ISLAMIC EDUCATION IN THE TIME OF COVID IN MADRASAH IBTIDAIYAH SWASTA BALIGE (MIS BALIGE)

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Abstract: *Covid 19 or often said as the Corono outbreak is an epidemic that is very dangerous to health. In an effort to deal with the increasingly widespread corona virus outbreak, the government is encouraging people to implement social distancing or social restrictions. Thus, it has an impact on the world of education without exception at Balige Private Madrasah Ibtidaiyah (MIS Balige) but also applies online learning through electronic media. Although the network in Balige is fine, the problem is the inability of parents to buy electronic devices (Gadgets) for their children, but there are also some problems, namely, some parents do not understand technology so that many students do not actively learn through this method. The purpose of this paper is to determine the impact of Islamic religious education at MIS Balige during the COVID 19 pandemic. The research subjects of this study also include teachers and students of MIS Balige Pusat. The method used is a qualitative method in the form of a case study.*

Keywords: *Covid 19, The Influence of Education in MIS Balige*

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Introduction

Islamic education from time to time is increasingly finding its own momentum. The progress and backwardness of Islamic education seems to have been inherited in history. In classical and medieval times, Islamic education experienced serious challenges, but psychologically and ideologically it could still be overcome. Internally, in classical times the life of Muslims was still very close to the source of Islamic teachings and the spirit of doing ijtihad in the struggle to advance Islamic teachings was very strong. Externally, Muslims are not as bad as facing the ideological and technological struggles in the current era of disruption. Now, the challenge is far different from the one presented in the past.

The challenge of Islamic education in this pandemic and disruption era, apart from facing the rampage of major ideological battles such as developed countries, such as Japan, America, China, Europe, and others, is also faced with the endless turbulence of domestic problems, such as moral degradation, co-optation governance towards Islamic education, rampant corruption, minimal budget allocation for Islamic education, and so on. Each age finds its own "world". And the world of Islamic education today is a world of disruption and pandemic. A pandemic is like a technology disruption. Come uninvited, not delivered home. That is, it cannot be predicted or even

thought before by humans that this will happen. The Covid-19 pandemic, including the era of technological disruption, also tore apart the "established" standards of Islamic education, starting from classical learning methods (sorogan, bandongan, halaqah), curriculum systems, budget allocations, educational facilities, and so on. The future of thousands and even millions of students, santri, and students from elementary to tertiary levels is at stake if the handling of Covid-19 is not optimal. This metamorphosis necessitates the acceleration of adaptation so that Islamic education continues to exist.

Discussion

As an integral part in shaping the human personality, Islamic education is an inevitable key factory. Humans who believe in and fear Allah Almighty are not only created by themselves, but through a long educational process (long life learner). The education process lasts a lifetime (utlub al-'ilma min al-mahdi ila al-lahdi) both in the family, school and community. Islamic education, which has been "comfortable" so far, has to adapt and recover its learning methods, curriculum, assignments, evaluation and other sundries due to the impact of the Covid-19 pandemic. If it does not change the way of educating and learning, in the future the world of Islamic education (pesantren, madrasah, to PTKIN) will experience disorientation and dislocation. Islamic education which is full of knowledge, values of politeness, manners, character, and local wisdom, but ignoring the content of attitudes and skills will actually result in weak and unprepared students to compete in the outside world. So, integration - to quote Habibie's statement. -IMTAQ (faith and piety) and science and technology (science and technology) for Islamic education is a must.

The Ministry of Religion as the person in charge of implementing Islamic education has issued an emergency curriculum guide for madrassas to support learning amid the COVID-19 pandemic. This is stated in the Decree of the Director General of Islamic Education Number 2791 of 2020. This curriculum guide applies to the education level of madrasas starting from Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), to Madrasah Aliyah (MA). This emergency curriculum emphasizes more on character development, noble morals, ubudiyah and student independence. Even so, the fulfillment of competency aspects, both basic and core, remains a concern. Distance learning for both teachers and students is a big challenge. The challenge for the teacher is how to be able to teach students who have different intelligences and perceptions, diverse learning styles, and solutions when students experience obstacles in the distance learning process. This is an opportunity for teachers to understand the conditions and situations of students and to take appropriate action to provide teaching and service. So that here the teacher has challenges and opportunities to learn technology both visual and audio-visual. These innovations in information technology should encourage teachers to develop competence and enlightenment, especially teachers of Islamic Religious Education.

As for the challenges for students according to Mawar Melati Purba as the PAI teacher at MIS Balige, there are students who do not have cellphones so they need to go to school, limited quotas and some even experience signal problems so that they are slow to respond to teachers and late in doing assignments, even the material presented teachers are sometimes poorly understood (Ayu Mardiyatin, interview, 11 January 2021). That is, an important topic to be researched so that it becomes an evaluation material for PAI learning in the future when one day there is a similar policy to conduct distance learning. Thus this paper aims to provide knowledge about the challenges and opportunities for Islamic education learning on the policies applied, namely

distance learning. This research will be conducted at MIS Balige which focuses on PAI Distance Learning. It is known that PAI learning at MIS Balige uses Google Classroom, Yotube. In addition, in the learning process PAI also uses the WhatsApp application. This of course needs to be studied for the opportunities and challenges of Islamic Education teachers to innovate in the learning process and improve technology expertise.

Method

In this study using a qualitative research method approach. This research data collection technique using interviews and observations. Interviews were conducted by researchers to collect information related to distance learning on Islamic Education subjects with Islamic Education Teachers at MIS Balige by interviewing them directly. For the observation stage, the researcher was directly involved in the implementation of distance learning carried out by MIS Balige class VII on Islamic Education learning through the WhatsApp group. This observation is carried out to validate the data resulting from the interview (Mawar Melati 2021).

Results And Research

The Impact of Distance Learning Policies during the Pandemic period provided changes, one of which was the implementation of activities in the education sector. The implementation of the offline teaching and learning process has turned online. This is in accordance with the policies established to prevent the transmission of Covid-19. The existence of the implementation of distance learning schools must be alert so that learning activities can be carried out properly. As has been done by MIS Balige, in response to the distance learning policy, the school provides a learning media workshop program for teachers. This was followed by all teachers at MIS Balige including the Islamic Religious Education teacher(Mawar Melati, 2021).

Google classroom is an application created by Google that aims to help teachers and students if they are unable to, help organize classes and communicate with students without having to be tied to school schedules in class. In addition, the teacher can assign assignments and directly assign grades to students. Through the Google classroom application, it is assumed that learning objectives will be more easily realized and full of meaning. Therefore, using this classroom application actually makes it easier for teachers to manage learning and convey information appropriately and accurately to students. In using Google classroom, the homeroom teacher creates a class group consisting of students which is then used more in collecting assignments and providing additional material.

WhatsApp messenger is a messaging application for smartphones (smartphones) with a basic similarity to BlackBerry Messenger. WhatsApp Messenger is a cross-platform messaging application that allows us to exchange messages without the cost of SMS, because Whatsapp messenger uses the same internet data plan for email, web browsing, and so on. The WhatsApp messenger application uses a 3G, 4G or wi-fi internet connection for data communication. By using WhatsApp we can chat online, share files, exchange photos, and so on. In using WhatsApp messenger, it is more used in communication between Islamic Education teachers and homeroom teachers for submitting materials and assignments, Islamic Education teachers and students if something is not understood, they can immediately consult related learning, and homeroom teachers regarding the technologies used in learning at MIS Balige can We know that this technology is easily accessible and very useful in helping the process of learning activities with

parents to control student learning online and also receiving report cards. From a brief explanation of online teaching during this pandemic, because it already has many complete features according to the needs in education. Arrangement and systemation of messages by humans and technology in an educational environment. Its scope includes planning, production, selection, management and utilization of both components and the entire learning system. The practical objective is the use of every method and media of communication that can contribute to the development of the potential of students.

Distance learning implemented by MIS Balige has both positive and negative impacts. The positive thing is that online learning can be accessed anywhere. However, there are obstacles here, one of which is the facilities and infrastructure owned by students. So that the school before implementing learning uses the WhatsApp group. Through the WhatsApp group, all teachers including Islamic Education teachers conducted a survey first by explaining the facilities owned by students and the obstacles faced by students. Based on a survey conducted by the school, not all students have android cellphone facilities. Then the school found a solution by providing learning facilities in the Lab. the school computer. Even though it has been attempted, this distance learning still has weaknesses including the following.
1. Constraints on android mobile facilities that make teachers provide online and offline lessons.
2. Bad internet access. This causes students to fill attendance inappropriately and assign deferred assignments.
3. Students are slow in learning activities.
4. Students are not consistent with the study schedule.

Distance learning conducted online following the facts should be a solution for the world of education. Online learning is a form of innovation in the world of education in responding to current problematic challenges (Rosali, 2020). However, the fact is that the world of education in Indonesia cannot be generalized regarding online learning because the conditions in Indonesia are diverse and the obstacles faced are different (Khasanah et al, 2020). According to Mawar Melati Purba as the PAI teacher at MIS Balige, said that the impact of distance learning is actually burdensome but must be taken. Given the policy from the Minister of Education and Culture and must be obeyed. He also conveyed that "it is hard because the teacher prepares from scratch. But now they have to learn so that learning is attractive to students, can be understood and students receive learning.

There is feedback from students. Plus and minus, of course there are also, but there are more minuses. Plus, because teachers are required to be able to master IT. Meanwhile, the minus is the signal, the cellphone for one family, then the quota that you can't always have, the cellphone is damaged, then the students who only use the chat package. So that it is constrained in the online learning process (Ayu Mardiyatin, interview, 11 January 2021). "Based on the results of the interview above, the school's decision on these problems MIS Balige decided to do online and offline learning. This is the school's contribution to solving student problems in distance learning. Combining the use of online and offline learning is a democratic decision to bridge students who experience obstacles. The changes in the learning process greatly affect the effectiveness of learning. Online learning requires the role of the teacher to evaluate the effectiveness and adjust the needs of students. However, the fact is that online learning hampers the implementation of the effectiveness of learning due to the limited mastery of technology for teachers and students, inadequate facilities and infrastructure, limited internet access, and inadequate budget provision at

the beginning. This proves that every policy that becomes a decision does not mean that all stakeholders are fully ready to accept full online learning decisions.

Opportunities for the Development of PAI Learning Methods Responding to the distance learning policy caused by the pandemic, the MIS Balige school was alert by facilitating learning media workshops for teachers. The training is an initial opportunity for competency development for teachers and to train teachers in utilizing technology. In addition to technological abilities, teachers must be able to innovate in learning, develop methods, strategies, models, and media according to student characteristics and needs. This is an opportunity for teachers, especially Islamic Education to develop distance learning methods. Then in learning the teacher needs to be more creative and innovative in exploring teaching and learning activities. The competence of teachers in distance learning is also a major determinant of the success of the learning process so that teachers need to enrich their competencies and improve skills. One of the competencies needed in distance learning is digital competence. Digital competence is needed to take advantage of digital media in distance learning, such as the skills to convey knowledge effectively, efficiently, precisely, critically, and creatively; managing information; collaborate; create content according to student needs, and share it in appropriate media.

The use of information technology plays a very important role in distance learning. Information technology that has developed rapidly can be utilized in the learning process. Digital-based learning is an alternative to learning PAI in the digital age. The use of digital-based learning is a step to dare to innovate and be creative. Utilization of this technology is an opportunity to develop PAI learning methods, especially in MIS Balige. Based on the results of the research, when students were given material between writing through a multimedia powerpoint and video in the form of audio visuals, they tended to be interested in Islamic Islamic education using audio visual materials. Then based on the researchers' observations, when students are presented with learning videos uploaded via YouTube, they are easier to understand the material provided. This is evidenced by enthusiasm in learning, the results of quiz questions via google forms, and student requests to re-create learning videos to be uploaded to YouTube. The material provided is in accordance with the PAI learning chapter material. Based on this research, it is highly recommended to use the YouTube platform to convey material to students through learning videos. The YouTube platform can be used as an alternative considering that it is easier to access and can be played repeatedly. Those who do not have a cellphone can access learning at school.

Regarding this bold learning, it can be collaborated between learning through the WhatsApp group, as well as the delivery of material via YouTube. For example, the opening of learning through the WhatsApp platform, which is related to attendance through the WhatsApp group or then entering student learning, which is provided with material links in the form of learning videos that have been uploaded via YouTube, and evaluations in the form of quiz exercises using Google Forms. Even through google, after students work, it can be seen automatically. This is an opportunity to facilitate teachers and students in distance learning by optimizing PAI learning innovation through technology (Herli Hasibuan 2021). However, teachers do need to learn and practice to apply and develop in learning. Given the learning innovation through technology to control the potential and mastery of educators.

1. This is in line with the obstacles in the use of learning technology as a medium. It can be concluded into two groups, namely physical and non-physical.
Physically it can be in the form of inadequate facilities and infrastructure, especially not all students have cellphones, packages (economic factors), wifi and even laptops to do the assigned tasks.
2. In non-physics.
a. Lack of teacher competence in utilizing learning technology as a medium into pedagogical practice, that is, they do not have knowledge and skills in using technology and are not enthusiastic about changes that are integrated with learning using technology in their classrooms.
b. Lack of enthusiasm of students in using learning technology as a medium.

Conclusion

Distance learning policies have both positive and negative impacts. However, a lesson can be taken for educators to always develop their potential to adapt to the times, especially the use of technology. Distance learning also provides challenges and opportunities for Islamic Education teachers to provide teaching by utilizing technology so that they are motivated to learn. PAI learning innovation can be realized if teachers are able to be literate in technology and even master it to be used in learning process activities. Behind the difficulties there must be convenience (Surah al-Insyirah [94]: 5-6). Such is the holy message of the Qur'an which is the foundation of Islamic education.

The existence of the Covid-19 pandemic also provides another lesson. Learning from home (study for home), requires parents to be more intense in directly monitoring their child's learning development. This will lead to harmonious communication and closer inner closeness between children and parents. Indeed, family education is actually the first institution for children to receive their first education. The educational paradigm imposed on schools and teachers is slowly being broken by this pandemic. It is proven that the roles of parents and children are the most important. Apart from the impact of this pandemic, Islamic education - without even waiting for a pandemic - needs to reorient its nature, role and answer challenges in this era of technological pandemics.

For Islamic education institutions, especially madrasas and pesantren, inevitably they have to adapt to new habits (new normal life) such as paying more attention to the cleanliness of the rooms in the cottage environment, keeping each other clean among students, social media-based learning (live streaming youtube, whatsaap) , google classroom), character building of students (leadership, managerial, integrity, morals), and other new adaptations. Thus Islamic education remains a preference for the Indonesian Muslim community or a platform for printing the nation's generation with morals and integrity for the advancement of Indonesian civilization.

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