THE IMPACT OF ISLAMIC RELIGIOUS EDUCATION LEARNING DURING THE COVID-19 ENDURE ON CLASS VIII STUDENTS OF STATE 1 GALING FIRST MIDDLE SCHOOL, ACADEMIC YEAR 2020/2021

Evi Liana[1], Ubabuddin[2], Sri Sunantri[3]
[1]Postgraduate Student IAIS Sambas
[23]Postgraduate Lecturer IAIS Sambas
Contributor Email: *eviliana0306@gmail.com*

Abstract

Islamic education subject in secular school is quite minimal in its duration. Generally, it takes only two credit hours per week in such kind of school. Due to the time allocation, it is clearly impossible to hand down student standard religious knowledge, attitude, and skills. Therefore, the school needs to find an alternative way to respond the needs of standard religious education in secular schools. Some of the implemented strategies are the religious extra-curricular program, extra hours for the subject, and integrated the religious messages in non-religious subjects. Religious teaching staff must also be upgraded in terms of the quality, either the subject matter enrichment or the instructional process. In addition, the instructional process needs optimal implementation. The evaluation should cover the cognitive, affective, and psychomotor areas. The three previously mentioned domain in Islamic education subject must be carefully and comprehensively assessed.

Keywords: *The Impact of Islamic Religious Education Learning During the Covid-19 Pandemic*

p-ISSN: 2721-8805 dan No ISSN e-ISSN: 2721-8791.p-ISSN: 2338- *IJGIE- International Journal Of Graduate Of Islamic Education*

{122

A. Introduction

Education means a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves (Tim Pustaka Phoenik, 2009). In other words, learning is said to be effective if there is maximum interaction. However, there are also obstacles or difficulties experienced by teachers in carrying out learning activities, for example the condition of students, the number of students, inadequate facilities, the location of the school. Thus, a teacher is required to have certain abilities or expertise to create a classroom atmosphere that supports learning effectiveness, in order to create a comfortable, conducive, communicative, and dynamic learning environment which is expected to produce optimal and maximum learning outcomes. This is where the teacher, students and a number of other components will look dynamic and interactive (Rohmadi, 2012).

The Covid-19 outbreak has had a major impact on all aspects of human life, including in the world of education. The world of education seems to make the house as an educational institution that can replace formal educational institutions. This is done because of government instructions, and also with reasons to prevent the spread of the covid-19 virus. (Circular Letter of the Minister of Education and Culture No. 4 of 2020 concerning the Implementation of Education Policies in the Emergency Period for the Spread of Covid19, 2020). In the end, learning inevitably takes place at home, but not by the arrival of the teacher to each student's house, but through online media. Learning using the internet network is commonly referred to as E-Learning, or also known as online learning (in the network) (Lubis, 2020).

Finally, learning inevitably takes place at home, but not by the arrival of the teacher to each student's home but through online media. Learning using the internet network is commonly referred to as E-Learning, or also known as online learning (in the network). Generally, learning activities are carried out directly in a classroom, where educators and students interact directly. However, since the Covid-19 pandemic,

learning has been carried out at home online. Precisely on March 12, 2020, the first case of Covid-19 was detected in Indonesia. It is known that 12,776 cases and 939 deaths have been reported in 34 provinces in Indonesia as of May 8, 2020 (Unicef, 2020). Reporting from the official website of the Ministry of Education and Culture explained that based on a circular from the Minister of Education and Culture Number 36962/MPK.A/HK/2020 dated March 17, 2020 regarding Online Learning and Working from Home in the context of preventing the spread of Corona Virus Disease (Covid-19) (Ministry of Education and Culture, 2020) (Ahmadi et al., 2011). Online learning is an online learning system, using distance learning methods (Majid, 2014).

B. Method

This research uses descriptive qualitative research method (field research). Qualitative descriptive research method, which is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Moleong, 2002). After the data is collected, processed, analyzed, then described and a critical solution is sought with relevant theories, so that data analysis is carried out inductively. In the discussion the author uses descriptive analysis method, by collecting the necessary data, which is in accordance with the research problem, then reviewing and analyzing, then drawing conclusions (Sudjana, 2000).

C. Finding and Discussion

Islamic religious education is also referred to as an effort to foster and nurture students so that they can always understand the content of Islamic teachings as a whole, live the meaning of goals which can ultimately practice and make Islam a way of life. Whereas in general education is a conscious guidance by educators on the physical and spiritual development of students towards the formation of the main personality, therefore, education is seen as one aspect that has a major role in shaping the younger generation to have a major personality (Majid & Andayani, 2013).

The formation of changes in attitudes and behavior in accordance with the instructions of Islamic teachings. As has been done by the Prophet in an effort to convey the call of religion by preaching, conveying teachings, giving examples, training skills, giving motivation and creating a social environment that supports the implementation of the idea of forming a Muslim personality. For this reason, it is necessary to have businesses, activities, methods, tools, and an environment that supports its success (Daradjat, 2000).

From the several definitions above, the elements that are characteristic of Islamic Religious Education can be drawn:

1. Islamic Religious Education is guidance, training, teaching, consciously given by educators to students.
2. The process of providing guidance is carried out by someone in a systematic, continuous and gradual manner in accordance with the development of the maturity of students.
3. The purpose of giving is so that someone will have a pattern of life that is imbued with Islamic values.
4. In the implementation of the provision of guidance can not be separated from supervision as an evaluation process.

One sign that someone has learned something is a change in behavior in him. These changes in behavior involve changes in knowledge (cognitive), skills (psychomotor) as well as those concerning values and attitudes (affective). Learning does not only include subjects, but also mastery, habits, perceptions, pleasure, competence, social adjustment, various skills and aspirations (Suprijono, 2009). Learning is essentially a process of interaction between students and their environment, resulting in changes in behavior for the better. During the learning process, the most important task of the teacher is to condition the learning environment in order to support behavior change for students. Learning is a two-way communication process, teaching is carried out by the teacher as an educator, while learning is carried out by students or students (E.Mulyasa, 2009).

E-Learning is an innovation that has a major contribution to changes in the learning process, where the learning process is no longer

just listening to material descriptions from Lecturers, but students also carry out other activities such as observing, doing, demonstrating and others. In addition, teaching materials can be visualized in various formats and forms that are more dynamic and interactive so that students will be motivated to be further involved in the learning process (Rusman, 2009).

Learning Islamic Religious Education at the State 1 Galing Junior High School is not much different from other public high schools. In general, 1 Galing Junior High School has 2 Islamic Religious Learning teachers and one assistant teacher who is required to be able to direct all aspects of Islamic Religious Learning lessons. In Islamic learning lessons, there are only 2 hours of lessons. So in this research, the researcher wants to discuss how the process of learning Islamic religious education during the Covid 19 pandemic at the 1 galing state junior high school is, what are the obstacles experienced in the implementation of Islamic religious education learning during the covid 19 pandemic at the 1 galing state state secondary school.

Prepare the Learning Implementation Plan (RPP)

The initial stage before entering learning activities, the teacher prepares the steps to be taken during the learning process, namely RPP. This also applies to PJJ, the PAI teacher at the 01 Galing State Junior High School makes it special and different from conventional learning and of course adapting to government guidelines. As stated by the class teacher, namely Ruyarti as follows: I made it according to the guidelines given by the government, so for Islamic religious education subjects there are also special guidelines, so for the syllabus it is different from the syllabus at normal times, if the guide sees only one indicator.

Based on the results of the interview, the teacher did make RPP that was different from conventional learning, but the teacher did not make it all at once, but made it one by one according to the sub-materials, because it had to adapt to the PJJ system. In the syllabus format that is used as a reference by the teacher in the PJJ, based on the data the authors obtained include: class, KI, KD, and learning materials. The RPP format compiled by the Islamic Religious Education teacher generally includes:

education unit, class/semester, time allocation, materials, basic competencies, competency delivery indicators, objectives, learning steps, and assessment (evaluation).

This information was strengthened by Musmuliyadi as the school principal, as follows: For this reason, initially we did follow-up some training on distance learning guidelines through webinars which were also attended by several other school principals, so we shared the results of the training with the existing teachers. This is reinforced by the observation that Islamic Religious Education Teachers have prepared lesson plans in the learning process, as the results of an interview with one of the students, as follows: Yes, before learning begins, the teacher has prepared the lesson plan or planned the lesson that will begin.

The Method Used

The selection of learning methods used by teachers must be adapted to the current situation and conditions. Ruyarti explained that the methods used were more varied, for example methods, questions and answers, assignments, lectures. That's what one student described, that the method used during the COVID-19 pandemic is very different from the no COVID-19 pandemic.

Class division Ruyarti explained that: In addition to the varied methods, the learning process during this COVID-19 pandemic, was also divided into 1 group of 7 people and 1 group of only 2 hours for learning Islamic religious education. In one day only 2 groups. And tomorrow, yes, another group and until we meet with the last group and the material will remain the same as the first group.

E. Conclusion

The impact of learning Islamic religious education during the COVID-19 pandemic on class VIII students of State Junior High School 1 Galing for the 2020/2021 academic year is as follows: Islamic religious education learning activities during the COVID-19 pandemic for grade VIII Junior High School students for the 2020/2021 academic year are preparing a syllabus, preparing a Learning Implementation Plan (RPP),

using very varied methods. And Islamic religious education learning activities Class division, 1 group there are 7 people 1 group only 2 hours for Islamic religious education learning, and after group 1 continues with group 2 with the same finger.

Bibliography

Ahmadi, Amri, Khoir, L., & Sofan. (2011). *Paikem Gembrot*. Prestasi Pustakarya.

Daradjat, Z. (2000). *Pendidikan Agama Dalam Keluarga Bagi Anak Usia 6-12 Tahun*. PT Remaja Rosdakarya.

E.Mulyasa. (2009). *Manajemen Berbasis Sekolah; Konsep, Strategi, Implementasi*. PT Remaja Rosdakarya Offset.

Lubis, M. (2020). "Pembelajaran Pendidikan Agama Islam Berbasis Elearning. *Journal of Islamic Education*, *1*(1).

Majid, A. (2014). *Implementasi Kurikulum*. Interes Media.

Majid, A., & Andayani, D. (2013). *Pendidikan Karakter Perspektif Islam*. : PT Remaja Rosdakarya Offset.

Moleong, L. J. (2002). *Metodologi Penelitian Kualitatif*. Remaja Rosda Karya.

Rohmadi, S. H. (2012). *Pengembangan Kurikulum Pendidikan Agama*. Islam Araska.

Rusman. (2009). *Manajemen Kurikulum: Seri Manajemen Sekolah Bermutu*. Raja Grafindo Persada.

Sudjana, N. (2000). *Teori Belajar Untuk Pengajaran*. Fakultas Ekonomi universitas indonesia.

Suprijono, A. (2009). *Cooperative Learning: Teori dan Aplikasi PAIKEM*. Pustaka Pelajar.

Tim Pustaka Phoenik. (2009). *Kamus Besar Bahasa Indonesia*. PT Media Pustaka Phoenik.