

THE EFFECTIVENESS OF ONLINE KAJIAN AL-ISLAM AND KEMUHAMMADIYAHAN ASSESSMENT IN THE TIME OF COVID-19 UNIVERSITY OF MUHAMMADIYAH SUMATERA UTARA

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Abstract : *The purpose of this study is to obtain information about the effectiveness of the process of implementing an online-based intensive study of Al-Islam and Muhammadiyah during the Covid-19 pandemic. This research uses a qualitative exploratory method with an inductive approach. The researcher deliberately chose 5 people as respondents consisting of 2 lecturers, 1 Co-Instructor, and 2 Students. For the confidentiality of the respondents to be guaranteed, the researchers gave the names of the respondents R1, R2, R3, R4, and R5. Structured interviews were conducted with questions that were compiled and linked and developed with related literature. The results of this study. **First**, more and more assignments were given to students without explanation. **Second**, the implementation requires a lot of internet strength, good signal, and good devices. **Third**, it has not been effective so that the results obtained are not optimal.*

Keywords : *Effectiveness, Intensive Studies, Al-Islam and Kemuhammadiyah*

Introduction

Even though a vaccine for Covid 19 has been found, being aware of the dangers of the virus is still the focus of the Indonesian government. In fact, the vaccine was already in Indonesia on Sunday, December 6, 2020. The existence of this vaccine has not made Indonesia free from the COVID 19 pandemic. In this regard, health protocol remains a priority in everyday life. By always making it a habit to wear a mask, keeping your distance and washing your hands is a must. Continuing to maintain body immunity and exercising are important parts of preventing Covid 19.

In the midst of this pandemic, the government is still implementing an online learning process starting from the elementary level to tertiary institutions. This is based on the appeal of the Minister of Education and Culture through Circular Number 15 of 2020 concerning Guidelines for Organizing Learning from Home in an Emergency for the Spread of Covid-19. This Circular Letter Number 15 is to strengthen the Circular of the Minister of Education and Culture Number 4 of 2020 concerning the Implementation of Education in the Coronavirus Disease (Covid-19) Emergency Period.

In this circular, it is stated that the purpose of implementing Learning From Home (BDR) is to ensure the fulfillment of students' rights to get educational services during the Covid-19 emergency, protect education unit residents from the adverse effects of Covid-19,

prevent the spread and transmission of Covid-19 in education unit and ensure the fulfillment of psychosocial support for educators, students, and parents (kemdikbud, 2020).

Based on the above, University of Muhammadiyah Sumatera utara uses online media tools including e-learning in the teaching and learning process to lecturers and students. This online learning activity has long been carried out by the University of Muhammadiyah Sumatera Utara since 2016. And all student activities were carried out online during the Covid 19 pandemic (Butar-Butar, 2020).

Among the activities of new students, namely following Islamic activities with the Intensive Al-Islam and kemuhammadiyah Studies program (Robie Fanreza, 2019) (Juli Maini Sitepu, 2018) (Gunawan, 2019) (Widya Masitah, n.d.). This activity is carried out for two days and students are spent one night with a scheduled series of activities. During this period, this activity could not be done face-to-face but was done online via the zoom application and what's up group.

Based on the above background, the researcher wants to get information about the effectiveness of these activities carried out online. With the research title "*The Effectiveness of Intensive Al-Islam and Kemuhammadiyah Based Online Studies in the Covid-19 Period University of Muhammadiyah Sumatera utara*".

Method

Respondents in this study involved 5 people, consisting of 2 lecturers who acted as instructors, 1 co-instructor, and 2 students as participants. Of course, to maintain the confidentiality of the respondent, the researcher calls the respondent R1, R2, R3, R4, and R5. Structured interviews were conducted with questions that were compiled and linked and developed with related literature.

Table 1. Respondents

Initials	Gender	Status	Education
R1	Woman	lectere	Strata dua
R2	Man	lecture	Strata dua
R3	Woman	Co-instruktur	Strata satu
R4	Woman	Student	Strata satu
R5	Woman	Student	Strata satu

The study involved 5 respondents who were related to the intensive study activities of al-Islam and Muhammadiyah. The sample was selected using purposive sampling method (Fuad, 2019). Meanwhile, according to Sugiono (Sugiono, 2005) (Sugiyono, 2005) (J. W. Creswell, 2017) explained that purposive sampling is a technique for determining samples with special considerations. In this case the researcher takes samples based on certain considerations not based on random but by determining the sample himself taken.

Result and Discussion

The purpose of this study was to obtain information about the intensive study of al-Islam and Muhammadiyah based online during the Covid-19 pandemic at the Muhammadiyah University of North Sumatra. The results of the research are in the form of statements made by the respondents during the interview. This statement is field evidence felt by respondents related to the research theme. The following are excerpts of interviews conducted by researchers with respondents, as follows:

1. What is the impact of Covid-19 on the online learning process ?

Answer R1: "The impact is that students' understanding of the material presented by the lecturer is not evenly distributed due to limited access to some students".

R2's answer: "The impact greatly affects the quality and quantity of learning compared to face-to-face learning. Plus there are problems with the signal".

Answer R3: "The implementation of online kajian al-islam and kemuhammadiyah, I do not feel comfortable with the kajian al-islam and kemuhammadiyah participants. Due to lack of togetherness, not doing worship and eating together, the point is that they don't interact together".

Answer R4: "The impact is that the assignment by the teacher to students is considered too much compared to the face-to-face system. Most of the students are confused about which task to do first, online learning is less effective in its implementation, especially in understanding the concept of material. Teachers sometimes send material in the form of files without explanation. In online learning, we must have an internet quota and adequate signal to support the online learning process".

Answer R5: "Students find it difficult to understand the material for each subject matter given and explained online by the lecturer, because it is better to meet face to face to better understand the given module, new students also cannot meet new friends directly."

2. What do you think about the implementation of the Intensive Al-Islam and Muhammadiyah Studies online today ?

Answer R1: "For the current condition" nothing choice ", as an instructor must master science and technology so as not clueless and spy communication techniques are able to control the audience during the implementation of kajian al-islam and kemuhammadiyah online".

R2's answer: "The online kajian al-islam and kemuhammadiyah implementation which has been going on for 10 times has gone well. However, it is not optimal and effective in carrying out prayers during training because it cannot be directly monitored. The implementation of online kiam still received positive responses even though online did not reduce the enthusiasm of the new student participants. Likewise, the follow-up from kajian al-islam and kemuhammadiyah, namely mentoring also runs smoothly even though online".

Answer R3: "Opinions about kajian al-islam and kemuhammadiyah online, lack of feel, less effective, very short time".

Answer R4: "My opinion in implementing kajian al-islam and kemuhammadiyah online or online is that it is not effective because of internet disruptions that are always present during the kajian al-islam and kemuhammadiyah process".

Answer R5: "In my opinion it is quite exciting and gives a lot of positive impacts and provides good lessons and experiences, but maybe it would be even more exciting if you did it in person"

3. Is the current online process of implementing Al-Islam and Muhammadiyah Intensive Studies effective or not ?

Answer R1: "In my opinion, it is not optimal".

R2's answer: "The implementation of kajian al-islam and kemuhammadiyah online has not been effective so far because to maximize spiritual value in the implementation of worship is not optimal compared to offline because participants cannot be directly monitored/ supervised by the instructor and co-instructor. However, in terms of the material presented by the zoom meeting, it has been effective even though the duration is shorter but it is continued with assignments in each material and the implementation is continuously guided by the instructor and co-instructor at WAG until the closing ceremony".

R3 Answer: "Ineffective online implementation".

Answer R4: "Not yet effective because the internet is intermittent, especially for those whose homes are in remote areas where the internet is unstable".

Answer R5: "Yes sir, I will answer the question above, I have, it's just that the current conditions make students less effective in joining Kajian Intensif Al-islam And Kemuhammadiyah online, because there is a feeling of being a little bored because just staring at the monitor screen, and I hope that this Covid will disappear soon"

Conclusion

Intensive Al-Islam and Muhammadiyah Study Activities for Muhammadiyah University students in North Sumatra will likely continue to be carried out online considering that the Covid 19 outbreak has not ended and helps prevent the spread of covid 19. Facilities and infrastructure are important tools in supporting Al-Islam and Muhammadiyah Intensive Study activities for lecturers / instructors, co-instructors and students as participants. That way the activities will run without obstacles, not the other way around.

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