CHARACTER BUILDING IN NEW NORMAL ISLAMIC EDUCATION

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Abstract: *The Covid 19 pandemic period is a challenge in all fields, one of which is education. In this new normal era, let us as people who are responsible in the world of education, must have high enthusiasm and maximum hard work, so that education in Indonesia can be more advanced. This article aims to describe how to shape children's character in the new normal era by providing various information involving educators, parents and people involved in the distance learning process. During the Covid 19 pandemic, we see that online system learning has greatly increased in digital use. With the development of online learning that is done well, it can form a generation with good character according to the ideals of National education. So the existence of educators is also important to achieve these lofty goals. Although the pandemic limits face-to-face space, educators must be present to continue its mission. Between educators, parents, and students there must be synergy as part of efforts to build national character. The last hope is that Islamic education in the midst of the digital flow will be the best defense and lead them to grow into a digital generation with character.*

Keywords: Shaping Character, Islamic Education, New Normal
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Introduction

During the Covid 19 pandemic, education is one of the strengths that must be fought for so that students can still carry out the teaching and learning process. This hope must be done by all governments, parents and students so that the goals of education can run well, one of which can shape children's character for the better.So in essence motivation in learning is the driving force within the individual to carry out learning activities to increase knowledge and skills and experience. (Hasrian Rudi Setiawan, 2017)

In the educational process, it must not be separated from student learning outcomes. As stated by RiskaHarfiani, student learning outcomes are essentially changes in behavior, in a broad sense covering the cognitive, affective, and psychomotor fields. (RiskaHarfiani, 2017) Information and communication technology (ICT) is a major element of globalization. This informatics facility deals with remote communication and information. ICT has grown enormously with various forms and interests spread throughout the world, so that it drags humans to engage with it in almost all sides of life. This is the result of the rapid development of science and technology. (SaefulAnam, and Nanda MutiaraRihadatuAisy, 2019).

One form of communication technology development is digital telecommunications, which is technology based on computer electrical signals. This digital technology is a tool that is operated automatically by a system in a computer, not manually by human power. Computers are the first devices that mark the emergence of digital-based technology. After that, the internet and social media are here to complete it.This is the result of the rapid development of science and technology. (Saeful Anam, and Nanda Mutiara Rihadatu Aisy, 2019).

The technological development above is one of the hopes that the ongoing education will not be interrupted and will continue to develop properly. However, one side of the government must also see what things are needed by all levels of society so that the learning process can run optimally without disturbing the economic system. Thus, the authors conducted research with the following problems:

1. How to do character education and Islamic education in the New Normal era?
2. How to build a digital generation character in the New Normal era?

Literature Review

According to Gredler, learning is defined as a process carried out by humans to acquire various skills, skills and attitudes. (M. E. B Gredler, 1991). Meanwhile, Djamarah and Zain interpreted learning as a process of changing behavior thanks to experience and training. (S. B Djamarah, & Zain, A, 2002).

According to JuliMainiSitepu, education in Indonesia is carried out in two aspects of activities, namely cultural activities and teaching activities. Cultural activities are efforts to transform moral values and shaping personality with various mental, spiritual, and psychological aspects. (July MainiSitepu, 2017).

In essence, every student already has a character in him, it remains us as parents or teachers to guide students to have a better character. We saw that during the Covid 19 pandemic, all participants were required to continue learning with an online system so they would not be caught up in learning. So in this case, all students must be able to master higher technology media so that they can participate in learning optimally.

According to WidyaMasitah, education has an effect on morals, namely the changes in behavior that occur in children's lives with regard to procedures, habits, customs, or standard values that apply in social groups. (WidyaMasitah, 2018). The development of children's character also requires patience. Guiding children with patience and sincerity will lead to children's success. Where when parents describe parenting patiently the parents indirectly cultivate in the child about patience. (MawaddahNasution, 2018).Every lecturer, teacher and parent must have a good role in educating their children. Therefore teachers and lecturers need to supervise, direct, guide students to wisely use information technology media. (Wahyono Day, 2019).

a. Generational Education in the Digital Age

In this era of accelerated information, education must continue to keep pace with fast-moving changes. All components of education must quickly adapt to technology that is increasingly sophisticated every day. If it is too late, the education system will become obsolete. Children of the age of gadgets can easily feel bored with the learning process, because teachers are considered out of date. Children are lazy to learn but endure for hours and are addicted to online games. Basically, children have a desire to know and learn. The desire was extinguished because the teacher taught in the manual age. The education system must be reengineered in a format acceptable to the digital generation. (DhittaPutiSarasvati and J. Sumardianta, 2016).

During the Covid 19 pandemic, the education system had the impression of forcing students to be proficient in technological sophistication in order to carry out the learning process properly. With this condition, the learning process cannot be face-to-face which is then carried out at home using an online system according to government regulations. As a result, the use of technology can be said to be an alternative in the learning process during the Covid 19 pandemic.

Since the government has established "learning from home" rules, the use of digital technology as a means of education has increased. Eggy in his book writes that WhatsApp usage has increased by 40%. Apart from being a medium of communication, WA (WhatsApp) is now a

learning medium. Not only WA, other applications that are considered to support the learning process have also increased. (Sudiran et al, 2020).

In conditions that are restricted in learning, both students and teachers must quickly adapt to the current online learning system. Both are required to have expertise in operationalizing digital technology as a means of learning. Education must continue in any condition, because education is the foundation in building the civilization of a nation. Education as the most fundamental principle for developing potential within them. Education is a means to give birth to the best nation. Education provides a way for humans to adapt to the times. Education occupies a very important position in human life.

b. Digital Generation Behavior

We can understand together that the digital generation is the smartphone generation. In general, it can be said as Millenium Generation and psychographically it is called as Connected Generation. The activities of digital generation can provide enormous benefits to influence life and can penetrate social, economic and all dimensions with one touch.

Educating the digital generation is certainly not easy. Classrooms have evolved with digital learning patterns that are required to provide a more creative, participatory, diverse and comprehensive learning experience. Teachers and schools are challenged on how to make learning fun, interesting and offer challenging experiences for their generation. Teaching in the mobile era must be translated into real life, relevant and meaningful. Teachers and educators must think and act with new boxes, not old ones that are out of date. Yesterday's product will not be sold to today's consumers. The smartphone generation of the 21st century cannot be educated by the outdated patterns of manual age. (Sarasvati and Sumardiant, 2016).

On the one hand, digital has a positive impact. Developments in digital technology, which transform data into information, make it easy and cheap for people to obtain it. The digital generation is very agile in exploring from one continent to another. Looking for information from the bowels of the earth to the sky, seeing various kinds of things faster than the teacher. They also add insight whenever and wherever and which is certainly very important in the learning process which cannot be avoided.

On the one hand, this digital generation also has weaknesses for the perpetrators if it cannot be utilized properly so that it falls into negative actions and makes students not smart in using technology. If this happens by the digital generation, surely their character in education will be lazy to learn so that teachers find it very difficult to educate them. Thus, as educators, they must be committed to providing good guidance to the digital generation so that all of them can become useful children for the nation and state.

Method

Research uses the library research method, which is research conducted in libraries where the object of research is sought through a variety of library information (books, scientific journals, newspapers, magazines, documents) and so on. The data source that the researchers used in this study was literature study, namely literature, whether books, journals, magazines, newspapers or other written works related to character education in the perspective of Islamic education. This research is literature (literature), so this research uses study by studying, deepening, citing theories and concepts from a number of data in books related to character education and Islamic education.

Results and Discussion

1. **Character Education and Islamic Education in the New Normal Era**

Character education in essence has a very large contribution value in shaping children's morals so that they can become generations with noble morals. With good morals, students must have a high spirit of enthusiasm to continue learning and add to their scientific insight. As an educator, whether he is a teacher or a parent, he must really be able to educate his children to provide good guidance and direction so that they don't fall into promiscuity.

During the Covid 19 pandemic, an educator was tested with his knowledge, whether they could foster online or are they still difficult with technological media, so generally an educator must continue to learn with technological media so as not to be left behind with today's progress this. We can explain together that, there are two meanings that develop in society from the terminology of Islamic Education. First, education about Islam, second, education in an Islamic perspective. If understood from the first terminology, it means that Islamic education is the process of transferring knowledge about Islam from the old generation to the younger generation without having to create conditions that make students think creatively and productively, while the second definition means not only seeing Islam as a set of knowledge which is part of education system, but a process that is part of the Islamic life system, therefore Islam is not just a subject matter that must be taught but is more of the soul of education itself, thus Islam has the concepts of education. ironically, people are often stuck with the former. (SigitPriatmoko, 2018).

Islamic education according to Omar Muhammad At-TaumiAsy-Syaibani is an effort to change personal behavior in personal, social and life in the natural surroundings. Meanwhile Muhammad Hamid An-Nashir and Qullah Abdul QadirDarwis define it as a process of directing human development in terms of body, mind, language, behavior, and socio-religious life which is directed towards goodness towards perfection.   Islamic education in general aims to increase the faith, understanding, appreciation and experience of students about Islam, so that they become Muslim humans who believe and fear Allah SWT and have noble character in their personal, social, national and state life. Among Islamic education experts, there are many opinions which formulate that the goal of Islamic education is to foster human beings to have good character. (IlmaAyunina, 2019).

Then character can be interpreted as the meaning of firm, persistent, strong personality, which is often called character, character, ethics, morals or morals. The development of noble character and morals is a central element in the formulation of education in Indonesia, as stated in the National Education System Law No. 20 of 2003, namely "... so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state". (HaidarBagir, 2019)

2. **Building a Digital Generation Character in the New Normal Era**

In building the character of the digital generation, a strong struggle and patience is needed, why is that because it is not so easy and requires a tough process. Especially during the Covid 19 pandemic, sometimes a teacher also has a little difficulty in fostering them online, because it could be because there is no network or even there are still some students who don't have smartphones so they can be left behind in learning.

In this day and age, there are many children who are easily consumed by hoaxes, which result in easily judging other people, intimidating, and being profiled so that they become netizens who borrow the current term "most true" for their unwiseness. Lazy and anti-social attitudes, passive attitudes and want to be instantaneous, are part of the negative impact of technology. With the various possible negative impacts of ICT sophistication, it does not mean shutting down from digital, even in education. The digitization of education must be welcomed by educators in an effort to create interesting and fun learning patterns. Learning certainly should not be out of date,

but that does not mean "deifying" the informatics facility, thus forgetting the essence of the purpose of an education.

Through Islamic education, the generation of Muslims in the digital era will be educated in order to achieve the noble goal they created, namely as whole human beings (insankamil). The concept of insankamil (perfect human being) is the main goal in Islamic education. As rahmatanlil`alamin, Islam is a religion brought by the Prophet with the aim of improving human morals. Islamic education is expected to be able to give birth to a generation with good morals (good morals). Islamic education is expected to foster the character of the digital generation who is thirsty for attention.

Since the outbreak of the coronavirus disease (covid-19) in all parts of the world, learning has been implemented remotely (online). Determination of PJJ (Distance Learning); learn from home; online learning-or other such terms that describe the conditions of learning from home through digital devices-by educational institutions cause the use of technology to increase. Digital use has become increasingly unrestricted. The elimination of face-to-face learning systems has reduced interaction time between educators and students. Students spend 24 hours at home with their families.

So how to present learning that is easy to accept and not boring is the challenge. Educators must strive to present innovative and fun learning. In addition, as a role of mode, an educator must present a person who deserves to be auswah (role model) for students. The limited face-to-face space should not be a barrier for educators to continue with their mission. The synergy between educators, parents and students must be maintained to support efforts to grow the character of students.

Through Islamic education-oriented morals (character) as a reflection of the rukunihsan-students are not only treated to material but are also directly involved in experiences and practices that reflect noble morals and character. Good moral habits will be embedded in their souls so that they become a bulwark from the negative effects caused by the current changing times and technological developments. Islamic education is a hope to instill good character in the generation of the digital era so that they grow into a digital generation with quality and character.

Conclusion

Information technology has brought the world into a global eddy, resulting in changes to aspects of life, including education. In this era, the idea of digitizing education emerged as a response to the times. The generation of this century is no less changing. They are a digital generation who grew up spoiled with internet facilities. The delivery of information quickly is part of the digital impact that has positive values, but on the other hand, the presence of digital also has a negative impact so that the nation's generation must get assistance so that morals and attitudes are always maintained. Through education, their character is built firmly so that they are not easily exposed to the negative effects of digital technology.

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