe the actualization of Islamic education carried out by parents in the family environment during the pandemic. The research method used is qualitative. The data collection techniques using questionnaires and interviews. This research is focused on three scopes of Islamic education, namely faith education, worship education, and moral education. The results of the study are that in actualizing Islamic education in the family environment there are several activities carried out by parents. To actualize Islamic education in the aspect of faith education, parents carry out several activities, namely dialogue, instilling a muraqabah attitude, getting used to thayyibah sentences, telling stories of friends, and seeing the universe. In the aspect of worship education, the activities carried out are inviting children to read the Qur'an, inviting children to pray 5 times a day on time, getting used to giving alms, and setting an example. While in the aspect of moral education, the activities carried out by parents are getting children to say greetings, getting children to speak politely, reprimanding and giving advice when children say dirty words, and getting children to eat with good eating manners, and providing examples

Keywords: *Actualitation, Islamic Education, Family*

INTRODUCTION

The Covid-19 pandemic that hit Indonesia since mid-March 2020 is not yet over. Instead of expecting the positive number of Covid 19 to decrease, precisely in September, the positive case of Covid 19 is increasing. This affects all sectors, including the education sector.

This condition also perpetuates learning activities carried out at home virtually. Learning activities that are usually carried out in the school environment are diverted to the

home. Learning is usually conducted face-to-face, changing distance or virtual learning systems.

The learning process that is still being carried out at home demands the readiness of parents to educate their children at home. Similarly, in instilling Islamic education at home. Current conditions require a large role of parents in educating their children. Children who usually study at school from morning to evening, but with this pandemic starting from

the morning every parent is asked to accompany their children to study at home.

In essence, this pandemic reminds and awakens every parent of his existence as the first and foremost educator for his children. Willingly or unwillingly, a person who already holds the title of mother and father, naturally has a great responsibility that is to educate their children.

The effect of the learning process carried out at home takes a lot of time for parents to accompany their children in learning. Not a few parents are impatient in educating their children at home. In fact, there is often violence against children when telling children to learn. The above condition, should not happen if every parent realizes his fitrah as an educator. This is coupled with the condition of parents who do not feel 'called' to be teachers or educators for their children. Thus, the learning process that should be fun and meaningful, on the contrary, the house seems to be a 'boxing ring' for children and parents.

This pandemic condition is not fully utilized by parents to instill Islamic educational values in the family environment. Parents only consider pandemic conditions as a moment of work at home alone without accompanied by efforts to maximize the process of Islamic education in the family environment. Meanwhile, the current pandemic condition allows and supports the Islamic education process provided by parents in the family environment. At least this pandemic condition

is a moment to make up for the negligence of parents who have been neglecting to provide Islamic education in the family environment because they are too busy with work.

Parents are the first and foremost educators. (Tafsir, 2008). Naturally, parents should position themselves as educators. This is because the parents are the ones responsible for the success of their child's education. Parents are responsible figures of Islamic education for their children.

In line with the explanation above, Makhmudah (2018) also explained that the family as a miniature of the country is the place of the first and foremost educational process, for children who begin to develop into adulthood. It is said that the first education, because in the family, the child first gets education and guidance from his parents, and the child begins to know his environment. While the family is said to be the main educational institution because in the family the child gets a basic education to develop his fitrah potential. (Siti Makhmudah, 2018)

Family is the first place for children to get Islamic educational values. The family had a great influence on the success of Islamic education. Hidayatullah (2008) explained that the family is a place of childcare, the environment that children need in the educational process, and the first school for children to get the teaching of humanitarian values, behavior, spirituality, and religious education.

Mahyuddin as quoted by Mahmud et al (2013) explained that the family in a narrow sense, *pure family system* is a small unit (group) in the community consisting of father, mother, and child. While the family in the broad sense (*extended family system*) means father, mother, and children and so on that the needs of his life, all depends on the family.

Hidayatullah continued that the main function of the family is to keep the fitrah of a straight and holy child. In addition, the function of the family is to create a safe and calm environment for the child, nurture him in an environment full of affection, meek and loving each other so that the child has a normal personality that is able to carry out the *kwajiban* and contribute. (Hidayatullah, 2008)

The family is a place to sow the seeds of Islamic education into the recesses of the sacred souls of every child. Jalaluddin (2003) explained that Islamic education is interpreted as an effort to build and develop human potential optimally in accordance with its status, guided by Islamic law delivered by the Apostle of God so that people can act as a servant of God who is faithful to all his activities in order to create an ideal Islamic living conditions safe, safe, prosperous and qualified, and obtain guarantees (welfare) of life in the world and guarantees for a good life in the hereafter.

Ahmad Tafsir (2008) explained that Islamic education is a guidance given by a person to someone so that he develops to the

maximum in accordance with Islamic teachings. More comprehensively Rasyidin (2008) explained that Islamic education is a process of creating an environment conducive to enabling people as learners to develop themselves—physical and non-fissile-ruhani and its potential—*al-jism, al'aql, al-nafs, and al-qalb*—in order to be able to realize their primordial *shahadah* to the existence and omniscience of Allah SWT through the fulfillment of the functions and duties of his creation, namely as *'abd Allah* and the caliph of *Allah*. (Rasyidin, 2008)

Based on some definitions of Islamic education above, it is concluded that Islamic education is a process or effort to foster and develop human potential both from the physical side and ruhani to give birth to a broad generation of intellectual understanding, have *useful skills* (skills), and have a good attitude and personality so as to direct him to be able to understand and realize his existence as a servant of God (*abd Allah*) and caliph on earth (*caliph fial-ardh*).

Islamic education in the family environment is an inevitability. Family is a place for children to get knowledge and morals from an exemplary educator named parents. Naturally, parents should position themselves as educators. This is because the parents are the ones responsible for the success of their child's education.

In line with the explanation above, Mirzon and Idi (2019) explained the need for

parenthood is a manifestation of the educator's understanding that he is not like a 'mechanic' in charge of repairing vehicles. However, educators are only a trigger for the child's learning spirit. While parents have a big role because the intensity is quite large in interacting with the child.

In this discussion, the focus is Islamic education in aspects, namely faith education, moral education, and worship education. As explained by Abdul Mujib and Muzakir (2006) that in carrying out the Islamic education process, there are three values that become three main pillars, namely:

1. *I'tiqadiyah* is related to faith education that aims to organize the faith of man.
2. *Khuluqiyyah*, which is related to ethical education, which aims to rid people of unappreciative behavior.
3. *'Amaliyah*, which is related to behavioral education in daily life. Includes worship education, muamalah education, jana'iyah education, education. murofa'at, dusturiyah education, duwaliyah education, and iqtishodiyah education.

Moving on from the above problems, it is urgent to conduct research on the actualization of Islamic education in the family environment. The results of this study will contribute to the implementation of Islamic education as well as concrete forms of activities that parents can do in instilling Islamic education in the family environment during the current pandemic.

The purpose of this research is to describe the actualization or concrete form of Islamic education carried out by parents in the family environment.

RESEARCH METHODS

The research method used in research is qualitative with descriptive analytical approach. The description and analysis of this study focused on the actualization of Islamic education within the family environment. While the method of collecting data used is questionnaires and interviews.

This research was conducted in several elementary schools in South Tangerang area including SDN 04 Pondok Ranji, SDN 05 Pondok Ranji, SD Muhammadiyah 10, SD Cilamaya, and MI Saadatuddarain South Tangerang.

DISCUSSION

1. Faith Education

Faith education is a very fundamental thing and is mainly taught to children. Faith education is an effort to cultivate understanding to children with the foundation of faith, pillars of Islam, and the basics of Islamic law since the child began to understand something. (Ulwan, 1981) Faith education is the first education taught to children. The foundation of faith includes the pillars of faith that are included in the faith in Allah SWT, angels, books, apostles, the Apocalypse and also the belief in the qadha and qadar of Allah.

Ulwan (1981) also explained that efforts to instill faith education among others by opening the life of children with the phrase *thayyibah*, introducing halal and haraam laws to children, telling children to worship at the age of seven years, educating children to love the Messenger of God and also his family,

Heri Jauhari Mukhtar as quoted by Rahmat Hidayat (2016) also explained several ways of instilling faith education to establish a harmonious relationship between children and parents, presenting the figure of God in various children's activities, utilizing religious moments, introducing positive impressions to God and introducing the attributes of God, providing transparency and continuing to learn and be creative.

Faith education is a very fundamental and urgent activity to be carried out in every family environment. Starting from birth, a baby has been instilled faith education through the chanting of the adhan in the right ear and the iqamat in the left ear.

Faith education is the synergy of various elements of pedagogical activities, the association of children with the basics of faith, their familiarity with the pillars of Islam and their learning about the principles of sharia^{at} Islam. (Fauzan, 2020)

Romli as quoted by Benny et al explained that the education of faith in the sanctity of God can be combined and aims to instill in children the basics of faith, the pillars of Islam and the fundamentals of sharia. This faith education

puts the relationship between the servant and his Khalik to be meaningful. His actions and accompanied by noble morals, so that in the end he will have competence in holding the role of caliph on the earth. (Benny et al, 2018)

Basically, a child born has the potential of faith. If the surrounding environment supports to develop this potential faith, then the child then can grow into a person with a steady faith, good morals, and proper education. (Fauzan, 2020)

In relation to this potential faith, Allah has elaborated on *the primordial shahadah* that has been pledged by every human being when in the spirit world. Every soul is asked what is the testimony of Allah as its Lord? So the souls said yes, we testify that You are Our Lord. Al-A'raf 172

Moving from the verse above, it can be understood that every child has the potential of faith from birth. So it is appropriate, Islamic education provides space for the development of this potential faith.

Exploring more about faith education, then in the history of Islam, can be found the events of the previous Prophets who gave faith education to their children. One of them is the story of Prophet Ibrahim (a) and Ishmael (a) as.

The test of faith received by Prophet Ibrahim as, simultaneously Ibrahim gave faith education to the Prophet Ishmael as. This is stated in the letter of As-Shaffat:

"Sowhen I came to my son, I saw in my dream that I had slaughtered you, how did you

look? He said, "O my father, do what Allah has commanded you, and you will find me patient."

The verse above clearly explains that The Prophet Ibrahim (a) indirectly contributed to the construction of his son's faith. That the command he received from Allah, he conveyed to Ishmael as. With faith in The Ishmael, he finally obeyed God's command willingly to be slaughtered.

Related to faith education, based on information from some parents, there are some efforts by parents to actualize Islamic education, especially faith education in the family environment, including:

a. Dialogue

Dialogue is an activity between parents and children to instill faith in the child. The method of dialogue is one way to instill faith in the child. In this activity, there is an interaction between parents and children.

Dialogue conducted in an effort to instill Islamic education is not just a 'small talk' dialogue and without meaning. However, the dialogue that occurs between parents and children contains the values of faith in Allah SWT, namely by conveying the greatness of Allah SWT. So, the smallest thing experienced by will always be associated with Allah SWT.

This is in line with rahmat explanation (2016) that to instill faith education to the presenting of God in various activities of children. Behind simple

moments, parents can present the word of Allah and the words of the Prophet Muhammad SAW. Dialogue can occur can be initiated from the statement of the parent or the child's question from the events around the incident that occurred. (Ahmad Faiq (Ed.),2021)

b. Instilling Muraqabah Attitude

Muraqabah is the attitude of feeling always supervised and seen by Allah SWT. Instilling *muraqabah* attitude is an important thing to do. Because by instilling this *muraqabah* attitude, the child will feel always monitored all his activities, so that it will be more careful in behaving and saying the word. Parents give understanding to the child that every human gesture is supervised by angels who always follow and record all human actions. Giving advice or understanding gives awareness in the child to always do good. By planting this attitude, without being seen or monitored by his parents, he will be able to do good activities.

c. Getting Used to Children Saying Thayyibah Sentences

The method in instilling the next faith education is parents to get used to the child to say the sentence *thayyibah*. And *when the* word of Allah is recited to you, you will not be among the people of the heavens and the earth, and you will not be unable to do so. When you have received a gift or

sustenance, the proper sentence is *Alhamdulillah*. When you see the greatness of Allah and other amazing things, the sentence spoken is *Subhanallah* and *Masya Allah*. When he heard the news of the disaster, the sentence spoken was *Innalillahi wa Inna Ilaihi Raji'un*.

Parents get used to the child saying these sentences. Then gradually the child is given an understanding of faith in Allah SWT. So that with the habit of children reading the sentence *thayyibah*, it will be ingrained faith in the child because every find various conditions, presented the sentence of God in every speech. This is in line with ulwan explanation (1981) that efforts to instill faith education among others by opening the life of children with the phrase *thayyibah*.

d. Reading the Stories of the Prophet's Companions

The story method is one of the methods that can be used in instilling faith in the child. One of the stories that can be told is the story of the faith of the companions. Telling the friends to the children gives an idea of the struggle of the companions in fighting for their faith. And we have heard the truth, and we have no fear, but know that Allah is All-Merciful.

This is in line with what abudin Nata (2005) described as a method of education that has a touching appeal. Islam

is aware of the nature of man to like stories and realizes their great influence on feelings.

e. Seeing the Universe

The universe is a creature created by God that is also a proof of the greatness and omnipotence of Allah SWT. Showing God's greatness through the universe is also the right method to instill faith into the child.

The media used in conveying the greatness of Allah SWT is with the medium of the universe that is spread out. The universe that God shows is enough media for parents to instill faith in the child. The phenomenon that occurs every day is enough to give faith lessons to children. The change of day and night, the creation of the heavens of the earth without pillars, the occurrence of lunar or solar eclipses is enough to be a proof of the greatness of Allah SWT that can be shown to children.

In the morning, when the sun rises, the parents are able to give understanding and question to the child by asking, 'Who created the sun?' Similarly, in the afternoon before Maghrib, the sun began to set. So the parents opened the dialogue by asking "Who's drowning in the sun?" So when the child is silent, then the parents convey the advice of faith by conveying "God who publishes and drowns the sun". Such small questions are an attempt to bring understanding closer to Allah SWT through

the universe which is a sign of the power of Allah SWT.

2. Worship Education

Nur Khamim explained that the actualization of Islamic education emphasizes on the implementation of prayer and morality in addition to at home as well as at school. The effort made is to always remind to pray well so that it becomes disciplined in carrying it out. (Nur Khamim, 2019)

Teaching worship is an activity that encourages children who are educated to be able and skilled in carrying out the work of worship both in terms of limb activities and in terms of reading. In summary, it can perform worship easily. Furthermore, it motivated him to enjoy doing the worship. (Khulusinniyah and Zamili, 2021)

Based on information from respondents obtained information that activities carried out by parents in providing worship education in the family are:

a. Invite Children to Read the Quran

The first activity carried out by parents is to invite children to read the Quran. This activity is done by inviting parents and teaching to read the Quran. Parents invite children to read the Quran after maghrib prayers.

Reading the Quran is the main activity carried out at home. By habituation to the child to read the Quran, then the child will be more accustomed to interacting with the Quran. This

habituation is also a form of parental effort in animating the Quran in the family environment. The Qur'an, which is recited at home, will provide peace and comfort for those who are in it.

b. Invite Children to pray Fardhu on Time

The second activity to actualize the education of worship is to invite children to pray on time. Parents get used to their children praying in time. This habituation is carried out every day at home with the invitation of the parents. In this habituation, parents do not tell the child to pray, but parents invite the child to pray. This invitation to pray concludes that parents give the children the right to pray 5 times on time.

In line with the results of research Nur Khamim explained that the actualization of Islamic education in the family emphasizes on the implementation of prayer and morality in home and school. The effort made is to always remind to pray well so that it becomes disciplined in carrying it out. (Nur Khamim, 2019).

c. Training children to Give Alms

Based on information from respondents, Islamic education is carried out in the family environment on the aspect of worship, namely by training children to give alms. Alms are one of the most recommended acts of worship in Islam. Alms practices conducted by children

not only instill the habit of giving alms to the child, but more than that the alms practice taught to the child will have a positive impact in the child. The child who is used to seeing his underprivileged siblings, will arise in him a sense of empathy. It is this sense of empathy that drives from within him to always help others through alms or with other help.

From this habituation of alms, the goal of Islamic education will be gradually achieved. The existence of every human being who is (*abd Allah*) will be realized by the sense of concern that is ingrained in each individual especially in children who are still in the process of education.

d. Giving Civility in Worship

The method of civility in worship is an effective method used to familiarize the child in worship. In the habituation to pray on time, parents invite their children to pray. So, at the time of the adhaan of prayer, before the parents invite their children to pray, the parents have wudoo' first and then invite their children to do wudoo' and perform prayers.

This is also in line with the results of mufatihatus Taubah research that explains that one of the patterns or methods used in education in the family is with conscientiousness. This method is done by setting a good example to both the aspects of words and deeds. (Mufatihatus Taubah, 2015)

3. Moral Education

The main purpose of morality is for every Muslim to be ethical, behave, and be well-behaved in accordance with the teachings of Islam. (Fitri Amalia et al, 2019)

Moral education is an education that deals with the fundamentals of morality and the virtues of behavior and attitudes that must be owned and made habits by the child until he becomes an adult as a provision in living his life. (Ulwan) With regard to the above understanding, moral education is instilled and habituated continuously to children from childhood to adulthood.

In a hadith narrated by Job ibn Abi Musa from his father and from his grandfather, that the Prophet Muhammad SAW said: "*There is no gift given by a father to his son that is more important than the gift of good ethics (noble morals)*". (Hr. Tirmidhi)

Based on the hadith above, it can be understood that the responsibility of parents is to instill good habits and morals to their children. Efforts to instill moral education is not carried out once or twice, but carried out continuously by parents as long as the child is in his or her dependents.

Based on information from respondents obtained information that activities carried out by parents in providing worship education in the family are:

a. Getting Used to Saying Greetings

The method for getting used to good behavior and attitude is by habituation. Rakhmawati explained that habituation is a real practice in the process of formation and preparation is one of the main supporting education and one of the means in an effort to grow the will of children in worship. (Rakhmawati, 2018)

Pertaama efforts in providing moral education is to familiarize children to say greetings. This activity is done every day by parents. Every child enters the house so parents will remind the child to say greetings before entering the house.

b. Getting Used to Speak

Mulyasa (2011) as quoted by Misbahudin et al said that the habituation method is to repeat good activities many times, because then all good actions are changed into daily habits. Habituation is the cultivation of the skills to do and say something, so that the right ways can be liked by the child. Habituation in fact has deeper implications than planting ways of doing and speaking. Habituation methods need to be applied by teachers in the process of moral formation to familiarize learners with commendable and good qualities, so that the activities carried out by students are recorded positively. (Misbahudin et al, 2021)

The second activity in teaching moral education is to familiarize children to speak the word politely. When talking to parents, parents get used to talking politely. In addition, parents also get used to being able to speak politely to older parents or with their peers.

c. Getting Used to a Good Eating Adab

Islamic education on the aspect of morality is also done by habituation of good eating adab.. Adab feeding taught to the child is done every day and at the time the child is eating. The adab of eating taught include getting the child used to eat with the right hand and eat or drink in a sitting condition.

This activity is an urgent activity carried out. Because the child who often hangs out with friends who are used to eating by standing, then the child will follow the habit. So parents at home, trying to instill good morals by getting used to children to eat with good eating adab.

d. Reprimanding and Advising children When Speaking Dirty

The next activity conducted by parents in actualizing Islamic education in the family environment is to familiarize good manners to the child by reprimanding and advising the child when speaking dirty.

This activity is an important activity carried out by parents. When the child often hangs out and plays with his friends sometimes the child gets an inappropriate vocabulary

intake to say. The role of the parent in this case as a neutralizer of the words that enter into the child's memory. Parents reprimand the child when the child has already said profanity. This rebuke is given to the child that the word spoken is not appropriate to say. In addition to the reprimand given, the efforts of parents are also by filling the child's thoughts with good vocabulary. So that the child will get used to saying polite words.

Nata (2005) explains that in the Quran the method is only given to those who break the rules. Thus, the advice method is used in terms of reprimanding mistakes made by the child.

e. Providing Transparency

The main capital in teaching morality is civility. Parents become *role models* for their children in behaving and acting. Every gesture and behavior pattern becomes a reference for the child in undergoing his activities. Teaching moral education begins with observations of what parents do. Parents who want to teach their children to speak a good word, then the parents start from themselves by saying a polite word.

In a family, parents are role models for children in all activities. Just as in planting faith in children, parents strive to be good role models for their children. This is the way of the word and what it does. The words spoken must be able to give a positive feel to the child. Similarly, in instilling good morals to the child, parents try to provide transparency. The accuracy shown among them is by behaving

and spoken well. So that polite attitudes and speech can be imitated by children. This is also in line with research from Siti Rakhmawati, that one of the family's responsibilities on children's education is to show examples or conscientiousness to their children. (Rakhmawati, 2018)

CONCLUSION

Islamic education is not a theory that is only taught, but also actualized in daily life. Islamic education is urgent to be actualized in the family. The family is the first and foremost place to actualize Islamic education to children. The child will behave and behave according to the Islamic education taught by his parents at home. Therefore, Islamic education in the family environment needs to be actualized from various aspects, including aspects of faith education, worship education and moral education. With the seriousness and intense efforts of parents to carry out Islamic education in the family environment, Islamic values will be internalized in the child both in terms of faith, worship and morality.

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