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Education and Humanity

Challenges and Opportunities in Digital Era

The Overseas Academics Study Exchange Program
Postgraduate Program University of Muhammadiyah Malang

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Proceeding of International Seminar:

Education and Humanity: Challenges and Opportunities in Digital Era

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Moral Enforcement in Online Learning in the “New Normal” Era: Opportunities and Challenges for Islamic Education Teachers

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ABSTRACT

Moral is the key objective of education. Within it, a person does all life activities well because moral is a rule guiding an individual how to behave. It is unfortunate if online learning only emphasizes the transfer of knowledge and ignore the moral of students. Islamic Education teachers have a essential role and challenge in learning activities in the new normal era. Among those roles and challenges are: (1) transfer of knowledge; (2) be a role model for their students; (3) make rules as upholder of moral education; (4) master modern technology; (5) master learning methods; (6) carry out educational synergy with parents and the environment of students.

Keywords: *Moral, New Normal, Islamic Education Teachers*

Introduction

The COVID-19 outbreak has spread to all across the country and has devastated the fundamentals of human life. It is affected various aspects of social, economic, cultural, religious and educational life. The impact of the spread of COVID-19 has paralyzed learning activities in schools and turned into online learning to an uncertain extent. When children learn from home, most of the parents are busy working. Hence, the assistance of learning from home is not optimal, and even, learning from home becomes a "burden" for them. Economic and educational stagnation during the pandemic forced humans to "make peace" with COVID-19, Daily activities began to be carried out by implementing health protocols through social distancing programs, work from home, learning from home and so on.

The “peace with corona” program gives hope to the world of education to implement distance learning. The learning system that was previously carried out face-to-face (offline learning) is carried out online (just internet-based online learning). People's responses to online learning are varied; some support and some reject. Besides, online learning is impossible to be administered in some places. Jamilah [1] stated in her research that 55.75% of elementary school teachers in Sumenep Regency supported online learning, while another 44.25% said they were not ready. In some areas of the Provinces of Jakarta, Banten and West Java, only 14.78% of teachers stated they were ready for

online learning, 70.42% were less ready, and 14.39% of them said they were not ready [2]

Online learning is the best step in learning during a pandemic having positive and negative impacts on the education of the youth of this nation. Online learning is a new educational breakthrough to prevent the boredom of educational activities that were stopped at the beginning of the pandemic. Its implementation and process require support from various elements of education, from parents, educational institutions, teachers, students, to state officials.

Online learning is unnormal learning, so the results will be unmaximized for sure. However, online learning should be undertaken lightly; it should be taken seriously; and it should not be formality only. Education is a milestone in the progress of a nation, if education through online learning causes many harms, then it must be improved for the sake of the continuity of education.

One of the main highlights in online learning activities is the attitude of students. Learning is not only a transfer of knowledge, but also the cultivation of values, norms, manners, or noble character to students. The three outputs of educational activities from the cognitive, affective and psychomotor aspects of students must be pursued under any circumstances. What will happen if the generation of this nation is cognitively intelligent, but its affective is exceptionally low? The main answer lies in the hands of teachers, especially Islamic Education teachers.

Definition of Moral

Al-Qurtubi quoted by Suwaid [3] said in his commentary, etymologically, **الْخُلُقُ** is a person's *adab* (etiquette) in himself, because it becomes a kind of member of his body. Meanwhile, the innate nature is called **الْخِيَامُ** with vowel kasrah, namely the nature and character. There is no singular form in Arabic. Therefore, **الْخُلُقُ** is a character that is obtained from outside. Meanwhile, **الْخِيَامُ** is a character that is obtained from instinct.”

Based on the above definition, Suwaid [3] states that a child needs the establishment of moral so that his/her social relations are appropriate and directed. It must be performed with hard work because the transfer from external to instinctual nature is relatively delicate to carry out. The identical thing is emphasized by Amin [14] is called moral. In addition, if the will makes it a habit to give, this habit is the character of generosity.

Based on the aforementioned definition of moral, moral is a character attached to a person's personality encouraged by instinct or the will to do something good in physical form.

Online Learning

Learning has various definition, but the essence goal is always the same, which is behavior change, only different ways or efforts to achieve it [4]. Therefore, learning is a process not a goal. Someone experiencing learning activities will experience a change from not knowing to knowing, from not understanding to understanding and so on. Someone experiencing learning activities will see changes in aspects of knowledge, understanding, habits, skills, appreciation, emotional, social relations, physical, ethical or character, and attitudes [4].

During the COVID-19 pandemic, learning activities must be carried out online. It is learning carried out remotely between educators and students to avoid and reduce the spread of COVID-19. According to Belawati [5], the distance learning system was implemented in the mid-18th century using technology from the simplest to the most sophisticated. This system has many terms such as e-learning, online learning, mobile learning, internet learning, web-based learning, tele learning and the most popular in Indonesia are on-line and distance learning.

Online learning is learning that is administered through the internet. In Indonesian, it is translated as pembelajaran dalam jaringan or pembelajaran daring [5]. Learning activities during the COVID-19 pandemic have changed drastically, from conventional and physical (face-to-face) learning activities to online learning. This situation requires teachers to present new innovations in e-learning through various applications such as Google Class, Google Meet, WhatsApp, YouTube, ZOOM meeting and so on.

Discussion

There are two keywords being subject of this discussion: moral education and online learning. These two subjects are a challenge for Islamic Education teachers in which they have to play an active role in online learning activities.

First. Education cannot be separated from the cultivation and habituation of character, one of which is moral or behavior. Education is a collection of theories, which is why it is close to science. However, scientific theory has only one goal, which is the disclosure of reality; while educational theory has a clear objective, which is, to guide behavior [6].

The urgency of moral in education is alluded to by Lickona [7], "Based on historical research from all countries in the world, basically, education has two objectives: guiding the younger generation to be smart and have virtuous behavior." The education process in Indonesia is also in line with the aforementioned opinion: forming students as individuals with noble character as

stated in the principles of just and civilized humanity and is stated in the National Education System Law no. 20 of 2003.

Suwaid [3] mentions the traits of prophetic etiquette requiring to be instilled and given to children to form their Islamic morals, namely etiquette to both parents, etiquette to Muslim scholars, etiquette of respect, etiquette of brotherhood, etiquette of neighborhood, etiquette for requesting permission, etiquette for eating, etiquette of children's appearance and etiquette of listening to Al-Qur'an. With the cultivation of the aforementioned etiquette, it is expected that a child and student can behave well wherever and whenever they are so that they can be accepted by society in general.

According to Durkheim [6], moral has three elements, namely: (1) spirit of discipline; (2) ties to social groups; and (3) self-determination autonomy. So, moral education in learning activities requires rules or regulations designed jointly between teachers and students. Lickona [7] mentions the advantages obtained in this way are: (1) establish cooperation; (2) help develop feelings of belonging and obedience; (3) treat students as moral thinkers; (4) assist students to see the values originating from the rules; (5) aid students to learn to think critically; (6) focus on controlling internal rather than external relationships and foster compliance with volunteers with regulations and laws. Thus, Islamic Education teachers must be ready to be a role model concerning moral for his students and implement moral-based rules as reinforcement.

Second. Online learning requires careful preparation and readiness from various elements of education. Without maximum support, online learning activities will not achieve the predetermined educational objectives. According to Simatupang et. al. [8], adaptation of e-learning methods can be effective if teachers are ready to follow changes and are able to apply online learning media properly. However, the effectiveness of online learning in improving student learning outcomes has been unmaximized, while the application of e-learning methods in the future is less effective. It means that online learning is not the most effective method but the most appropriate method to be applied during a pandemic.

The challenges of online learning are mentioned in various research such as limited facilities (laptops and networks, high costs, isolation from modern learning media) [9], the understanding of material given is not optimal, lack of enthusiasm for learning [10], lack of technology mastery, becoming an additional work for parents in assisting learning at home, less communication between students, teachers and parents and the work of teachers being unlimited.

Online learning is not only challenged by technological and economic readiness, another challenge is the moral education aspect of students. Online learning also reduces the quality of education and triggers the moral degradation of students [11]. In online learning, teachers cannot instill moral values directly; they do not supervise the learning process directly causing students to do as they please, and at the end, students do not follow or respond to online learning that is taking place.

Ayun [12] suggests several effective learning strategies in the new normal era in the form of small group learning, home visit learning, project-based learning, online learning, and blended learning. Educators must refer to the education syllabus and then adapt with students and parents so that the learning methods applied are effective; and learning objectives are achieved.

The learning method applied by Islamic Education teachers must be related to moral enforcement in their activities. The most substantial responsibility of teachers is to plan and require students to carry out learning activities to achieve the intended growth and development. Teachers must assist their students to acquire skills, understanding, the development of various abilities, good habits, and the development of a harmonious attitude [4].

Hence, Islamic Education teachers must be able to master modern technology and master various learning methods. In addition, Islamic Religion Education teachers must also carry out educational synergy with parents to work together in guiding moral education at home and in the community. It is based on the statement of Hidayat [13] stating that education in the new normal period relies on teachers, schools, and families to form human beings who believe and fear God.

Conclusions

Islamic Religious Education teachers have an essential role and challenge in learning activities in the new normal era. Among those roles and challenges are: (1) transfer of knowledge; (2) be a role model for their students; (3) make rules as upholder of moral education; (4) master modern technology; (5) master learning methods; (6) carry out educational synergy with parents and the environment of students.

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Analysis on Roles and Policies Concerning the Utilization of Health Applications in Assisting Doctors Conducting Consultations with Patients during a Pandemic

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ABSTRACT

Individuals require technology to provide an assistance in gathering information needed by them. Currently, COVID-19 has caused concern by individuals. Therefore, technology becomes crucial at the current situation (pandemic). On account of the interaction isn't being able to be carried out, the situation causes individuals being difficult when they are sick. Therefore, technology becomes crucial at the current situation (pandemic). Through the convenience of technology, during this pandemic, individuals can conduct consultations with a doctor without the need to visit the hospital. This study aims at providing an analysis on the role and the policies of the utilization of health applications being able to provide assistance to individuals. In this study, HaloDoc is the intended health application being a focus of the study. This study employed a qualitative method with a post-positivist paradigm where the researcher uses a case study method taken from previous research. This study was carried out qualitatively or through case studies because the researcher intends to combine and create new knowledge that can be used to support further research. In this study, the variables used are divided into two. They are the role of the utilization of the application and the policy of the utilization of the application. It is in which both include in the category of independent variables. Concurrently, the dependent variable was the consultation carried out by individuals. The results of this study found the role of health applications provides a considerable help for individuals. In addition, the policies applied to the health application are very caring and also provide confidence for individuals.

Keywords: Technology, COVID-19, HaloDoc, Qualitative, Policy

Introduction

The development of the world has established an advantage in the field of technology where individuals can assuredly acquire information through technology. Individuals need a search for information. It is because information provides knowledge to individuals about a solution to be solved. Nowadays, technology has become one of the most important parts playing a major role in human life, especially in the implementation of an activity [1]. It is unavoidable that humans will always hold technology when starting an activity in the morning or after finishing the activity.

A technology provides assistance to individuals as well as businesses and companies in helping to develop their businesses to increase sales [2]. Technology utilization in business provides an opportunity for entrepreneurs to

promote and develop their business in a fierce competition, especially in unpredictable conditions. A business or organization will have problems emerged internally and externally. The problems emerged internally, of course, have been predicted by the entrepreneurs. However, the problems emerged externally will not be predicted by the entrepreneurs. One of them is a problem emerged in 2020.

In that year, a problem gripped the world emerged where individuals received a threat to their health. This problem is known as a virus, namely COVID-19. Individual concerns regarding the emergence of this virus are because the number of cases is increasing every day, and this virus has spread across the countries [3]. COVID-19 is said to be an easily transmitted disease from one individual to another through the air or while talking. Regarding this, the government issues a policy that can help reduce the transmission of the COVID-19 virus. The policy is enforced in accordance with Law Number 6 of 2018 concerning Health Quarantine which was made in 2018. The policy includes quarantines requiring to be carried out by individuals affected by COVID-19 [4]. In addition, the government has also implemented a policy causing individuals can keep their distance from each other.

The virus symptoms are similar to ordinary illnesses, which are cough, runny nose, diarrhea, dizziness. Furthermore, the virus possible infects people without symptoms. Toward aforementioned information, individuals are always required maintaining their health by maintaining a diet and having an exercise. Since individuals cannot visit the hospital, they who experience symptom find it difficult to have consultation to a doctor. Therefore, information technology is one of the great opportunities for individuals to be facilitated in gathering information and even conducting a consultation about their symptoms. One of the applications providing a consultation with a doctor is HaloDoc. This application provides several features of consultation and treatment services. We can find policies related to consultations in Regulation of the Minister of Health No. 20 of 2019 concerning the implementation of telemedicine services between health facilities and all their divisions. Circular

The research problem in this study is the role and policy of the HaloDoc application during the pandemic in assisting individuals to conduct health consultations without visiting the hospital to prevent the increase of COVID-19 transmission. An application requires policies or laws to provide a level of trust by patients. It is a significant part because the information data held by a patient needs to be maintained. In addition, the existing legal umbrella is not firm enough to embrace consultation activities between doctors and patients. Based on the aforementioned statement, another research problem for this study is the implementation of policies applied to the application

of HaloDoc. This study aims at analyzing the role of the HaloDoc application in providing a benefit to individuals in facilitating the health consultation process during the COVID-19 pandemic and analyzing the policies applied to the application related to existing laws in Indonesia.

Literature Review

COVID-19 is a virus originating in China having a very high contagious level to individuals affected by the virus. COVID-19 has made the government set a policy so that individuals keep their distance and carry out a lock down. In addition, individuals are also required to wear masks and cover their mouths when coughing [5]. It is because the saliva coming out of the mouth can transmit the virus to other individuals. Individuals with symptoms of the disease, in general, will be said to have the virus. Therefore, individuals are reluctant to carry out examinations through the hospital. In addition to being able to contract the virus, individuals can also receive a diagnosis of positive COVID-19.

Technology that has developed provides a convenience for individuals in conducting a consultation on the disease that is being felt so that individuals do not need to visit the hospital to check their condition. Information systems on technology provide a development in the health industry where the industry can improve services using technology [6].



Figure 1 Variable X and Y

Based on the picture above, it can be seen that the research framework to be carried out is divided into two parts: the role and policy as the X variable towards patient consultation as the Y variable. The research framework was created to provide a focus for researcher in conducting a research and provide understanding to the readers. HaloDoc application is placed as a mediation between X and Y variables. Hence, based on this, the formulation of the hypothesis in this study is as follows:

- H1: Health applications have a very significant role in providing convenience for patients to have consultation
- H2: Health applications have appropriate policies so that patients can be more confident to use the applications

H3: HaloDoc application has appropriate roles and policies for the user (patients).

Research Methods

The research was conducted employing a descriptive qualitative approach with a case study method. Qualitative research is a research conducted by focusing on the results in the form of images or descriptive, not statistically. Qualitative research is used to create new knowledge that can be used in future research. In conducting a research, it is necessary to determine the paradigm used in determining the research being carried out. In qualitative research, it is known that researchers play an important role in research [7].

The researcher sets the research topic based on the post-positivism in phenomenology where the researcher looks around the problems faced by the world today. Post-positivism is a paradigm that uses two combinations of positivist and interpretive. The two paradigms explain the views that are seen based on experience and also problems in the environment, even the world [8]. Through the use of post-positivism, readers can gain a deeper understanding of the research being conducted. Data collection was carried out by searching for previous literature that can be used to support research. Data analysis was carried out by reducing and analyzing the material that had been obtained through previous research.

Researchers have to use case studies to combine views from numerous studies into one to generate a new knowledge. A research is carried out to be developed into a modern invention or novelty. The variables in this study are the independent and dependent variable. The dependent variable is a variable influenced by the independent variable. Hence, it can be concluded based on this understanding that the independent variable is a variable affecting the dependent variable. In this study, the role of the use of health applications and also the policies owned by the health application are the independent variable, while the dependent variable is the consultation carried out by patients through the application.

Result and Discussions

Technology utilization in the health industry is better known as telemedicine where the health sector can provide a service to patients by providing information through technology [9]. Based on the research results having been obtained through the employment of case studies, several findings that can be used to solve the problems in the study were found. Customers will choose to use a product or service with high credibility. An application is said to have a credibility to attract the attention of the users. In utilizing the application, what is seen by the user are the ease, usefulness, service and credibility

of an application.

HaloDoc is known to provide a strong credibility so that it is capable to attract customers' trust. This trust is obtained through the information security provided by HaloDoc by providing the best service through the application [10]. In addition, the utilization of the HaloDoc application by individuals is due to the ease of the use as well as the benefits provided by the application [11].

Through research conducted by Sari and Wirman [9], the HaloDoc application as a telemedicine provides a solution to the problem of anxiety felt by individuals when consulting the symptoms experienced which can be associated with the COVID-19 [9]. HaloDoc is able to provide a service regarding consultations carried out by individuals where the information provided is also accurate and valid to be trusted by patients [10]. The health industry is one type of business required by the world [12]. Especially, it is in the current pandemic situation where the virus is unpredictable. The users of HaloDoc application state that the utilization of the application is carried out because of symptoms that are not too serious and complaints also require fairly fast handling [9]. When individuals experience a symptom, individuals should wait first for having a consultation with a doctor. However, with the existence of telemedicine, consultations can be carried out immediately.

Based on the results of the analysis in previous research, it is recognized that patients have a right to obtain appropriate and trustworthy information without any manipulation of the diagnostic information. In addition, a patient also has a right to obtain confidentiality of medical results carried out by the health industry. Information data from the patient needs to be maintained by the medical party so that it is not disseminated to other parties. The confidentiality of the data has been determined by law no 29 of 2004, article 48 paragraph (1) and other provisions of article 46 concerning medical secrets. The policy is stipulated in Law No. 29 of 2004 concerning medical practice [13].

Patients will feel more comfortable when they are able to feel the trust that can be maintained by the hospital. A doctor is said to have to provide accurate information and can give confidence to the patient in the information provided. Trust from patients is the most important part for a doctor, especially when conducting consultations via telemedicine [9]. It is because the doctor cannot see the patient directly and cannot give an expression of confidence to the patient, so that at the time of consultation, the doctor's task is to convince the patient through communication. Based on the policy of regulation of the minister of health of the republic of Indonesia number 290 of 2008 concerning approval of medical actions in articles 7, 8, and 9. Based on regulation of the minister of health of the republic of Indonesia No. 269

of 2008 concerning medical records Article 8, it is stated that hospitals need to consistently maintain the results of diagnoses made to patients for at least a period of five years [13].

Conclusions

Telemedicine is an effort in the health industry carried out using technology such as through applications created and developed by HaloDoc. The HaloDoc application provides a convenience for users to be able to easily access a consultation service. COVID-19 has hit Indonesia since 2020, where individual concerns about their health have caused anxiety. Through this anxiety, individuals will be more susceptible to the virus. Therefore, the HaloDoc application emerged as telemedicine that can assist patients and doctors in conducting consultations related to their perceived illness. During the pandemic, the government has prohibited individuals from practicing social distancing so that there is no interaction between individuals. Hence, when individuals want to do a consultation, they can use the telemedicine application.

Based on the current study results, it was discovered that HaloDoc possesses an advantage in terms of ease of access to the features of the application. The HaloDoc application also makes it easy for patients to conduct consultations in a more convenient way, especially when the patient has a mild and not too worrying complaint. Therefore, the role of utilizing the HaloDoc application can be said to help consulting individuals' health during the pandemic. The HaloDoc application also has a policy to maintain the security of information provided by patients online regarding personal data and also complaints given. It is in accordance with the policies that have been implemented by the government, which is Law No. 29 of 2004 concerning Medical Practice and also regulation of the minister of health of the republic of Indonesia No. 290 of 2008 concerning approval of medical action written in Article 9. Based on the aforementioned statement, it can be concluded that the HaloDoc application has followed the policies set by the government regarding health in which it is required to be followed by the health industry.

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The Parents' Role in Raising Elementary School Children Post Covid-19 at State Elementary School Kedungkandang 1 Malang

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ABSTRACT

This study aims at discovering how the parents' role in raising elementary school children in the "new normal" era. This study employs a qualitative approach, specifically, field research. This study is practical for parents to comprehend how the parents' role in raising elementary school children in post COVID-19. This study result indicate that the parents' role in the "new normal" era is as a teacher, as a facilitator, as a motivator and an educator to assist their children in their respective homes.

Keywords: *Parents' role, After COVID-19*

Introduction

Since the COVID-19 pandemic, the learning system has changed. Learning, usually carried out face-to-face (offline) requiring student to attend school, is currently carried out from home (online learning). This situation requires parents to be directly involved in teaching-learning process. Parents are no longer merely taking their children to school, and then, they go home and transfer the responsibility completely to the teacher. It seems that it can make parents aware the most important essence of education is within the family. Parents are not only the primary place of education for their children in an effort to establish moral of the children, to instill religious values and to teach science, but also becoming teachers at home.

Ki Hajar Dewantara (1961) said that education within family is more flawless education than other educational centers in placing characteristics and manifestations, aiming at forming individuals with character and a excellent social life [1]. Education within family is education carried out all the time. With a proper education within family, everyone will get values, attitudes, skills and knowledge from everyday life experiences.

Learning from home is extremely useful to establish closeness of children with their parents. Children become more familiar with their parents and vice versa. This closeness causes child feels not alone. Parents will find it easier to communicate with children, easier to discuss, motivate, prepare children's

needs, understand and develop children's talents and create a relaxed learning atmosphere without pressure, so that it becomes more fun.

Parents' attention to their children when learning from home will cause children to be more enthusiastic and active. Children feel cared for and feel that their parents have high expectations for them. In addition, it can also establish closeness with the teacher. Parents will consistently communicate with the teacher regarding the tasks assigned to their children. This situation has not happened in the past. Cooperation between teachers and parents is automatically properly established. The role of parents and teachers is fundamental to support children to learn from home. Both must be able to work well together so that children's learning can be maximized [2].

In raising children, the characteristics of parents greatly affect the behavior and values of parenting. These characteristics can be in the form of a parent's personality, level of patience, intelligence, attitude and maturity. These characteristics determine the ability of parents in educating their children. Parents with more exceptional education will be different in raising their children compared to parents with more inadequate education. Less-matured parents who are will be different from experienced parents [3].

The responsibility of educating children is indeed the obligation of parents. Parents should not relinquish their full responsibility to others. Parents, however, have to perform an active role in raising their children. Parents are obliged and responsible for nurturing, caring for, providing education, and providing protection. In addition, it must also develop the potential, talents, and interests of children, avoid early marriage and form good morals in children [4].

According to Gunarsa, parenting styles for children can be categorized into three types, namely: First, primitive parenting. Primitive parenting is a parenting pattern in which its application tends to provide utmost freedom to children. Second, authoritarian parenting. Authoritarian parenting is a parenting style in which its application is extremely rigid. Parents draft rules that must be obeyed absolutely. If the children violate it, they will be punished. Children are ungiven the opportunity to have an opinion. Third, democratic parenting. Democratic parenting is a parenting style carried out by respecting the children's freedom, providing guidance with thorough understanding and logical and objective explanations if the children have an incorrect will and opinion [4].

Post COVID-19 or what can be called the "new normal" era is a period where social and economic activities are revived while still paying attention to the procedures for preventing the spread of COVID-19. This "new normal"

is the right step in efforts to accelerate the handling of COVID-19 [5]. New normal is a term in economics and business related to finance in 1998, 2008 and 2020 with the occurrence of the COVID-19 pandemic around the world. New normal is used in various activities that were previously considered abnormal [6]. The policy of government in the "new normal" era for schools is that learning must be carried out remotely to avoid crowds in which it possesses the potential to spread the virus. Decree of East Java Governor No. 188/34/KPTS/013/2021 dated January 26, 2021, decided that teaching and learning activities should be carried out online.

Learning from home requires the direct involvement of parents in the teaching and learning process. During online learning, the parents' role is as a teacher, as a facilitator, as a motivator and as an educator to assist their children in their respective homes [3]. The parents' role towards children includes mentoring while studying, communicating well, giving trust, providing supervision so that children remain in good direction, giving encouragement, nurturing and directing children and providing effective learning [1]. Based on this, an This study is important to be carried out to discover how the parents' role in raising elementary school children in the "*new normal*" era.

Research Methods

This study employs a qualitative approach, specifically, field research. Data analysis used descriptive qualitative analysis by reducing, presenting and then concluding the data [7]. Data collection techniques were carried out by conducting interviews and observing parents and children at home. This study aims at identifying and describing the parents' role in caring for children at home in post COVID-19.

Discussion

The learning carried out at State Elementary School Kedungkandang 1 Malang in the new normal era is distance learning utilizing the internet as the primary basis for learning. Without a proper internet connection, learning will not automatically take place. In performing learning, the teachers utilize several applications, such as ZOOM, Google Meet, Google Classroom, YouTube and WhatsApp group. It requires parents to have a smartphone or laptop supporting the applications utilized; and it additionally requires the parents to be able to use those applications.

The implementation of online learning carried out at State Elementary School Kedungkandang 1 Malang is based on the policy of government so that learning is carried out online to anticipate the spread of the corona virus. This policy allows parents to act as the first and foremost educators for their

children. Learning is carried out from home independently. The family fulfils a substantial role in education to achieve the intended expectations.

The use of the internet as a learning tool is unavoidable in the new normal era. The internet can transform traditional education to be more modern. Student activities are no longer disturbed due to distance or viruses. The internet can also support parents in completing their children's tasks at home. The internet wisely utilized is able to get the positive impact of the internet. Nugrahini and Margunani (2015) said that the use of internet can significantly affect motivation, and it also increase student interest in learning [8].

Basically, parental involvement becomes a necessity for the achievement of educational objectives. This involvement can be performed by being an observer in the teaching-learning process, volunteering at school or taking part in policy making in schools so that communication between teachers and parents is established. In addition, it can also contribute to the development of children both in terms of cognitive or other aspects.

Each parent has a different way and response in the implementation of online learning at State Elementary School Kedungkandang 1 Malang. After observing the facts in the field, It turns out that some children experience boredom in learning because they are constrained by an unstable internet network. They also experience the overlap tasks between teachers with one another. They have not completed one task; they have received a new assignment from another teacher. Subsequently, not all the material presented by the teacher can be understood by children and parents because of the unstable internet network. Further, not all parents are capable to use a smartphone, laptop or computer. The same point was conveyed by Wardani (2020) stating that the obstacles experienced by parents when accompanying children during online learning included: parents cannot understand the material; parents find it difficult to arouse children's interest in learning; parents do not have much time because they have to work; parents do not have patience; and parents cannot use gadgets well and have an unstable internet signal [9].

It is expected that all parents are capable to act as teachers for their children, but in reality, not all parents are able to become teachers for their children for certain reasons. To be a teacher, you must have at least four competencies: pedagogic competence, personality competence, social competence, and professional competence [10]. According to Hurlock (1999), several characteristics affecting parenting patterns are: parental personality, level of patience, intelligence, and maturity of the soul. These characteristics can affect their behavior in raising their children [3].

Based on the researcher observations, parents with a higher education

background feel grateful for the existence of online learning. It is since parents' concerns about their children regarding the problem of the virus spreading can be resolved. With pleasure, they accompany their children when studying. The closeness of children with parents is properly established. Children become more aware of the abilities of their parents. Communication can be carried out at any time. Cooperation in completing school assignments creates a special feeling for parents and children. Parental supervision of children becomes more optimal. Parents have plenty of time to get their children used to doing common things in the family such as sweeping the yard, washing dishes or washing clothes. The same point was conveyed by Zahrok and Surmini (2018) stating the family plays an important role in instilling values, religion, morals according to age and habits in the family [11].

Based on the research observations, the parental involvement in learning from home, among others: parents assist children in completing assignments; parents prepare everything that children require in learning; and parents re-explain the material presented by the teacher. Parents can directly reprimand unenthusiastic children about learning. Parents can also manage their children's time for learning and playing. The same point was also conveyed by Cahyati and Kusuma (2020) saying that parents' roles at home are as teachers, as facilitators, as motivators, and as educators [3].

Conclusions

From the aforementioned description, it can be concluded that online learning in the new normal era has positive and negative impacts. The positive impact of online learning is that parents can be closer to their children. It is because communication between them can be established all the time. This closeness will make it easier for parents to instill religious and moral values to their children. Parents become more flexible in directing and controlling the activities carried out by their children; and they can follow the development of their children at any time. The negative impact of online learning is an unstable internet network, so that the learning process is disrupted. The material presented cannot be accepted in its entirety by students and parents. Not all parents are able to use gadgets. Hence, they have difficulty when they have to accompany their children in learning. In addition, busy parents making money for living do not have much time to spend with their children. Parents with an inadequate educational background will have difficulty understanding the material provided by the teacher.

Parents have an important responsibility in the education of their children. Parents must be able to become teachers, facilitators, motivators to raise the spirit of learning for their children. In addition, parents must be able to

be good educators for their children so that children can progress and develop. Parenting patterns of parents to children are affected by the character of the parents. Impatience parents in educating children result in children being uncomfortable around their parents. Parents with inadequate knowledge will be confused when accompanying their children to study. Parents with low insight cause children to distrust their parents. Education within the family is indeed the most important. However, if parents do not have the ability, other elements are required. Hence, the success of children's education can be achieved properly.

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Utilization Educational Game "Wordwall" on Learning of Islamic Education in the New Era of Normal

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ABSTRACT

In Indonesia, the implementation of online learning still faces many challenges, both in terms of facilities and infrastructure. Teaching-learning process of Islamic Education through Wordwall games is the most convenient way to be accessed for both students and educators; this educational game can be accessed via smartphones. The problem faced by educators is they do not take advantage of the teaching media. Hence, the teaching-learning process feels boring in the "new normal" era. This paper aims at describing the effective and efficient use of educational games for students; thus, they can learn more fun. Through library research and content analysis, this paper will emphasize that Islamic Education must be able to adapt in the "new normal" era. Teaching-learning process of Islamic Education taking advantage of educational games is the most convenient way to be accessed for both students and educators. Through smartphones, there are many media or applications that can be used as a means of communication and learning, one of which is Wordwall. The teaching-learning process of Islamic Education in the "new normal" era can use learning methods taking advantage of media based on technology. It includes visual-based learning (photos, videos, online-based games), project-based learning (project in which parents or students to find assignments, and then, the students should present it), and blended learning (a mixture of two or more approaches). The use of the Wordwall application in teaching-learning process of Islamic Education in this "new normal" era is carried out internet-based online distance learning through their respective smartphones. Teaching-learning process of Islamic Education in the current "new normal" era requires educators and students to maximize the use of existing media. The results of the activities will appear and be recorded to facilitate educators in effective and fun learning.

Keywords: Islamic Education, Wordwall, Educational game

Introduction

From 2020 to 2021, there will be a spike in corona virus (COVID-19) cases, in which its spread is around 74 million cases worldwide, including Indonesia. The education sector is one of the numerous sectors affected by the spread of COVID-19.

The impact of this spread has made the Indonesian government imposes the policy of large-scale social restrictions or LSSR (Indonesian: *Pembatasan Sosial Berskala Besar* or PSBB) in accordance with Government Regulation No. 21 of 2020. One of these restrictions includes the scope of education. These restrictions do not stop the teaching and learning process, but the teaching and learning process turns into a distance learning system (online

learning).

In Indonesia, the implementation of online learning still faces many challenges, both in terms of facilities and infrastructure. These challenges are not only experienced by students but also by educators. The adjustment of online learning plans in Indonesia must be adjusted to the ability of students in terms of providing learning media [1].

Indonesia is not yet fully ready to carry out learning from home. It is due to the limitations in providing the infrastructures for learning from home, like the internet, signals and smartphones [2]. Although isn't so optimal, online learning through smartphones is the most manageable way to be accessed for both students and educators. Through smartphones, there are many media or applications that can be used as a means of communication and learning, one of which is Wordwall.

Wordwall is an online assessment tool as a fun multiplayer classroom activity allowing all students to practice together through computers, smartphones and iPads. It does not require a wide screen because all questions and answers are provided on the student's device. Questions and answers can also be randomly generated so that students cannot cheat. Besides being able to be carried out directly during learning, Wordwall can also be utilized as homework. Previous research discovered that the implementation of educational games in learning can support the teaching-learning process and increase student engagement, enjoyment, concentration and motivation [3] [4].

One of the teaching methods that can be implemented for increasing student interest is game-based learning. Game-based learning is a learning strategy involving the application of digital media, so as it causes students feel bored during teaching-learning process [5]

One of the advantages of utilizing games as learning suggestions is that students have the opportunity to get direct feedback when answering questions whether they get the answer right or wrong. Game-based learning allows students to better recall learning materials and engage in more critical thinking [6]. Then, how to maintain teaching-learning process of Islamic Education interesting and fun in this "new normal" era?

Research Methods

This study employed library research. Data obtained from various books, literature, documents, journals, articles and information from other print and electronic media relevant to the issue of implementing educational games "Wordwall" in teaching-learning of Islamic Education in the "new normal" era were collected, selected and grouped. Then, the following steps which is

discussion and analysis were carried out.

Content analysis was employed as the data analysis in this library research. In this process, it discussed in depth the content of the data having been collected.

Discussion

Teaching and Learning of Islamic Education in the "New Normal" Era

The implementation of the "new normal" in teaching-learning process requires meticulous preparation. If you experience an error, it will have an impact on the potential for the spread of COVID-19 [7]. Teaching-learning process of Islamic Education in the "new normal" era changes the time allotment. It is from 4 hours of lessons to 1 hour of lessons per week. This change is based on the government's decision that learning is carried out with a system of Limited Face-to-Face Learning (Indonesian: *Pembelajaran Tatap Muka Terbatas* or PTMT) [8].

Teaching-learning process of Islamic Education is a process and activity where students evaluate and discover and change reasoning skills. The teaching-learning process is carried out on the students' own efforts, while educators only prioritize and encourage students' creativity to obtain effective learning outcomes [9].

Because of the nature of learning requiring assistance from others both in terms of understanding and skills [10], of course, the teachers must exert their energy so that learning can be designed in such a way that it can be implemented and achieved uniformly by many students. It is coupled with the emergency situation of the COVID-19 outbreak, requiring distance learning. Teaching-learning process of Islamic Education is a process and activity where students evaluate and discover and change reasoning skills.

Teaching-learning process in the "new normal" era follows the current development of Science and Technology. Hence, the online teaching-learning process has been launched by the government. In teaching-learning process of Islamic Education at the current, educators can use several platforms to facilitate the teaching-learning process, like the utilization of Google Classroom, Google Meet, Zoom, Quizizz and others [7]. With the advances of technology, especially the internet and various communication tools like cellphones, laptops, smartphones and so on, it is able to cause someone experiencing a convenient way to carry out various activities especially the teaching-learning process.

The teaching-learning process of Islamic Education in the "new normal" era can use learning methods taking advantage of media based on technology.

It includes visual-based learning (photos, videos, online-based games), project-based learning (project in which parents or students to find assignments, and then, the students should present it), and blended learning (a mixture of two or more approaches). The cooperation of parents and teachers is also an absolute requirement for successful teaching and learning in the "new normal" era. Without good controlling, it will be extremely challenging to achieve the expected goals [8].

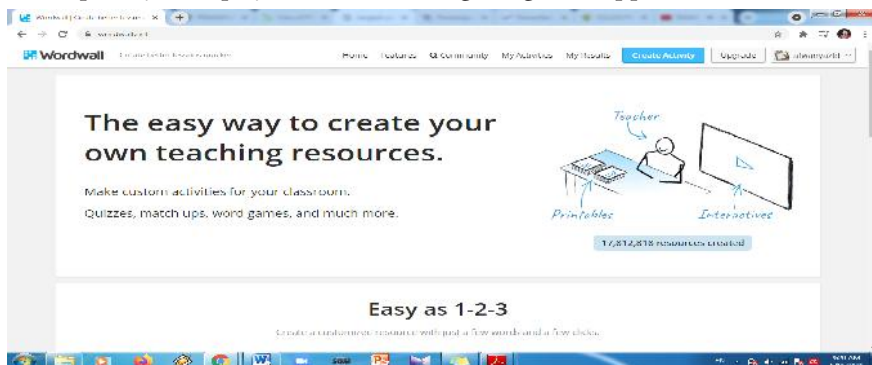
Teaching-learning Process of Islamic Education through Educational Game "Wordwall"

Teaching and learning process of Islamic Education utilizing educational games "Wordwall" is to facilitate students and educators in the process. It is evident from the utilization of Wordwall platform having been utilized efficiently by students and educators in working on exercises on it. Students can access the required material through the Wordwall platform [8].

The implementation of the Wordwall platform in online learning during this "new normal" era is carried out through online distance learning based on the internet through their respective smartphones. Online learning in the current "new normal" era requires educators and students to maximize the utilization of existing media. The results of the activities and the effectiveness of the Wordwall for smartphone in online learning in the "new normal" era will be recorded [11]. Those include: good material organization; the plan of the schedule of the implementation of Wordwall platform; material or theory regarding this platform in the initial meeting and predetermined learning plan for the subsequent meeting.

The utilization of Wordwall in teaching-learning process is reasonably effective and efficient. Hither represent the steps to employ it:

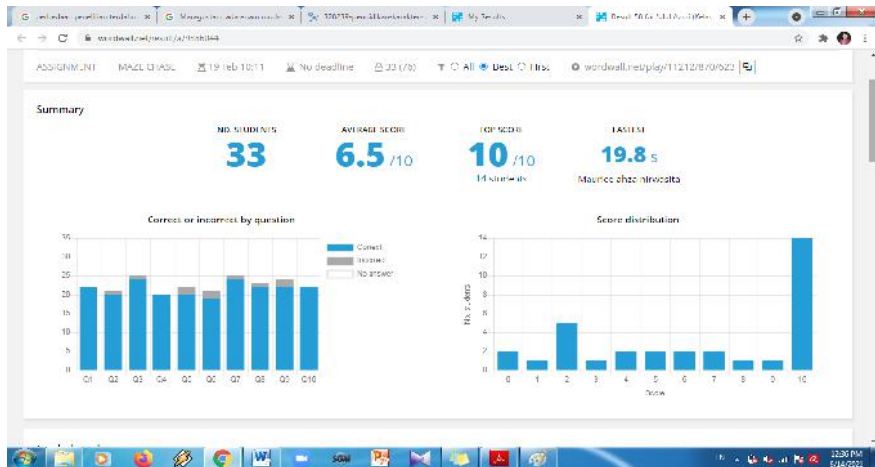
First, create an account at <https://wordwall.net>, then click sign up to register. Input practice questions that will be used in teaching-learning process. Subsequently, a display like the following image will appear:



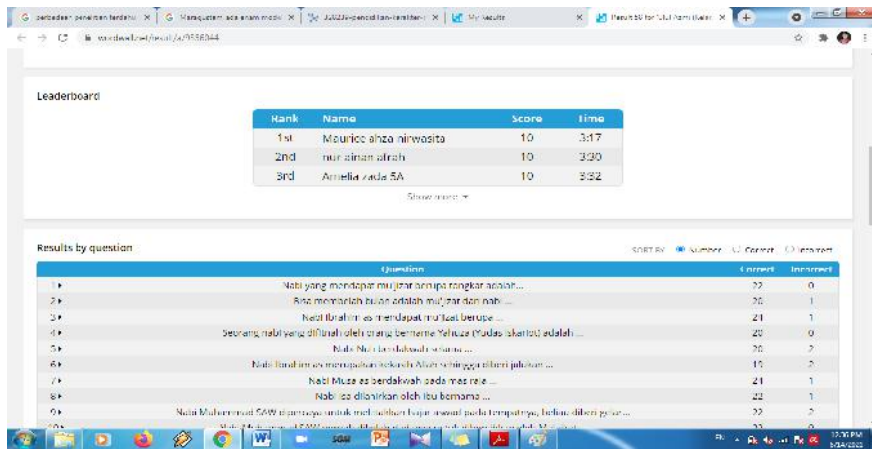
Second, select the activity (create activity), select the game template that will be used as in the example below. Then, select share to assign to students.



Third, after students work on the activity, the results will be obtained based on the ranking of correct and incorrect answers.



Fourth, to check how many correct answer got by students, the results can be downloaded in the form of excel without having to manually check.



The advantages of utilizing this Wordwall platform include: first, it is straightforward to understand and causes students feel unbored when conducting an online learning; second, teaching media are considered suitable for students; third, it is a platform providing effective communication because it can be utilized through smartphones in which all students have them [12]; fourth, students show very high enthusiasm; fifth, this platform provide flexibility in online learning [13]. The teaching-learning process of Islamic Education utilizing educational game causes students not feel bored because they learn while playing.

Conclusions

Teaching-learning process of Islamic Education through educational games is the most convenient way to be accessed for both students and educators. Many of the students have smartphones. Through smartphones, there are many media or applications that can be used as a means of communication and learning, one of which is Wordwall. The teaching-learning process of Islamic Education in the "new normal" era can use learning methods taking advantage of media based on technology. It includes visual-based learning (photos, videos, online-based games), project-based learning (project in which parents or students to find assignments, and then, the students should present it), and blended learning (a mixture of two or more approaches).

The use of the Wordwall application in teaching-learning process of Islamic Education in this "new normal" era is carried out internet-based online distance learning through their respective smartphones. Teaching-learning process of Islamic Education in the current "new normal" era requires ed-

ucators and students to maximize the use of existing media. The results of the activities will appear and be recorded to facilitate educators in the teaching-learning process.

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Human Resources Management Strategy Due to Covid-19 Pandemic

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ABSTRACT

The COVID-19 pandemic has undoubtedly changed the way most people live, forcing countries, communities, companies and individuals to rethink the way they live and work. While crises are not new to any company, the COVID-19 (Corona virus) pandemic poses unexpected challenges of unmatched proportions, even to the most alert, responsive, adaptive and crisis prepared companies. With employees' lives at risk sometimes they grapple with uncertainties and many decisions to be made. Companies around the world or those hardest hit by the pandemic are facing threats to their vitality and survival. Therefore, this pandemic has clearly led to the emergence of a complex and challenging environment for managers and human resource management (HRM) practitioners who need to find ingenious solutions to sustain their company's business and to help their employees overcome this unprecedented challenge.

Keywords: Human resource management, pandemic challenges, Covid-19, Indonesia.

Introduction

The ongoing COVID-19 pandemic is sweeping the globe in a matter of weeks, drastically changing the lives of millions of people. The United States declared a national Emergency on March 13 and asked its citizens to stay at home, limiting being outside such as sightseeing. In these difficult times, many companies are struggling to keep their businesses open and must find ways to keep their employees safe, comfortable and productive. Many HR challenges have emerged during the COVID-19 period, as this pandemic has turned normal business functions upside down. At its core, the COVID-19 pandemic is a human crisis. Thus, human resource (HR) leaders have become the centre of response in organizations globally. This contrasts with previous crises such as the global recession in 2008 and 2009. By strengthening the role of HR leaders, COVID-19 has become an inflection point with substantive implications for HR globally [1].

Wright and McMahan [1] define HRM as a planned pattern of human resource deployment and activities intended to enable an enterprise to achieve its objectives. They argue that the HRM domain is a determinant of decisions about HR practices, the composition of the human resource pool, the specification of human resource behaviour required, and the effectiveness of these decisions with various business strategies. Since then, HRM research has fo-

cused heavily on the relationship between HR practices and firm performance [10] or the impact of these practices on the mediators between these two variables [6]. However, the global pandemic reveals how myopic such research is to address how companies manage people strategically [2].

This narrow focus limits our understanding of the key questions that come to light during COVID-19. For example, a pandemic requires a change in understanding of how work contexts, such as working from home (WFH), affect employee behaviour and actions. The pandemic has also exposed tensions among stakeholders and shareholders.

Discussion and Results

The HR challenges faced vary widely, for example with regard to location, sector, and size of brand companies. HRM challenges during covid include managing people to work remotely, supporting employee mental health and well-being, motivating and engaging employees. Also, instead of laying off workers or cutting wages, companies are looking for alternative corporate strategies such as using technology to support working from home or reviewing costs to cut budgets. Companies are also asked to offer more generous and flexible packages. Just like politicians who lead during times of international conflict or emergencies, corporate leaders can demonstrate resilience by increasing employee engagement in difficult times and increasing employee retention over the long term [3].

One of the biggest HR challenges during covid that companies often face is the scope of disruption. With schools and businesses shutting down or going online, employees will need flexibility and understanding as they try to re-establish work-life balance. Companies can support quarantined or isolated employees by extending paid leave policies or facilitating them to work remotely [4].

COVID-19 has impacted many large companies to increase employee benefits packages. Restaurant Daren, which owns the Olive Garden and employs 170,000 workers, said it would offer paid sick leave on a permanent basis. Walmart, Apple and McDonald's also changed their leave policies in response to the outbreak. Even though only 5.3% of employees worked from home in 2018, work from home is now something we usually do. Employers moving to a work from home system can support employees by setting norms and implementing remote work policies and setting the number of employees working from home, how to communicate (via email, Slack, or other platforms) and what each team member is responsible for. . Make sure employees have the technology they need to perform the tasks that are expected of them. Most importantly, give employees some breathing room to adjust

to their new lifestyle. If their work does not need to be done during normal working hours, managers should let employees create their own schedules and determine what is best for them and their families. These are difficult times and we are all struggling to overcome these hardships [5].

For workers in critical businesses were working from home is not possible, HR departments must prioritize the health and safety of their workers. Companies should ensure their practices are in line with recommendations from the CDC and consider nominating a workplace coordinator to manage office policies around COVID-19. Keep employees safe and healthy by educating employees about the risk of covid-19 transmission [6], such as:

1. Offer training and development to establish hygiene rules (washing hands with soap and water for 20 seconds, etc.)
2. Establish policies and practices for social distancing
3. Display posters depicting respiratory etiquette (coughing, sneezing) and hand hygiene.
4. Carry out regular cleaning and disinfection of the environment
5. Provide a no-touch container and hand sanitizer.

Some of the key HR challenges that managers should consider are how they can cope if employee absenteeism spikes (if there is an outbreak in the office or if employees have to care for their family members affected by the COVID-19 pandemic) so the company can make clear plans and actions.

Facing the HR challenges presented by COVID-19 is a formidable task. But try to think of COVID-19 as an opportunity to show the company's empathy and show how the company values its employees. Crisis Management is an integral part of the HR team's repertoire, and the ability to drive and support strong business decisions even during these times of great turmoil. COVID-19 has changed the work experience for most employees. This forces companies around the world to adapt how work is organized and how work is designed. The potential for rifts between groups of employees is also increasing. For example, between those who can WFH and those who can't, those who are still paid versus those who are on leave, and even those in different business units are affected differently by the pandemic [7].

Strategic HRM research has been criticized for its failure, or conceptual inability, to incorporate new contemporary HR practices [7] [8]. Thus, traditional conceptualizations of HR practices or high-performance systems require modification in the COVID-19 context. HRM research needs to move towards more nuanced conceptualization and measurement of HR practices such as flexibility rather than sticking to the old concepts. However, COVID-19 has increased the consideration of employees as critical stakeholders. At its core COVID-19 is a threat to employee health and safety which

requires companies to evaluate employee risks. For example, some employees are disadvantaged by the company's continued focus on short-term financial results while failing to balance employee needs [8].

The pandemic has also highlighted the importance of customers as stakeholders as something that is often underestimated in management research but rarely in HR research [3]. Customers remain one of the least studied stakeholders in strategic HRM research despite calls for their consideration. Indeed, companies need to carefully manage the trade-offs between employees, customers, and shareholders. Through a pandemic, employees need to work because customers need a product or service, and companies must also manage customer and employee safety which sometimes during a pandemic comes at the expense of shareholder returns. Two examples of customer-focused research include examining HR practices targeted to improve customer service, and their relationship to firm outcomes such as service quality, and research showing that HR practices that affect how employees treat customers also influence the way employees treat customers. how customers treat employees that affect employee satisfaction and turnover [4]. Future research will need to consider how HR practices need to be modified to account for shifts in service delivery, such as increased digitization of service delivery or reduced physical interactions in service delivery, in response to COVID-19 and how this impacts outcomes. Research could also consider how customers' perceptions of how employees have been managed in response to COVID-19 impact their trust in the company's products and services and how they engage with them [9].

Strategic HRM research must also recognize the role of communities as stakeholders. COVID-19 has taken a toll on communities around the world. When companies are more than focused on financial interests and committed to local communities, they can make a substantive, long-term positive difference in ways that governments cannot. This is an area where research bridging strategic HRM and corporate social responsibility is most welcome. For example, how can a company's volunteer efforts reduce the impact of COVID-19 on local communities? Likewise, companies are at the forefront of influencing employee (and consequently society) vaccination efforts and inclusion conversations, and must examine how strategic HRM practices influence employee and community behaviour, and how the cumulative effect affects company outcomes. Overall, the challenges associated with COVID-19 highlight for HR practitioners, and should be for strategic HRM researchers, the need to balance multiple stakeholder needs [7].

COVID-19 highlights the need to recalibrate discussions about the tactical versus strategic role of HRM. For example, how do HR functions deal

with tensions in their roles as employee advocates and strategic business partners? Existing research has highlighted the positive impact of recognized HR's unique operational competencies, such as short-term austerity measures, as opposed to some perceived strategic orientations, in helping organizations to navigate the Great Recession [5]. However, operational focus alone cannot produce sustainable results, suggesting that the most effective leaders will balance this tactical role with strategic leverage [10].

Strategic HRM research has also been criticized for depicting a narrow and classical definition of strategy implying a pre-determined consensus and linear sequential progression from formulation through implications implying that HR strategy was developed as a one-off structural intervention. The pace of change during a pandemic requires a dynamic strategic approach. As such, COVID-19 provides an appropriate context for research exploring the strategy development process in executive leadership teams and how HR strategies have emerged and evolved in that context.

Conclusion

This case highlights the central role that HR plays in driving operational and strategic success during the COVID-19 pandemic. This study describes three substantive implications for strategic HRM research. First, the pandemic highlights the need to broaden understanding of how work contexts influence employee behaviour and actions. Second, it exposes tensions among stakeholders, highlighting the need to consider interactions between employees, customers, and communities along with shareholders. Third, there are challenges for increasing human resources in critical times such as the COVID-19 pandemic. HR managers should take some possible measures after this pandemic situation by advising their employees to ensure certain communication efforts to help with engagement and also offering proper counselling sessions with employees to help them release anxiety due to pandemic. After understanding the anxiety and stress of the COVID-19 pandemic, HR needs to focus more on the mental health and overall well-being of employees. On the other hand, innovation and risk taking are becoming more important for employee engagement and company success. The effect of releasing constraints on innovation and risk taking for high potential employees can feel demotivated so HR managers need to emphasize needs and provide opportunities for process improvement [3].

New policy framing should take place and companies need to review policies on workplace flexibility, remote work & contract staff and should review and clarify policies leaving the right information about the company. An HR professional should go to great lengths to strengthen employees' trust in

the company and improve their impression based on how HR professionals react or respond in the face of crises and uncertainty and keep things moving forward. This research was conducted to find out the challenges faced by HR professionals during the pandemic and post-pandemic situations. Most HR professionals have faced and faced the problems of handling day-to-day operations and implementing alternative ways to cope with the pandemic situation. It was found that HR professionals have adopted the necessary measures for employees and companies to conduct virtual meetings and online training during the pandemic situation. It can analyse that the alternative measures that have been taken by HR professionals are effective during this pandemic situation.

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Learning Adaptation in Islamic Education during Pandemic

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ABSTRACT

Today's challenges started at the end of 2019 when the world was hit by the Covid-19 pandemic. It shook the world's stability and people's lives, including education. Many countries have closed schools and colleges, and thus rolled out the distance learning policies. This made education process adapt to digital platforms to carry out online learning. This research employed qualitative approach with documentary study technique. The data sources were books, journals, and other sources relevant to the topic. After the data analysis process, results are presented in the form of narrative text. Results show that learning adaptation in Islamic Education applied blended learning model as a solution for the New Normal. However, the use of information and communication technology (ICT) in be blended learning did not bring about maximum results unless there were active roles of the educators. Hence, teachers must be updated about the information development in addition to their cognitive and performative skills.

Keywords: *Islamic Education, Pandemic*

Introduction

Education is fundamental to human civilization as it calls for people of high intellectual levels to support development. It can bring about significant changes when carried out properly [1]. Today's challenges have been very complex, especially at the end of 2019 when the world was hit by the Covid-19 pandemic. This severely impacted the world's stability and people's lives. For example, the pandemic has hindered the economy development, both in the developed and developing countries. It was caused by minimum human interaction to minimize the spread of the virus. Similar cases were faced by other sectors where they have to adjust to new habits (The New Normal). For instance, production sectors that market their goods online where all social interactions are carried out virtually through cyberspace [2]–[5].

Such problems are as well applied in education, where the actors are unable to carry out face-to-face learning. Countries with an increasing number of Covid-19 cases decided to close schools and colleges, including Indonesia. The Indonesian Ministry of Education and Culture instructed schools to carry out distance learning and advise students to study from their homes [6]. Changes in online learning policies has forced education to adapt and use digital platforms to be able to carry out online learning. Moreover, face-to-face

learning is considered as traditional, so that more advanced learning facilities can be carried out through the utilization of information and communication technology (ICT). In current conditions, online learning has become a basic need and an integral part of the learning process [7].

Different from general education built on the basis of human concepts in their respective philosophical bases, Islamic Education is built on the concept of *khalifatul ardh*, where humans were created and equipped with all the potential as provisions for their caliphate. This potential is manifested in two forms, namely tending to good things and tending to bad things [6]. Islamic Education also faces challenges in online learning, as distance is an obstacle for teachers and students in welcoming the New Era [8]. This paper aims to describe the adaptation process of Islamic Education learning during the pandemic.

Methodology

This study employed qualitative approach with documentary technique. The data sources were books, journals, and other sources relevant to the topic of “national assessment” raised by the author. After the data was collected, the writer selected, focused and simplified the literature that is considered relevant prior to the summary and synthesis. Results are presented in the form of narrative text.

Findings and discussion

1. Islamic Education

Zakiyah Drajat in [1] argues that Islamic Education is an effort to understand the teachings of Islam as a whole, followed by appreciation, and implementation and use as a guide for life. The Islamic Education is not merely related to the hereafter, but also lives in worldly affairs. It requires facilities and supporting infrastructure for the proper implementation of the educational process. Islamic Education aims to form nobility, cognitive ability, and skills. The students are expected to develop, socialize, behave politely, and are hard-working for the sake of a good life in this world and the hereafter [1]

According to Ahmad Tafsir, Islamic Education is a form of guidance from teachers to students, so they develop optimally according to Islamic teachings. Tafsir interpreted “Islamic Education” as closely related to “guidance” rather than “teaching”. He regarded that human-to-human relationships are in the forms of guide and information, rather than through printed media or lecturing [9] [10][11][12]

A number of definitions above summarize that Islamic Education comes in all efforts to make others understand, appreciate, and practice Islamic

teachings that do not only focus on the hereafter, but also worldly things.

2. The adaptation of Islamic Education learning during the pandemic

During the current pandemic, the world of education, including Islamic Education, is required to adapt well. One of the ways is the combination of traditional learning and advances in modern technology, which comes in the form of blended learning. Blended learning is a formal education program that allows students to gain knowledge through content and instructions delivered online through independent control over time, place, sequence, and pace of learning. It is a teaching and learning strategy to achieve learning objectives by combining face-to-face with ICT-based learning [4].

The blended learning concept is considered to provide a solution during the New Normal. The strategy of organizing and delivering learning has an important role in the learning process, as well as the teaching quality that has an impact on the students. It should be understood that learning is not centered on the teacher, so that students' creativity can develop. Interactive learning atmosphere can increase student interest and learning outcomes. In this case, the use of technology-based media makes learning more varied. The adaptation of ICT into Islamic Education will work well if the digitization process is accompanied by the strengthening of facilities. [13].[14][15][16][17]

However, the use of ICT in blended learning does not always yield maximum results. There are other factors that make learning run well, one of which is the role of educators. Teachers must be up to date on the ICT development in addition to their cognitive and performative skills. They must have knowledge and skills in developing learning resources based on the newest ICT development, especially educational media platforms. In this case, students must also be structurally informed and guided from the start, so that they adapt well to the blended learning model as their basic skills.

Conclusion

Adaptation of Islamic Education learning during the pandemic can be done through blended learning model as a solution for the New Normal. The use of information technology (blended learning) does not necessarily bring maximum results. However, the use of ICT in blended learning does not always yield maximum results. There are other factors that make learning run well, one of which is the role of educators. Teachers must be up to date on the ICT development in addition to their cognitive and performative skills. They must have knowledge and skills in developing learning resources based on the newest ICT development, especially educational media platforms.

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Social Media-Based Arabic Learning: Challenges and Opportunities For Teachers Post Covid-19

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ABSTRACT

Since March 2019, the COVID-19 pandemic has hit the world, including Indonesia, and it has resulted in the government imposing policies to conduct online learning. A problem arises due to the unpreparedness of teachers in conducting online learning. It is also experienced by students in which most of whom online learning is still focused on giving assignments to students. This problem is a challenge for Arabic teachers to make online learning being more interesting. This study aims at outlining the challenges and opportunities faced Arabic teachers during this pandemic. This study employed qualitative methods. The data collected by utilizing instruments: document or documentation. The results discovered there were opportunities in carrying out online learning. The online learning can be carried out through various social media, like WhatsApp, Facebook, Instagram, Google Classroom, ZOOM, Google Meet, YouTube, and Discord. In addition, since Arabic learning focuses on the effective domain, teachers must be able to instill character values that can be implemented by students in everyday life. Hence, it is expected that the existence of these opportunities can make Arabic learning being more interesting for students to learn it.

Keywords: Arabic Learning, COVID-19, Online Learning

Introduction

As a result of the implementation of the ASEAN Economic Community (AEC), the free flow of labor markets, goods, services, capital and investment between the countries of the ASEAN region. This condition will be an opportunity and a challenge that must be confronted by all ASEAN countries including Indonesia, especially teachers who perform a fundamental role in national development [1].

Teachers are one of the educational components, including in Islamic education. Teachers are one of the most decisive elements for the needs of Islamic education that are relevant and oriented to opportunities and challenges in the globalization era. [2]. To date, Arabic learning seems to be new to the position of Arabic as a tool (Wasilah) for understanding Islam in Arabic, and it is unproposed as a discipline to develop through various research and critical reading [3].

Learning foreign languages in Indonesia has been carried out since the colonial era. Learning English is carried out by some schools and for children in the Netherlands, and it has become a symbol of high "social class." While learning Arabic takes place among religious communities [4].

As part of the world language, Arabic experienced its heyday in the second century of Hijriah (Islamic calendar) during the golden age of the Islamic Caliphate, which lasted hundreds of years. Then, at the time of the fall of the Islamic caliphate, Arabic was brought in an unfavorable situation, even "ostracized" by leaders and society in general [5].

The 21st century is marked by a massive transformation of social, economic, political and cultural aspects motivated by four major interdependent forces, which are advances in science and technology, demographic change, globalization and the environment [6].

Since this pandemic, the majority of community activities in the education sector are based on technology, such as working from home, ordering goods via motorbike taxis online (on the network), learning from home which always requires an online community. [7]. It is especially when talking about the current world situation in which the world encounters the pandemic of COVID-19. This pandemic itself hit Indonesia where the first case was discovered on March 2, 2020 [8].

Indonesian education is currently carried out by implementing distance learning policy issued by the Minister of Education and Culture to anticipate the transmission of COVID-19. It refers to the circular letter of the Minister of Education and Culture Number 36962/MPK/HK/2020 concerning online learning and working from home to prevent the spread of COVID-19. The consequence of this policy is educational institutions are changing offline to online learning [9].

Learning from home is a decision executed by the government to break the chain of the spread of COVID-19. However, in its implementation, some problems emerged. Those problems included unstable network and internet data plan burdening students and teachers [10].

Method

This study employed qualitative methods. The data collected by utilizing Instrument: document or documentation. Document and documentation can also be described as literature studies in which it is a series of activities related to data collection methods, reading, writing and managing research materials. Meanwhile, for data analysis technique, this study employed the Miles and Huberman model. This model includes the following step: (1) Data reduction; (2) Data presentation; (3) Conclusion or verification [11].

Results and Discussions

Generally, there are at least two challenges faced by teachers in implementing e-learning during the COVID-19 pandemic, namely: (1) lack of

readiness of teachers in dealing with online learning systems; (2) many materials and assignments given by teacher in which both make student feel difficult to do online learning.

If associated with learning Arabic, these two challenges also cannot be separated from the online Arabic learning activities carried out at that time. With regard to the lack of teacher preparation in facing the online learning system, it reveals only a few teachers have the ability and access to information technology [12].

However, there are opportunities for teachers, even Arabic teachers, to utilize technology when doing online learning. It is by using familiar applications to teachers like creating groups or online classes using WhatsApp. After frequently using the WhatsApp feature, the teacher can use other applications so that students do get unbores.

There are at least two options for teachers to utilize technology in learning Arabic, namely: (1) Accessing Facebook or Instagram to access accounts discussing learning Arabic; (2) Creating online classes in Google Classroom or Edmodo utilized as a means to facilitate the provision of learning materials and collection of assignments by teachers.

In addition to these two options, online learning can also be carried out via video conferencing, like ZOOM, Google Meet, Webex and Jitsi. Besides that, video sharing media can also be utilized, such as YouTube and Vidio to download learning videos prepared by teachers for students using various media networks like vidio, Bandicam, InShot, Kinemaster, DU Recorder, and Powtoon. Barriers encountered when using video conferencing and video sharing is internet networks that must be strong and must also provide amount of internet data plan.

Therefore, another option can be used in online learning, namely Discord. Discord was originally used by online gamers to communicate, but discord can additionally be implemented to support online learning. [13]. By implementing discord, teachers can interact with students from the group using chat (visual), voice (audio), and video conferencing (audio visual) features. So many choices contained in this discord application. In addition, if you use the chat or voice features, teachers or students do not have to have a strong internet network and do not have to provide internet data plan.

In addition to the unpreparedness of teachers in dealing with the e-learning system, students also complain about the many materials and assignments given to them. It shows that teachers are only concentrated in the cognitive area, even though the affective aspect is also important aspect in learning during the pandemic of COVID-19.

During distance (online) learning, teachers can integrate character values, like discipline when studying, discipline in using uniforms or clothes, being active in learning and respecting and appreciating others when speaking [13].

Conclusions

Problems arising in online learning during the COVID-19 pandemic are a challenge for Arabic learning, both at the school and university level. However, behind the challenges, some opportunities can be taken. Those opportunities are teachers can utilize other media such as WhatsApp, Facebook, Instagram, Google Classroom, ZOOM, Google Meet, YouTube, Discord, in the implementation of online learning. In addition, teachers must include Arabic learning focusing on the area of affective values, integrated and can be implemented by students in everyday life. Although the teacher must also be aware that the instilling character values is implicitly carried out, and it is also called a hidden curriculum. Hence, learning outcomes cannot be obtained instantly. Therefore, it is expected that the opportunities described above can make learning Arabic more interesting for students to learn.

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The Escalation of Criminal Cases in Indonesia during the COVID-19 Pandemic

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ABSTRACT

COVID-19 pandemic has caused some people to lose their jobs unexpectedly. It has caused an escalation in crime in Indonesia during COVID-19 pandemic. The financial crisis periodically makes people desperate to commit crimes, such as stealing, deception, robbing and so on. The final objectives of crime prevention are to protect the community to achieve public welfare. As for providing protection to the public related to crime during the COVID-19 pandemic, one of them is through the duties and functions of the Indonesian National Police. However, it is still not effective where there are several obstacles in its implementation, including large areas, cross-regional perpetrators, victims who do not report or are delay to report, the less responsive and cooperative community in providing information. This study employed qualitative research method with a literature study approach.

Keywords: COVID-19, Crime

Introduction

Indonesia is a country based on law (*rechtstaat*); it is not based on power only (*machtsstaat*). This expression is explicitly stated in "Article 1 paragraph 3 of the 1945 Constitution of the Republic of Indonesia", which stipulates that "Indonesia is a state of law. As a state of law, Indonesia accepts law as an ideology to create order, security, justice and prosperity for its citizens." The logical consequence is that as a state of law, all actions of Indonesian citizens are based on and guided by the law. However, at level of the implementation in the life of the Indonesian citizen, the recognition of the rule of law does not eliminate the possibility that someone to commit crimes in society such as robbery, rape, crime on the highway and other crimes [1].

The pandemic of COVID-19 having hit almost all parts of the world has had many impacts on human survival. Countries affected by the pandemic are nevertheless trying to suppress the spread of the virus and overcome a number of non-medical effects, especially in the economic and social sectors. Among those effects, one that is affected is the economic sector. In Indonesia, the cases of layoffs have become familiar since companies experience financial losses causing the employers to be unable to pay the wages of their workers. The government also urges the public to work from home and in some areas also implement 2020 Indonesia large-scale social restrictions (Indonesian: *Pem-*

batasan Sosial Berskala Besar or PSBB). This kind of situation makes it more difficult for the lower class to accommodate their needs. Everyone is advised to stay at home, reduce social interaction and avoid crowds. It is evidenced by the many criminal acts during the pandemic [2]

Countries affected by the pandemic are nevertheless trying to can suppress the spread of the virus and overcome a number of non-medical effects, especially in the economic and social sectors. These efforts are manifested in various types of policies, one of which is 2020 Indonesia large-scale social restrictions (PSBB). No exception, the policy of the Ministry of Law and Human Rights liberating approximately 30,000 prisoners. The consideration is to prevent the spread of the virus in detention homes and correctional institutions. Moreover, several detention centers and correctional facilities have experienced overcapacity. Needless to say, It is not in accordance with the health protocol for handling the COVID-19 pandemic. However, the policy of liberating prisoners through the assimilation program has actually created new problems in the community, the escalation of criminal cases, even though an area is under status of PSBB. There are several types of criminal acts committed by assimilated prisoners, such as theft with weighting, theft of the motor vehicle, theft accompanied by violence, mugging, to hijacking. Not only assimilated prisoners, other non-assimilated prisoners who take advantage of the pandemic situation and PSBB also exacerbate the crime rate [3].

The pattern of routine activities having changed drastically due to the emergency period of COVID-19 and the fulfillment of fundamental needs that must continue to run have caused conflicts, in this case, the rampant street crimes that occur. This economic problem causes someone to commit a crime frequently causing death for the victim; it is carried out to accommodate economic needs because it is currently challenging to obtain money. The government has indeed made various efforts to suppress the occurrence of criminal acts, one of which is the distribution of primary necessities to the poor. This distribution is still minimal and only temporary because it is impossible for the government to bear the cost of living for everyone for an extended period of time. The concern of society with increasing poverty will cause an increase in crime rates [4].

Broadly, the crime rate has decreased, but some crimes have increased, such as street crime, cyber crime, and kidnapping. The data can be identified in the following graph;

Crime Statistics during Pandemic

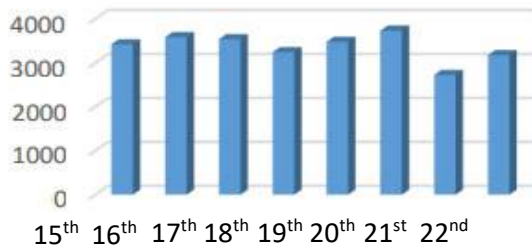


Figure 1 (Crime Statistics during Pandemic)

Crime statistics during the COVID-19 pandemic started from the 15th week to the 22nd week. If you look at the statistics of this crime, it doesn't undoubtedly increase or decrease significantly. The Head of Public Relations Division of the Indonesia National Police, Police Grand Commissioner, Ahmad Ramadhan, said that in the 19th and 20th weeks, the crime rate increased from 3,481 cases to 3,736 cases (around 7.04 percent). Crimes that frequently occur and have increased are criminal crimes of robbery and demolition in several minimarkets, to cases of motorcycle theft, and mugging. Meanwhile, narcotics crime decreased between 1 and 57 percent. The most decrease in the number of cases occurred in the 21st week where it decreased by almost 1,010 cases (around 27.03 percent). However, a significant increase occurred in the 22nd week of about 422 cases (16.16 percent) [4].

Based on the aforementioned description, which has described the problems regarding the increase in Indonesia's crime rate during the COVID-19 pandemic. This problem will be studied further in this study, to find the causes of criminal acts and how to overcome them.

Research Question

The formulation of the research problem in this study is as follows: What Are the Factors Causing the Escalation of Crime in Indonesia During the COVID-19 Pandemic? and What are the Strategies and Challenges in Preventing Criminal Crimes in the Midst of the COVID-19 Pandemic?

Research Methods

This study employed qualitative in writing with a literature research or library research approach. Qualitative research methods are a way to obtain ways to resolve problems and gain knowledge with the problems being studied. In this qualitative research, a study will be conducted on the current situation and conditions in the community. This type of research uses data

collection techniques as follows: library research or literature research. Library research is a study employed to collect information and data with the help of various materials in the library such as books, documents, magazines, news, study results, reading literature, and social media. The research was conducted by reviewing library sources to obtain data in the form of theoretical information. The results of this study are secondary data or data obtained and collected from various sources such as books, journals, news, articles and various other literatures related to the problems studied. Secondary data obtained by researchers such as journals and several articles related to the title selected by the author is about the Escalation of Crime in Indonesia During the Period of COVID-19 Pandemic.

Result and Discussions

Crime is a social problem experienced by every country. The tendency of individuals to commit crimes can be noted from a biological perspective, a sociological perspective, and several other perspectives. Sociologically, crime is a human behavior created by society itself. There are two factors that lead to criminal acts in the community. First, internal factors coming from the particular and general traits of the individual. Second, external factors is due to the particular traits of the individual. Specific traits of the individuals are mental illness, emotional power, mental retardation, and anatomy, while general traits of individuals are age, physical strength, individual position, education, and entertainment. External factors include economic factors (changes in prices, unemployment, urbanization, poverty), religious factors, and individual social environmental factors [5].

Regarding the factors causing crime during the COVID-19 pandemic, there are 4 (four) factors encouraging perpetrators to commit crimes in criminology's view. First, the economic factor, W.A. Bonger as a criminologist expresses the view that what is meant by economic factors is the strongest driving factor for someone to commit a crime, adding what he calls "Subjective Nahrungschwerung" (unemployment) is also something that encourages crime during a pandemic as well as restrictions on large-scale activities for preventing the spread of the corona virus has an impact on people's livelihoods [1]. Reporting from media of kompas.com according to the Banten Police Chief Inspector General, Fiandar, said the escalation of crime cases was the impact of the COVID-19 pandemic, the perpetrators were encouraged to commit crimes due to economic pressure [6]. The occurrence of layoffs due to this pandemic causes those being victims meeting a problematic situation to accommodate their daily needs [7]; a financial crisis sometimes makes people desperate to commit crimes, such as stealing, deceiving, robbing and so on. It

shows economic factors are the main and dominant motivation for perpetrators to commit crimes during the pandemic.

Second is the perpetrators' social environmental factors. Several cases of criminal crime during the COVID-19 pandemic were carried out in groups, where among the perpetrators performed their respective roles in carrying out their actions. Because of this, the social environment of the group formed encourages individual behavior in determining decisions to commit crimes during the COVID-19 pandemic. Crimes wholly committed by perpetrators individually are also inseparable from the influence of the social environment. It is because there has been an intention included in the realm of crime in carrying out the action [5].

Third, a place allowing a crime to be committed. When the victim provides an opportunity, but a place that does not allow a crime to be committed, the perpetrator can discourage his intention to commit a crime. Regarding crime during the COVID-19 pandemic, it shows that some crime cases occur in quiet areas and can be identified as crime-prone areas. On the other hand, several cases of crime during the COVID-19 pandemic actually occurred in crowded areas. It shows the occurrence of the crime of robbery does not depend on the quiet or crowded place, but rather on a place allowing the perpetrator to commit a crime [1]. During the COVID-19 pandemic supported by the situation in which the PSBB is being implemented, the area clearly seems quiet, and it invites someone to commit a crime.

Every citizen is also entitled and obliged to participate in national defense and participation in every state defense effort in which it must be in accordance with their respective abilities and professions. In the form of defending our country as Indonesian citizens, what we can do during the COVID-19 pandemic which has disrupted and threatened the lives of the Indonesian people is by complying with the policy issued by the Government, both central and regional, which is to maintain a distance from one to another (social distancing). The government advises people to stay at home except for workers really needed during this COVID-19 pandemic. Defending the country is not only taking up arms but also obeying the government's orders. Stay at home doesn't mean staying without working or just being lazy or lying down. As good Muslims, we are required to possess good morals.

Crime prevention is essentially an integral part of social defense efforts and efforts to achieve social welfare. Therefore, the primary objectives of the crime prevention is the protection of the community to achieve public welfare. As for providing protection to the public related to crime during the COVID-19 pandemic, one of them is through the duties and functions of the Indonesian National Police. Tasks or functions of prevention are divided into

two broad groups: (a) Physical prevention by carrying out four primary activities, including regulating, guarding, overseeing and patrolling; (b) Prevention in the form of coaching by carrying out counseling, guidance, directing, continuing, training activities to establish an aware and obedient society to the law and has the power to prevent crime.

The police nevertheless experience several internal and external challenges in the COVID-19 Pandemic in normal circumstances. The situation added the occurrence of a national emergency, COVID-19 pandemic, causes people's behavior considered less supportive of efforts to combat theft, coming from negligent community members or pay less attention to the safety of their property. It is lack of security systems in every house, building, which frequently occurs thievery. In a state of the COVID-19 pandemic, the police cannot carry out investigations as in normal circumstances, due to restrictions on several procedures to reduce the spread of COVID-19.

Conclusions

The impact of the corona virus pandemic has an impact not only on the health sector but also on the social and economic sector in the community. As a result of the COVID-19 pandemic, some citizens have experienced severe economic problems, namely the loss of jobs due to the reduction of employees' number carried out by several companies affected by the pandemic. The factors affected the occurrence of crime during the Covid-19 pandemic in a criminological perspective are economic factors of the perpetrators, the social environment of the perpetrators, possible crime scenes, imitation of robbery crimes occurring in other areas (including the role of the media). The crime prevention during the COVID-19 pandemic having been carried out by Indonesia National Police is reasonably comprehensive. However, it is still not effective in which there are several obstacles in its implementation, including large areas, cross-regional perpetrators, victims who do not report or are delay to report, the less responsive and cooperative community in providing information, communicating incomplete information and being afraid to be a witness, lack of IT facilities, lack of personnel; other agencies being less cooperative.

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Problems in the Enforcement of Large-Scale Social Restriction Regulations in the Context of Accelerating the Handling of Corona Virus Disease (Covid-19)

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ABSTRACT

Indonesia is a state of law, where every state apparatus in acting must be based on the law and every citizen must obey the existing law. Indonesia is currently being hit by a legal crisis, meaning that the existing and applicable laws have not shown their effectiveness. This paper explains the legal sociology approach in explaining and understanding various kinds of cons in the situation of government providing a solution to the Covid-19 pandemic that is hitting Indonesia. This legal sociology approach is used because the normative, positivistic legalistic approach that has been used so far is not sufficient to explain and even provide solutions. Sociology of law is the study of the interrelationship between law and society. This is a branch of science to understand, observe, and explain legal problems faced with other phenomena in society with an empirical analytical approach. The sociology of law approach shows us that state law is not the only behavioral reference. In fact, other laws are effectively obeyed by the public. But to what extent can these regulations be implemented effectively, and are there still unresolved problems with the government regulations issued recently? If examined thoroughly, legally, these regulations would be potentially counterproductive to the purpose for which they were made. The issuance of the regulation is clearly in the context of accelerating the handling of the corona virus outbreak so that it only refers to one special event. Whereas the Sociology of Law Approach shows that state law is not the only reference for behavior in society. In reality, other laws that serve as a reference for behavior are actually followed effectively by the community, because that is the law they know, live in their own surrounding, is passed down from generation to generation and easy to follow in daily practice.

Keywords: law enforcement, covid19, sociology of law, legal sociology

Introduction

Indonesia is a state of law, where every state apparatus in carrying out an action must be in accordance with the existing and applicable legal regulations. Currently, Indonesia is in a state of disarray, or is in the midst of a legal crisis, which can be interpreted as a situation where existing and applicable laws have not shown effectiveness in their enforcement. There are still many legal handling strategies that are still not effective.

Rechtstaat (in Continental European countries) and the rule of law (in Anglo Saxon countries) are the names given by legal experts in the beginning of the 20th century to the idea of constitutionalism in a country that adheres to an ideal of a state of law [8]. Indonesia is one of the countries that adheres

to the ideal of a state of law in accordance with the 1945 Constitution of the Republic of Indonesia (*UUD NKRI 1945*), so that all state activities in administering government or in carrying out development must be based on legal provisions. However, what has become a phenomenon is the vigilante community (*eigenrichting*) or self-help in solving problems due to distrust to the judiciary [8].

Laws that are made and implemented are not in accordance with the legal objectives to be achieved, namely to create an order and peace in a society. In the perspective of legal sociology, what is seen from the problems of handling law enforcement in Indonesia is not from the substance or legal material, but rather leads to what will be generated or arise from the impact of the law enactment. Social relations in a group and society have a very big influence on application of the law that is carried out. Sociology of law also focuses on social relations that occur in a process of handling and enforcing laws done by the government, so that it will have a social impact. In this case, it takes courage for the community, especially law enforcement officers, to make breakthroughs in solving a case or problem [1].

President Joko Widodo has just issued Government Regulation No. 21 of 2020 concerning Large-Scale Social Restrictions in the Context of Accelerating the Handling of Covid-19. But to what extent can these regulations be implemented effectively? Philipus Hadjon (1999) explains that a legal product will be useful for the community if it has the appropriate substance with the conditions being faced by the community. By looking at the substance contained in the regulation, it is difficult to say that it will be effective and efficient. Government Regulation number 21 of 2020 concerning Large-Scale Social Restrictions in the context of Accelerating the Handling of Corona Virus Disease (COVID-19) regulates the Implementation of Large-Scale Social Restrictions set by the Minister of Health and can be carried out by Regional Governments based on the approval of the Minister of Health.

Health emergencies are stated in Presidential Decree of the Republic of Indonesia Number 11 of 2020 concerning the Determination of the Covid-19 Public Health Emergency. The Large-Scale Social Restriction (LSSR) regulation was decided in Government Regulation of the Republic of Indonesia Number 21 of 2020 concerning Large-Scale Social Restrictions in the Context of Accelerating the Handling of Covid-19. Both decisions are based on Act (UU) Number 6 of 2018 concerning Health Quarantine. In accordance with the Government Regulation, the LSSR was decided by the Minister of Health in coordination with the Chair of the Covid-19 Task Force and regional heads. The Government Regulation states that restrictions on the movement of people and goods for one province or district/city can be carried

out by the regional government with the approval of the minister in charge of health affairs, that is the Minister of Health. Local governments that are able to implement these social restrictions must also meet two criteria, namely the number of cases or the number of deaths due to the disease that increases and spreads significantly and rapidly and there is an epidemiological link with similar events in other regions or countries. A number of regions were urging the central government so that the regulation could be implemented immediately. However, until now, there has not been a single area that has been determined to apply LSSR. This condition occurs because the Ministry of Health was still compiling the criteria and procedures for implementing the LSSR.

If examined thoroughly, legally, these regulations would be potentially counterproductive to the purpose for which they were made. The substance of the regulation, which "only" contains seven articles, seems to have the potential to create public uncertainty in the midst of an outbreak. In addition, the formal form as a government regulation looks forced, considering that a government regulation should be a generally accepted legal rule (not applicable with reference to only one event). The issuance of the regulation is clearly in the context of accelerating the handling of the corona outbreak so that it only refers to one special event.

Substances that have not been regulated or need to be explained must be included as part of the substance in implementing regulations of government regulations. Likewise, the implementation regulations that are designed at the implementation stage later, in addition to containing definite measures, must also contain sanctions. In the current pandemic situation, objective law enforcement will be able to shape people's behavior as expected. Community behavior will be formed if the regulations implemented have a definite size (not multiple interpretations) and contain sanctions if violation happens. Thus, as stated by Roscoe Pound, the law as a tool to manipulate people's behavior, in this case social distancing behavior to protect the public from the Covid-19 pandemic, can be realized. These realities show that there is a gap between the legislation and the reality in the community that creates a crisis of trust from the community.

Research Questions

1. What are the problems that are being highlighted in the sociology of law, regarding the implementation of large-scale social restriction regulations by law enforcers?
2. How is the correlation between law enforcement and public trust in dealing with the sociological impacts that occur?

Research Method

Researcher will collect data from secondary sources. From secondary data sources, the researcher has conducted a lot of research using many websites that include several reviewed data related to economics, social affairs, the World Bank, the International Monetary Fund (IMF), the Central Statistics Agency (BPS) website, the official website of World Health Organization (WHO), Centers for Disease Control and Prevention (CDC), official journals such as Oxford Academic Journal, BMJ Journals, The Lancet, Wonderful Indonesia, several well-known daily newspapers in Indonesia, Dailymail website, BBC, CNN, CNN Indonesia, social media and other sources. Basically, the researcher analyzed how the impacts will be or what will happen when this pandemic outbreak ends, or post-pandemic; the possibilities that will occur that might lead to social conflicts and other conflicts. Therefore, the researcher uses secondary data sources from various countries with different websites related to COVID-19 and its relationship to the economy in Indonesia.

Discussion

1. Problems Being Highlighted in the Sociology of Law, Regarding the Implementation of Large-Scale Social Restrictions Regulations by Law Enforcers

Basically, the law is made to create order and peace in society. Therefore, the system of a law must run like a series of complementary organs of society and have a high awareness of the importance of the applicable law. The paradigm that views law only as a system has dominated the thinking of the majority of legal circles, both in academic circles and among practitioners, since the birth of the modern state in the 17th century until now, that is the paradigm that considers law as an order [2]. The law that applies in society is seems to be enforcing distinctions in social classes. People in the upper social stratification clearly receive different treatment than people in the lower social stratification.

As a matter of fact, Indonesia is a state of law, so anything related to violating the law or not obeying the rules of law will receive strict sanctions for the perpetrators. It has been recommended for anyone who lives as a citizen living in this country to be able to create good social order, namely upholding the applicable law. The law must be enforced without selective discrimination in any case.

As we all know that Corona Virus Disease 2019 has become an international pandemic. The Coronavirus Pandemic has been announced by WHO (World Health Organization) on March 11, 2020. This means that countries around the world must respond, prevent and deal with the Corona Virus Pan-

demic. The Indonesian government answered with PP 21 of 2020 concerning Large-Scale Social Restrictions in the context of Accelerating the Handling of Corona Virus Disease (COVID-19).

By setting aside the issue of formality, the regulation still leaves substantial problems. Article 1 of the regulation defines large-scale social restrictions as "limiting certain activities of residents in an area suspected of being infected with Covid-19 in such a way as to prevent the possible spread of Covid-19". The problem in the article is only in the phrase "certain activities of the residents", but the meaning of the word "certain" does not have any further definition. The problem lies in the aspect of law enforcement, which is what activities are prohibited and allowed, given the absence of a more specific definition of "certain activities". Without a clear definition, besides being ineffective, this regulation is also prone to causing irregularities in its enforcement.

Another problem is also found in Article 3 letter (a) which is in the meaning of the word "spread significantly". This regulation does not explain what is meant by "significantly" measure. Without a clear explanation of the benchmark, it will potentially lead to a different understanding of each individual, thus causing the regulation unable to be implemented in life. Likewise in Article 4 with the meaning of the word "large-scale social restrictions covering at least ...", this sentence contains the phrase "at least" which actually gives rise to multi-interpretations and causes law enforcement to not have a definite and objective measure. This is very dangerous for society.

The problems that have been explained are the authority of the establishment of large-scale social restrictions in Indonesia, as regulated in Article 6 of the regulation. In the formulation of this article, it appears that the minister can make decisions on social restrictions with the proposal to the regional head or the Covid-19 Task Force. The regulation also does not mention sanctions if the substance in the regulation is violated or not implemented. This means that these regulations do not have the power to be compelled to comply. This is in stark contrast to the urgent need to implement large-scale social restrictions. Some of the legal issues that have been described above indicate that the regulation will have many obstacles so that it must be supported by implementing regulations that are below the level of government regulations.

Substances that have not been regulated or need to be explained must be included as part of the substance in implementing the government regulations. Likewise, implementing regulations that are designed at the implementation stage later, in addition to containing definite measures, must also contain sanctions. In the current pandemic situation, objective law enforcement will be able to shape people's behavior as expected. Community behavior will be formed if the regulations being implemented have a definite size (not

multiple-interpretations) and impose sanctions if violated. Thus, as stated by Roscoe Pound, the law as a tool to manipulate people's behavior, in this case social distancing behavior to protect the public from the Covid-19 pandemic, can be realized.

The government is not clear in handling this LSSR, as well as the actions of the police who make arrests on the basis of violating the LSSR. It was known the other day, Polda Metro Jaya (the *police* headquarters of the Greater Jakarta Region covering the metropolitan area) arrested 18 people in Central Jakarta on Friday April 3, 2020. According to information, these 18 people gathered and were deemed to have violated the large-scale social restrictions (LSSR) in Article 93 of the 2018 Law on Health Quarantine and/or Article 218 of the Criminal Code. These 18 people were later arrested. However, in a statement issued by the Polda Metro, it states that if "when the Government Regulation has been officially issued by the government, then the police, as mandated by the President, must not have any doubts, must take firm action to enforce the law".

The researcher views this as one of the problems that are not based on law. What the police did by arresting people is an act of arbitrariness because there are no criminal provisions that are regulated and can be applied. In addition, the first thing that is highlighted in this problem is that there is no stipulation regarding Large-Scale Social Restrictions. That it is true that Government Regulation no. 21 of 2020 regulates Large-Scale Social Restrictions in the Context of Accelerating the Handling of Corona Virus Disease (Covid-19), but the Government Regulation does not stipulate that PSBB is applied in Indonesian territory. The police as law enforcement officers should first understand the contents of the Government Regulation (GR). The GR only explains the procedure for the minister of health to set LSSR in accordance with the mandate of Article 60 of Law no. 6 of 2018 concerning Health Quarantine that further concerns with the provisions of Large-Scale Social Restrictions are regulated in the GR [10].

The Ministry of Health has issued Minister of Health Regulation No. 9 of 2020 on April 3, 2020, but it needs to be emphasized again that this Regulation of the Minister of Health is not about the stipulation of the LSSR but as a Guide to Large-Scale Social Restrictions in the context of Accelerating the Handling of Corona Virus Disease (Covid-19), which again only explains the coordination between the Governor / Regents / Mayors with the Minister in an effort to stipulate the LSSR.

The second problem is regarding the use of Article 218 of the Criminal Code. The police as law enforcers must not arbitrarily use criminal threats. Previously, it was also regulated that the distribution of infographics on so-

cial media containing warnings about the threat of using Article 212 of the Criminal Code in the context of preventing the spread of COVID-19 could be seen as a promotion of criminal threats as well as misinformation, because the police only quoted the article one by one or in pieces, like the use of article 218 of the Criminal Code. In R. Soesilo's explanation, the use of Article 218 of the Criminal Code can only be applied if there is "a riotous crowd (*volksoploop*), so it is not people who gather peacefully [9]". In relation to this crowding issue, Article 510 and Article 511 of the Criminal Code explain specific conditions of public crowds in the form of parties or crowds for the general public, which are held in public places. Thus, Article 218 of the Criminal Code cannot be applied in this context. The use of criminal threats without any basis will only spread fear in the community.

In addition, the policy of arresting, which is likely to be followed by detention and resulting in sentencing, will be in conflict with other government policies. The government has already released tens of thousands of inmates and is planning something similar for prisoners. This action is ironic. When law enforcement efforts are carried out to contain the spread of COVID-19, this will instead lead to actions that place people in vulnerable situations affected by COVID-19. The repressive approach that uses punishment has never been proven to be able to overcome public health problems. In fact, using criminal law to regulate behavior and prevent transmission of the virus is a very wrong move. In this case, it is prone to arbitrariness with vague or still gray and discriminatory reasons.

The problems that arise above are in the form of violations of existing norms in social life or existing rules to create a phenomenon that is contrary to moral and ethical principles and legal rules. Violations that occurred are the reality of human existence who cannot accept the rules as a whole. If this kind of thing is allowed to carry on, it will continue to drag on and receive less attention. Then there will be unrest in the community, which can disrupt public order [3].

In the case of law enforcement officers, it can be said that in Indonesia, in the relationship between the state and law enforcement agencies there is a monopoly on violence, which is justified by the state. Indeed, in general, law enforcement officers with all their institutions are tasked with maintaining order and the sovereignty of nation. This compound is increasingly rolling when the state is very dependent on the expertise and obedience of their law enforcers to the tasks they carry out. With this fact, the control of society is powerless (in the position of "sub-human" fatalism) [5 p. 252]. The people will only obey and submit to the existing legal treatment, but the element of power will affect the dominance in the legal structure.

2. The Relationship between Law Enforcement and Public Trust in Implementing Large-Scale Social Restrictions in Handling the Sociological Impact of the Covid19 Pandemic

Basically, humans are creatures who act not only by responding but also by reacting. With this action, units of activity will be created for things that eliminate doubt, anxiety and build self-confidence, as well as passion in life. However, everything runs with violence, filth, loneliness, short life principles, filled with fear, when there is no social system (social rules) to discipline and organize. Hence, legislation or law exists as a means of control (law as social control and social system) [5 p. 185]. The law that exists in society is a manifestation of some social control. Whoever violates the law, his life will also be restrained in the scope of the rule of law. The law will apply everyone, law enforcement knows no one. However, the reality is contrary to the principles of law. In reality, law is used as a tool for those who have an interest of their own.

In accordance with the legal structure in a country, the highest law in a country is the law of the state where the laws and regulations under it must be subject to and must not conflict with the state law. Plato, T. Hobbes and Hegel state that the state law is superior to other laws so that there is no other law that conflicts with it [5 p. 186].

Laws applied in society will have an impact on the society. In the process of law enforcement, the court decides a case. Sociology of law looks at social relations that occur in the process of law enforcement and legal decisions, so that it will have a social impact. The impact of the enactment of the state law will affect individuals or groups who are having some issues with the law, their respective families, groups or with community organizations, the community in the broadest sense, and the mass media also play a role in reporting the laws applied in society.

Law enforcement, in Soerjono Soekanto's view, is an activity to harmonize the relationship of values that are described in the rules, views that are solid and to manifest them in attitudes and actions as a series of final stages of value elaboration to create peaceful social life [6]. With this view, it shows that law enforcement has the goal of creating peace in human life. This enforcement also includes the harmony of the values that live in society, including in this case if there are conditions of incompatibility and inconsistency as mentioned by the researcher above regarding the Government Regulation on large-scale social restrictions that was not in harmony with what is in people's lives. Law enforcement activities also include all activities, which are intended so that the law as a set of normative rules that have regulated and bound legal subjects with all aspects of social and state life must really be obeyed and really carried out as it should. In a narrow sense, law enforcement involves

the activities of taking action against any violations or deviations of laws and regulations [4]. Meanwhile, law enforcement in a broad sense means an effort to achieve legal goals, namely justice, expediency, and legal certainty.

The description above shows that law enforcement is an effort made to make the law even better in a formal and material sense, and also as a guideline for conducting behavior in every legal action, both by the legal subjects concerned and by the officers who have the task to carry out law enforcement in accordance with the authority granted by the law in order to ensure the functioning of legal norms in the life of society and the state. It can also be said that law enforcement includes two things, which are formal and material, where formal law is only concerned with a written statutory regulation, while material law also includes understanding the values of justice that live in society.

From several basic concepts of characteristics and matters studied in sociology of law, it can be concluded that the use of sociology of law is as a science to understand the development of society in an organized and processed framework that should occur in society (not a logical or ideal framework) in the study of relationships or legal community social interaction. Therefore, it can be concluded that the sociology of law as a tool to understand the development of society has functions, among others, as follows:

- a. Sociology of law is useful for providing a basic ability for the process of sociological understanding of legal social facts that have proliferated in society;
- b. Sociology of law can provide its ability to analyze existing activities in a legal society through mastering the basic concepts of sociology (either micro, meso, or macrosociology of the law);
- c. Sociology of law provides the ability to predict and evaluate "social facts" related to law that are empirical, non-doctrinal and non-normative;
- d. Sociology of law can reveal the crystallized ideology and philosophy underlying the way of law in society
- e. To know the reality of stratification that arises and develops and influences the law in society;
- f. Sociology of law can also provide knowledge of legal social change [5].

Sociology of law is a study that explores the impacts of the enactment of a law in society, so that social phenomena can appear and develop in society. One of the social phenomena that appears is in an event for an individual or social group when they are dealing with the law. As an example of a case that recently occurred, which was the plan for a special Covid-19 test that will be carried out by members of the DPR (House of Representatives) members and their families. It's unethical to lead to corruption because they use their posi-

tion to benefit themselves and their family. In addition, this is also contrary to Article 3 of Law no. 24 of 2007 concerning disaster management which has regulated the principles of disaster management and violates the principles of priority and accountability as stated in Article 3 paragraph 2 of Act no. 24 of 2007. It is also clear that this is in contrast to Article 32 of Law No. 36 of 2006 concerning Health regarding the provision of health facilities in an emergency situation, which must prioritize saving lives first. It should be suspected that there was a violation of disaster regulations because it obstructed the rights of people who were in greater need. The House of Representatives members should not ask for special treatment for themselves and their groups, but should invite their constituents to take steps to prevent the spread of COVID-19.

The impact caused by the unfair enactment of laws is making people lose their trust in law enforcement, so that the image of the law in the eyes of the community will be fading. Instead, the purpose of implementing the law is to create order and peace in society. Sociology of law is not about the legal substance or material, but rather refers to the impact of applying legal sources

Conclusion

1. In the end, social distancing had only been an appeal to individuals, and was not followed by workplaces/companies. As a result, social distancing policies did not run effectively. Then, the social distancing policy has not been accompanied by good coordination between the central government and the regional as well as other sectors.
2. Law enforcement has a very close correlation with the public trust in law in Indonesia. The law that exists in Indonesia still shows the ineffectiveness in its enforcements. The law enforcement process is still far from our expectations. The law is dulled to the upper class but sharp to the lower class. The sense of justice does not touch the lower classes, while those with higher social classes can easily get more preferential treatment. From the cases that emerged, it is known that there is a problem in law enforcement, as if the law can be traded. The law should be able to run effectively if all are aware of the importance of upholding the legal values that exist in society. Social phenomena that arise from the law enforcement is a form of sociology of law.
3. The aspects studied include the impact of law enforcement on society, social stratification in law, the legal reality of society and the ideal of community law, community development in legal social change, and others. Sociology of law tends to be more concerned with the impacts of the application of legal sources, not the substance of the legal material itself.

Suggestions

Law enforcement should be carried out in accordance with the existing laws being applied in the society, which have been mutually agreed upon so as not to cause a new, prolonged problem. Law must be enforced. Anyone who violates will receive strict and coercive sanctions. The law is applied indiscriminately, every member of society, both from the lower middle class and the upper class, must get the same treatment in the eyes of the law. The law is upheld highly, so that legal values will have a place in the community.

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The Role of Indonesian and Local Languages in Shaping National Character

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ABSTRACT

Language plays a critical role in shaping human character. Indonesian must be used according to its context and position properly and correctly. With the use of Indonesian properly and correctly, people around us, including foreigners, will judge that Indonesian people has polite character. Local languages also carry out an important role in shaping human character. Local languages are part of a culture living and developing according to the needs of the community. By learning the language properly and correctly, it is expected that you can learn about positive and negative characters in life. In this article, the writer is willing to discuss how the role of Indonesian and local languages shapes the character of the nation. It is because the current more advanced globalization, in which it affects the use of language used by teenagers and children. Therefore, the importance of cultivation of good character in using language among children and adolescents can help shaping the character of the nation for better.

Keywords: language, human character

Introduction

In terms of the use of Indonesian among the younger generation, we are now facing challenges from the development of *Bahasa Prokem* (Indonesian slang) and also *Bahasa Alay* (tacky or cheesy language). Therefore, in reality, the positive attitude of young Indonesian speakers starts to decline. The problem of politeness and impoliteness in language is in the spotlight. Actually, politeness in using language has decreased not only in the use of Indonesian but also in the use of local languages. It causes the importance of the role of Indonesian and local languages in shaping the character of the nation.

The definitions of politeness — about how to be polite — differ from one culture to another [2]. Depending on which rules are most important, culture can be said to always adhere to a strategy of distance (rule 1), a strategy of compliance (deference) (rule 2), or friendship (rule 3). It even states that politeness includes far more than just table manners and etiquette because its social significance extends far beyond decorum (manners) [2]. Importantly, the younger generation understands and uses politeness in using language, none other than Leech's words to avoid conflict [2]. Therefore, Yueguo Gu [2] said that in speaking, one should pay attention to respect, warmth of attitude and subtlety of manners. As the Indonesian proverb says, "*Kalau ingin*

mengenal orang yang berbangsa, lihat kepada budi dan bahasa (If you want to know people of a nationality, look at their culture and language)." Even, according to Sachiko Ide [2], basically, politeness is involved in trying to maintain smooth communication. Even, Japanese politeness is not only about ways strategically chosen by speakers to treat listeners but also to achieve sociocultural conformity [2].

Language plays a critical role in shaping human character. The role of the Indonesian is as a reflection of shaping the character of the nation. Indonesian must be used according to its context and position properly and correctly. By using Indonesian properly and correctly, people around us, including foreigners, will judge that Indonesian people has polite character. Local languages also carry out an important role in shaping human character. Local languages are part of a culture living and developing according to the needs of the community. In addition, by studying language properly and correctly, humans are expected to be able to learn both positive and negative characters in their lives. When humans are able to sort out which characters are positive and which are negative, it is expected that these characters can be integrated in their daily lives.

Research Methods

This study employed field research and utilized a descriptive qualitative approach. The phenomenon studied is related to the implementation of the use of Indonesian and local languages. The subjects of this study were elementary school students of SDN 13 Arfai Manokwari. Observation and recording were used as data collection technique, in which the speech used was being observed and recorded.

Result and Discussions

The explanation from the results of the analysis of the use of Indonesian and local languages can shape the character of the nation.

Character Building

Character building contained in the Ministry of National Education consists of eighteen character values. The eighteen character values have included character values in various religions. In addition, the eighteen character values have been adapted to the rules of education in general. Hence, they are more implementable to be applied in educational practice, both in schools and madrasahs. Thus, character building can be evaluated, measured, and retested. The eighteen characters are:

- Religious; it is adherence and obedience in understanding and implementing religious teachings (schools of belief) that are adhered to, in this case,

including a tolerant attitude towards the implementation of religious worship (schools of belief), as well as living in harmony and side by side.

- Honesty; it is attitude and behavior reflecting the unity between knowledge, words, and actions (knowing what is right, saying what is right, and doing what is right) so as to make the person concerned as a person who can be trusted.
- Tolerance; it is attitude and behavior reflecting respect for differences in religion, belief, ethnicity, customs, language, race, ethnicity, opinions, and other different things from themselves consciously and openly and can live calmly in the midst of these differences.
- Discipline; it is habit and action that are consistent with all forms of applicable rules or regulations.
- Hard work; it is behavior showing serious efforts (struggling to the last drop of blood) in completing various tasks, problems, works, and others as well as possible.
- Creative; it is attitude and behavior reflecting innovation in various aspects in solving problems, thus, they always find new ways, even, new and better results than before.
- Independent; it is attitude and behavior that are not dependent on others in completing various tasks and problems. However, it does not mean you cannot work collaboratively, but you cannot pass tasks and responsibilities to others.
- Democratic; it is attitude and ways of thinking reflecting the equality of rights and obligations in a fair and equitable manner between himself and others.
- Curiosity; it is a way of thinking, attitude, and behavior reflecting curiosity about everything that is seen, heard, and studied in more depth.
- The spirit of nationalism; it is attitude and action placing the interests of the nation and the state above personal or individual and group interests.
- Love for the homeland; it is attitude and behavior reflecting a sense of pride, loyalty, care, and high respect for language, culture, economy, politics, and so on. Hence, it is uneasy to accept offers from other nations that can harm their own nation.
- Appreciating achievement; it is an open attitude towards the achievements of others and admitting one's own shortcomings without reducing the spirit of higher achievement.
- Communicative, friendly or proactive; it is open attitude and action towards others through polite communication so as to promote good collaborative cooperation.
- Peace-loving; it is attitude and behavior reflecting a peaceful, safe, calm,

and comfortable atmosphere for their presence in a particular community or society.

- Love to read; it is the habit of without coercion to devote time specifically to reading various informations. It is from books, journals, magazines, newspapers, and so on, thus creating a policy for him.
- Caring for the environment; it is attitude and action that always try to maintain and preserve the surrounding environment.
- Social care; it is attitude and action reflecting concern for others and the community that need it.
- Responsibility; it is the attitude and behavior of a person in carrying out his duties and obligations, both related to himself and socially. [3]

The Role of Indonesian

In the Youth Pledge (Indonesian: *Sumpah Pemuda*) in 1928, the third item reads, "We the sons and daughters of Indonesia, respect the language of unity, Indonesian." Another source supporting the importance of Indonesian is the 1945 Constitution of Republic of Indonesia, chapter XV, article 36 which reads "the language of the state is Indonesian." The third youth pledge proves that the recognition of upholding the language of unity, Indonesian, carry out an extraordinary function in developing the personality and character of the nation. This function emphasizes every Indonesian citizen always has the personality, character, behavior, and character of the Indonesian. The resilience of the Indonesian was tested in the era of globalization because of the decline in the love and pride of the people who speak the language of unity, Indonesian, in this country. Therefore, Indonesian must be developed and actualized with current global developments. The use of foreign languages is finally popular in current conditions. If Indonesian wants to be popular, it must continue to be put forward with words that are no less cool than foreign languages. In addition, the use of good and correct Indonesian must be clearly exemplified from the example of leaders in this country. Many parties recognize that Indonesian as a symbol and identity of the nation has not been able to be used as an adhesive for the unity of the nation. Language is the heart of culture. Therefore, caring for Indonesian is a must for the Indonesian people. Otherwise, the culture will be weak and pointless. Indonesian is very rich in various expressions and still actual and relevant noble advice to the conditions of Indonesia.

Indonesian can serve as a support for the development of Indonesian and Indonesian literature or a tool for conveying ideas supporting the development of Indonesia or as an expression of thoughts, attitudes, and values that are in the frame of Indonesian-ness. Indonesian can additionally be used as a political, social, and cultural communication tool which in turn will make

a significant contribution to establish a new paradigm of development with an Indonesian spirit. The use of the Indonesian began to decline. The younger generation seems to lose confidence if they do not use foreign terms in every conversation or writing. In fact, Indonesian has an extraordinary philosophy that is not just a means of communication, but also concerns the soul of the Indonesian nation. The crisis of Indonesian language among youth cannot be separated from the Indonesian teaching system in schools. Indonesian taught in schools and colleges is more likely to lead to the teaching of good and correct Indonesian grammar, while the philosophical side of Indonesian is less and less being studied. It is why the Indonesian language is experiencing a decline.

Today's youth seem confident when they can speak English or insert foreign words into their conversations and writings. On the other hand, they are stiff when they speak Indonesian, not because of their Indonesian, but because of their lack of understanding. Presently, it is the time for Indonesian to be able to develop its role as a medium for developing national character to increase the dignity of the Indonesian nation in cross-national relations in an increasingly globalized world.

In the context of the development of the character of the nation, the position of the younger generation is very strategic because they will carry out the relay of the nation's leadership in the present and the future. Mastery of Indonesian plays a role in developing various intelligences, characters and personalities. People mastering Indonesian actively and passively will be able to express their understanding and abilities in a coherent, systematic, logical and straightforward manner. It can mark the ability to organize one's character related to the potential power of thought, emotion, desire, and hope which is then expressed in various forms of positive action. Good character can be interpreted as a decent behavior, speech, manners, actions and deeds being able to be accepted by others. The wider the environment of the communities accepting their kindness, the more perfect the personal goodness belonging by them. The use of good and correct Indonesian will consciously form positive characters.

Mr. Minister, Akbar Tanjung, has described in detail at the 5th Indonesian Congress, 1988, as follows: 1) The use of good and correct Indonesian consciously means getting used to being disciplined. 2) Love for the Indonesian is a form of nationalism and patriotism requiring to be grown in navigating the currents of modernization. 3) The use and ability to speak Indonesian will strengthen the personality, which successively becomes a defense in the face of global competition. 4) The habit of using good and correct Indonesian will promote to the world a perfect written culture which is the chief provi-

sion for mastering science and technology. [4]

The Role of Local language

Cultivating a positive attitude towards local languages is a great basic capital to preserve the language. Local languages also have a position and function that is no less important than the position and function of Indonesian. To find out and see the position of local languages, we must use two points of view [1]. First, the local language is as a means of communication for speakers coming from the same ethnic group. Second, regional languages is in relation to Indonesian. From the first point of view, regional languages have five functions, namely:

- Local language represents a symbol of regional pride.
- Local language represents a symbol of regional identity.
- Local language represents a means of communication within the family and local community.
- Local language represents a means of supporting local culture.
- Local language represents a supporter of local language and literature.

When viewed from the second point of view, in terms of the relationship between local languages and Indonesian, there are four functions carried out by local languages, namely:

- Local language represents a supporter of the national language.
- Local language represents the language of instruction at the initial level of elementary school.
- Local languages represents a source of language to enrich the Indonesian.
- Local languages represents a complement to Indonesian in the administration of local government.

If these positions and functions can be socialized and understood not only among language observers but also by language-speaking communities. Then, the existence of local languages will be maintained. Regarding the aforementioned position and functions of local languages, the position of local languages complements and supports the existence of Indonesian as a national language.

If Indonesian as the national language is a means of supporting national tasks, a means of national communication, a vehicle for unifying the nation, a means of developing national culture and science and technology, besides being a means of communication, the existence of a local language additionally has a strategic function in the disclosure and development of national culture, intelligence as well as the development of national character rooted in cultural values and local excellence. The values of social solidarity, kinship and social friendliness, which were once considered the unifying force of society,

are fading along with the strengthening of the values of materialism and the tendency of individualism. The intensity of friendship between members or community groups is decreasing. It is where local languages can play a strategic role in the efforts to educate and develop the culture and character of the nation, especially in the regions. Local languages can be a source for rediscovering moral values that are increasingly being eroded by hedonic lifestyles in the era of globalization.

In local languages, we can find two advantages: internal advantages and external advantages. Internal advantages refer to linguistic richness, for example, a wide vocabulary to express a real or abstract idea. External advantages refer to aspects outside the language, such as the richness of local culture and the inner strengths including the local language. The existence of local languages as a means of educating the nation's life and character development can be seen from its role in life, namely:

- Local languages become a more effective means of inner expression. By mastering and using local languages, we can more easily communicate with the values, traditions, ethics, feelings, and thoughts of parents, elders, traditional leaders resulting from their struggles and fights in dealing with life's problems. It is a valuable lesson that can enrich the formation of the individual and community character.
- Local language represents a social and cultural filter. Local languages can lead us to be able to learn about politeness, moral principles and relevant values of local excellence that have been instilled by our predecessors. This will be able to become a social and cultural filter from the influence of individualism, liberalism, and capitalism in this era of globalization.
- Local language represents a "shelter room." Local languages are able to become social networks and provide shelter for modern and urban communities. In this shelter, community members utilizing local languages with local people will be able to relax their inner nerves from the tiring pressures of public life in the era of globalization. With the local language, it is easier for the community to talk about togetherness, mutual cooperation, customary issues, or family problems.
- Local languages represents cultural tourism assets. Local language with its quite many local literature in Indonesia can become a valuable tourism assets if they are preserved and well documented. Various ritual activities and traditional events in Indonesia cannot be separated from the use of local languages. It has become a culture having a selling value. Therefore, it takes inheritance from generation to generation so that the language spoken in the customs of every ethnic group in Indonesia does not become extinct.

Hence, it can be concluded that local languages have great potential in

developing the regions. Local languages are able to strengthen local identity as part of national identity and strengthen local culture. A strong local culture will be able to ward off the penetration of foreign cultures which are sometimes not in accordance with the character of the nation. Language is a reflection of culture. Local languages become a very meaningful learning tool and resource. Local languages are a means of educating the nation, especially in national character education. Local languages also have the ability to develop regional cultural potential. By preserving the local language, we are also preserving the culture of the nation. Therefore, it is appropriate that the local language as a mother tongue is not forgotten, and they have to be introduced to children as early as possible. Local languages also need to have a place in learning at school in addition to learning Indonesian and foreign languages.

Conclusions

Both Indonesian and local languages carry out a critical role in helping the formation of an excellent character and personality of the Indonesian nation. Therefore, the importance of awareness of the Indonesian must be considered and applied in the life of the family, community, nation and state. In the use of local languages, it also does not forget going hand in hand with awareness of the importance of Indonesian. Local languages can consolidate local identity as part of national identity and promote local culture. A established local culture will be able to counteract the negative influences of foreign cultures entering Indonesia.

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Al-Qur'an Learning Strategies in the New Normal Era of post-pandemic

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ABSTRACT

The pandemic of Covid-19 has affected schooling activities throughout Indonesia. The spread of the virus has not yet shown the sign of ending as the confirmed cases and deaths continues to increase. On one hand, demands to run offline schooling activities and working on sites are raising, as indicated by the loosening of social restrictions in various regions. On the other hand, the inadequacy of current public health services does not offer much support. It can be said that running offline, normal school activities is highly risky. The New Normal protocol hence becomes a must, where the opportunities to conduct traditional offline schooling are possible. The application of New Normal must consider the condition of school environment, and the surrounding neighborhoods of both students and educators.

In this case, the implementation of both operational and non-operational activities must be accompanied by strategic plans according to the targets. Especially during a pandemic, the concurrence between strategic plans and aims will likely impact the implemented schooling activities. Learning strategies in studying Al-Qur'an is necessary because the concepts of learning strategies are complicated. This includes the plan, development, and implementation of the strategies that aim to the target. This research employed documentary analysis, in which it collected and analyzed various credible, relevant data concerning Al-Qur'an learning strategies. Findings showed that there are many problems in the community concerning Al-Qur'an learning during this post-pandemic era, which came from both online and offline learning modes.

Keywords: *Al-Qur'an learning strategy, post-pandemic, offline, online*

Introduction

The first mysterious pneumonia case occurred in Wuhan, Hubei Province, China in December 2019. Since then, this disease has spread to various countries, including Indonesia. The first case occurred in Indonesia was reported on March 2, 2020 with 2 cases. It is increasing daily until March 31, 2020 where as many as 1,528 cases have been confirmed [5].

Coronavirus (Covid-19) is an RNA virus with a particle size of 120-160 nm. This virus mainly infects animals, in which the results of phylogenetic analysis showed that the virus belongs to the same subgenus that caused the Severe Acute Respiratory Illness (SARS) outbreak occurred in 2002-2004. The human transmission of this virus among symptomatic patients occurs through droplets where patients cough or sneeze [5].

The Covid-19 pandemic is a resilience test for a nation. Singapore's Minister of Foreign Affairs, Vivian Balakrishnan, stated that the Covid-19 pan-

demic is an acid test (rapid feasibility test) for public health resilience, social capital, and governance systems [1]. As a result, various policies regarding this virus outbreak were issued to break the transmission. Among the efforts made by the Indonesian government is to apply a public appeal in the forms of physical distancing. Indonesians are urged to maintain distance among each other, avoid crowds and excessive gatherings that involve many people. The resolution to pandemic is highly dependent on the community where any acts of obedience will not stop what is currently happening [2].

By limiting human interaction, the Ministry of Education in Indonesia issued a policy where school closings are mandatory, and any teaching and learning activities should be conducted online. However, many problems arise from this online learning system where both students and teachers are not ready to embark in. For example, the subject matter given is not yet completed; but teachers are forced to jump into new subject matters to keep up with the rolling curriculum. This triggers student complaints as they can neither follow the given lesson nor learning at the convenient pace

This online learning is also problematic because the information flow is highly depending on the signal reception. Students in some regions are not well-informed because of unstable internet access or inadequate electricity. Sometimes they can neither receive nor hand-in the assignments given by the teachers, not to mention teachers' difficulties in managing gadgets because of the limited storage as they handle many classes and assignments. Online learning methods implemented so far call for more strategic efforts, learning models and methods, which will be beneficial for students and teachers. Often, teachers who have prepared specific learning models and strategies are forced to shift because of unprecedented cases [2].

Countries around the world have made various efforts, including Indonesia, one of which by rolling mass-vaccination programs. It is estimated that the laboratory-tested vaccines will be available in early 2021 [1]. Currently, many Indonesians have received the vaccine, as reported by Kompas.com in 18/05/21 where the total Covid-19 vaccine available in Indonesia has reached more than 73 million doses per Sunday (2/5/2021). They come from various manufacturers, such as Sinovac, Sinopharm, and AstraZeneca. More brands of vaccines will soon be available in Indonesia, as tens of millions of doses are coming in stages [3]. It can be concluded that Indonesia's current condition starts to return to the way before the pandemic. However, Indonesians have to always be prepared for the second wave outbreaks as predicted.

The National Education System Law explains that religious and moral aspects, including teachers' ability to assess students' religious knowledge, is still a part of religion teaching at schools. Teachers must be able assess students

in some aspects, such as performing worship, being honest, helpful, polite, respectful, showing sportsmanship, caring for the environment, acknowledging religious holidays and festivals, showing respect and tolerance towards other religions (Kemendikbud, 2014). This research investigates Al-Qur'an learning strategy that requires students to be able to read and understand the Qur'an under any circumstances and conditions. Results of this research are expected to summarize strategic reference that can be used by students and educators in learning Al-Qur'an through both offline and online modes in this New Normal Era of post-pandemic.

Online and offline learning strategies

Distance or online learning are commonly run through the internet, which is also known as e-learning. The structure of e-learning is developing very well in higher education institutions around the world [7]. Also, based on the description above, learning implementation during this Covid-19 pandemic is carried out online using the internet.

Among the most popular media that supports online learning is Zoom meetings. It is considered suitable to carry out learning effectively, in the form of video conferencing service where users can chat online using cloud computer technology and 256-bit TLS encryption security [8]. This application is very helpful in online submissions, whereas offline learning is carried out by students and teachers in the Malang area by face-to-face meeting at the mosques and while obeying health protocols.

It can be observed that some regions have attempted to apply blended learning. In this case, some schools and universities have conducted face-to-face or offline lectures, and combined it with online modes. Among the reasons of such implementation is the condition where some students and teachers are residing in the same area, which made it possible for them to meet in person. Online learning is offered to students outside of the areas where Zoom is mainly used to carry out learning. The development of information, communication, and technology (ICT) is highly influential where it can bridge the present and the future by introducing reforms that can raise the quality education [6]. The current development of e-learning technology has given a new color in the world of education. Previously, teachers or lecturers gathered students in a certain room at some specific times to carry out learning, but technology has made it easier where learning is no longer bounded by time and place [4].

With the existence of E-learning has an impact on the world of education. The students also experienced something completely new from the usual face-to-face classes. They can also access information very quickly. In addition,

students can also choose the way of learning that is most suitable for their personality when taking E-learning classes [6].

Educators have been impacted by the massive use of e-learning nowadays. They are forced to adapt to a very different way where schools are carried out in person. It has become necessary to have expertise in providing interesting learning materials, so students are invested in e-learning to study optimally and efficiently. E-learning will always change over years as the medium of choice in education [6]. Especially in this pandemic, e-learning has become a solution to keep education alive. It is defined as a knowledge transfer experience using video, audio, images, text communication, software and with the support of the internet network [9].

It can be said that the current pandemic is starting to get a breath of fresh air with the vaccine. Some Indonesian schools have attempted to run offline and blended learning, where learning materials are delivered through both Zoom and classroom meeting. In online learning, the materials are delivered through screen sharing where teachers explaining the material, and participants can listen, also contribute and discuss via chat. This method couples well with offline learning where students and educators in the same area can carry out learning within the school environment.

Personal (non-institutional) Zoom meetings can accommodate up to 100 people, with a duration of 40 minutes [8]. As a host, teachers can start a meeting and send the link to participants. Online learning students only need to click the given link, while offline learning students can join in the classrooms. The offline participants must maintain a strict health protocol where they distance each other within 1 meter, practice regular handwashing, apply hand-sanitizer, and always use masks. Such blended learning is considered easier and less burdensome for both students and teachers. This concurs with the current condition where we are only in the stage of restarting learning and assessment.

Conclusion

Kompas.com 18/05/21 reported that the total Covid-19 vaccine that is already available in Indonesia per Sunday 2/5/2021, in which it has reached more than 73 million doses. The available vaccines include Sinovac, Sinopharm, and AstraZeneca. It is reported that other types of vaccines will soon be available in Indonesia. Tens of millions of doses of the Covid-19 vaccine are coming in stages [3]. It can be concluded that Indonesia is getting ready in the New Normal Era of Post-pandemic, yet must be aware of the second wave.

The Zoom meetings can facilitate online learning easily where teachers

can deliver materials and monitor students' progress. It can be coupled with offline learning where some students learn on-site by applying strict health protocols. Such blended learning is considered more effective than full online learning, and less harmless than full offline learning.

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Evaluation of Face-to-face Learning of Islamic Education Subject under the Scheme of Odd-Even Semester Pattern System during the Post-Covid-19 at Baitul Makmur Islamic Middle School of Malang

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ABSTRACT

The year 2019 was the toughest year for the whole world because of the worldwide transmission of Coronavirus Disease (Covid-19). The impact of the spread of Covid-19 for the world of education is the implementation of online learning, including in Indonesia. Following the trend of decreasing Covid-19 cases in the country, the government instructed schools to implement a new model of offline learning under the scheme of odd-even semester pattern system with new adaptations of very strict health protocols. This study describes how to evaluate the face-to-face learning of Islamic Education subject in the odd-even semester learning system administered at Baitul Makmur Islamic Middle School of Malang during the post-Covid-19. This study uses a descriptive qualitative approach and will explain in detail how the face-to-face learning is implemented. Meanwhile, the subjects of this study were the teachers Islamic Education who carried out the face-to-face learning. The techniques used for data analysis include interviews, observations, and documentation to the subject teachers. The results of the study show that the implementation of face-to-face learning under the scheme of odd-even semester pattern system during the post-Covid-19 went well.

Keywords: Evaluation, Islamic Education, Covid-19

Introduction

The global outbreak of Coronavirus Disease 2019 (Covid-19) in early March 2020 caused countries worldwide issue restriction policies in multiple aspects of life, including education. In Indonesia, one of the initial actions taken by the Ministry of Education and Culture as a response to the pandemic spread was allocating budget for disseminating information as well as providing communication and education related to Covid-19. The Ministry also allocated the budget to support and increase the capacity and capability of teaching hospitals (RSP), administer rapid test at five RSPs, and procure consumables in the form of medical equipment. In addition, in the mid-April of 2020, the Ministry of Education and Culture started to air the *Learning from Home Program* broadcasted by the national television station, TVRI. This program has educational, and fun shows as learning alternatives for students,

parents, and teachers who had to stay, learn, and work from home [1]. This policy is implemented so that learning can be continuously carried on despite the absence of face-to-face meeting in the conventional classes.

The beginning of 2021 showed a trend of decreasing Covid-19 cases in several regions of Indonesia. Accordingly, the Ministry of Education and Culture took a policy that schools carried out face-to-face learning under strict health protocols. Schools were to adopt a learning policy with the provisions of maintaining a minimum distance of 1.5 meters among individuals, 18 students for each class, shifts on the number of days and hours of face-to-face lessons with study groups, using three layers of cloth masks, washing hands with soap, applying etiquette when coughing and sneezing, and not making physical contact such as shaking hands and performing local tradition of kissing teacher's hands [1]. In accordance with the policy of the Ministry of Education and Culture (Kemendikbud) to carry out face-to-face learning, Islamic Education subject under the scheme of odd-even Semester Pattern System during the post-Covid-19 at Baitul Makmur Islamic Junior High School of Malang needs to be implemented as instructed by the policy.

Educational activities are inseparable from planning, implementation, and evaluation. The last one is very important for education [2]. Evaluation serves as a measure of student achievement in achieving learning objectives. In the implementation of education that is carried out face-to-face, teachers must effectively and efficiently evaluate the learning activities in order to see the achievement of students' learning goals.

The odd-even semester learning system is an alternately scheduled learning system. One study group contains 18 students by implementing social distancing and other health protocols such the requirement to wear masks. The learning of Islamic Education subject refers to the Covid-19 edition of the emergency curriculum.

Research Methods

This study used a qualitative approach. The resulting data were in the form of descriptive data obtained from the study informants or sources. The use of descriptive qualitative method describes what is actually happening in the field. The sources and informants in this study were the school principal, vice principal of curriculum, and the Islamic Education subject teachers. Data collection techniques included interviews, observation, and research documentation. Interviews were conducted with the vice principal of curriculum and the Islamic Education subject teachers. The interview with the principal was intended to obtain information about policies regarding the implementation of the study hours and face-to-face learning during the post-Covid-19.

Meanwhile, the interviews with the subject teachers were to obtain data related to planning, implementation, and evaluation of face-to-face learning. As for the observation, the researcher joined in and observed the learning activities to obtain data related to the learning advantages and disadvantages under the odd-even semester pattern system. The research documentation was in the form of school policy data related to face-to-face learning during the pandemic and several learning supporting documents such as annual programs, semester programs, Education Unit Level Curriculum (*KTSP*), Teaching Plans (*RPP*), student data, and teaching journals.

Results and Discussion

Evaluation of Face-to-face Learning of Islamic Education Subject in the Odd-Even Semester Pattern System during the Post-Covid-19 at Baitul Makmur Islamic Middle School of Malang

The results of this study indicate that the techniques used for implementing the odd-even semester pattern system for Islamic Education subject learning evaluation at the school were in the form of test and non-test. The form of the test included oral, written, and action tests. Assessment of the cognitive aspects of the school used a teacher's journal. The instruments used in assessing cognitive aspects were daily assignments, exams, learning activities, and portfolios. Evaluation of the implementation of the odd-even learning system was carried out after the offline final semester exam. This evaluation was based on the assessment of three aspects, namely aspects of attitudes, aspects of knowledge, and aspects of skills as reported in student report cards. These three aspects include spiritual, affective, and cognitive aspects to assess students individually in their learning.

The forms of the assessment included: (1) Tasks: In giving face-to-face learning assignments, the teacher must explain the assignments' submission dues. The assignments were generally given through the Student Activity Sheet (*LKS*). (2) Exams: In face-to-face exams, the teacher gave questions according to what had been taught, and the difficulty level of the questions could be adjusted to the abilities of students with reference to their cognitive level, (3) Activeness: In assessing students during learning, the teacher assessed students' active participation during learning, and the teacher had their own notes regarding the student's activity. (4) Portfolio: Assessing student works was done by collecting all student assignments in the form of documents of individual or group projects.

Based on the resulted data obtained from the research subject I, the following data were obtained:

Regarding the policy from the Ministry of Education and Culture, we have implemented the policy in our schools. Prior to the implementation of face-to-face learning under the scheme of odd-even semester pattern system, we had coordinated with the school committee and agreed an MOU with the student's parents regarding the technical implementation of face-to-face learning referring to the guidelines from the relevant office of national education.

In addition, based on the interview result with the research subject II, it was obtained:

Before implementing the face-to-face learning, first, we conducted a health screening for all school stakeholders so that there was no risk of contracting and transmitting Covid-19 to students who would enter the school area. They also had to wash their hands first, checked their temperature, and then would be allowed to enter class. Teachers of all subjects were required to prepare teaching tools before starting lessons because the curriculum used is an emergency curriculum for the new adaptation period by adjusting to the guidelines from the national education office.

Meanwhile, with regard to the evaluation of the odd-even learning system for Islamic Education subject, the obstacles encountered based on the interview result with research subject I, it was revealed that:

The obstacle faced is that the teacher has to make a report on the learning outcomes of students in duplicate because, in the odd-even learning system, one class is divided into two cohorts, adjusting to the policy of limiting the number of students participating in a class to only 18 students. The material presented to students is also not optimal because the time is reduced. Furthermore, even though the learning is carried out face-to-face, and there are some parents who do not agree if their child join the face-to-face class since they do not want to take the risk of their kid being infected with the virus. Those parents consider that face-to-face learning invites a crowd even though the school has implemented a strict health protocol. So as a result, this burdens the teacher to provide additional assignments and is difficult for the teacher to assess the learning.

From the results of observations in the classroom, researchers found that the evaluation used in assessing students was by using evaluations in the form of mid-semester exams (UTS) and final-semester exams. The results of the exam would be used as a reference by the teacher to assess the ability of students to understand the Islamic Education subject. If the student's score does not meet the Minimum Completeness Criteria (*KKM*), the teacher will

implement remedial measures. For the assessment of attitudes, knowledge, and skills, the teacher refers to both classroom and teacher's journals. For the assessment of spiritual aspects, cognitive aspects and affective aspects, the teacher's reference is the teacher's notes during the learning process, the score of daily assignments and the score of worship practices.

Conclusion

Based on the results and discussion of the research above, it can be concluded that the evaluation of face-to-face learning (*PTM*) for odd-even semester pattern system of Islamic Education subject during the post-Covid-19 went well. However, there are still obstacles because teachers have to report the students' learning outcomes twice. Another obstacle faced is the parents of students who do not want their children to join the face-to-face learning leading to another obstacle for teachers in giving assignments and performing assessments on daily assignments and exams. Therefore, it is very difficult for teachers to provide maximum assessment and evaluation on students' attitudes.

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Proposed Model for Increasing Repurchase Intention in the Industrial Revolution 4.0 Era During the Covid-19 Pandemic

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ABSTRACT

The Covid-19 pandemic that is engulfing all levels of the world makes digital-based technology due to the Industrial Revolution 4.0 increasingly high in use. This is indicated by the high intensity of online - based transaction activities. The impact of this pandemic is the weak purchasing power, so that the interest repurchases (repurchase intention) also experienced. Solutions to increase repurchase intention must be developed using previous models that are reprocessed by incorporating online shopping elements in them. The increase in repurchase intention is influenced by several factors or indicators such as customer satisfaction, customer trust, customer loyalty, and loyalty programs. The increase in repurchase intention must increase all elements involved with the digital basis so that online repurchase intention can be achieved.

Keywords: *repurchase intention, customer satisfaction, customer trust, customer loyalty, online shopping*

Introduction

The world is currently being hit by the Covid-19 pandemic which has been going on for more than a year. Activity restrictions are still being carried out in order to suppress the spread of the Covid-19 virus from expanding and worsening the existing situation. All aspects of the layer of activity are limited and have a significant impact, including human activities in meeting needs by buying and selling. The governments of countries affected by the Covid-19 pandemic have agreed to implement the Work from Home policy, which is to carry out work from home activities and Social Distancing, which is to regulate the distance between people to spread this virus. The existence of Work from Home and Social Distancing policies provides limitations in economic activity. The existence of policies in the Covid-19 pandemic that must be carried out by all humans, then economic activity does not run properly. Economic activities experienced obstacles in several sectors to the point of paralysis and there were also several economic sectors that had to adapt their activities to new policies during this pandemic.

The Work from Home and Social Distancing policies that have an impact on economic activities also have an impact on purchasing transactions by consumers. Purchase activities carried out by buyers also cannot be carried

out normally and are carried out taking into account the policies that apply during this pandemic. The place, pattern, and style of buying and selling transactions between sellers and customers have changed significantly. This move is a reliable option as a safe buying and selling transaction in the midst of a pandemic.

Online trading activities or online into activities that are selected by the majority of humans amid the pandemic is to meet the needs. Consumers have a lot of time at home and limited movement out of the house so that solutions for shopping for basic, secondary or services can be done online. Consumers can use the internet network whether it is in the form of applications such as e-commerce, social media or also using a website. Digital-based online shopping activities have become one of the most popular shopping alternatives because they are efficient and effective, but since the pandemic hit, online shopping has been increasingly enjoyed and has begun to innovate according to existing needs and technology.

Trading activities that are engaged in digital are one of the new breakthroughs because of the Industrial Revolution 4.0. Technological developments that are increasing and innovative every year make conventional patterns, activities and places of economic activity change towards digital which is considered quite effective and efficient. The Industrial Revolution 4.0 can also be said to be a solution when there is an unexpected pandemic such as the Covid-19 pandemic. If the digital-based Industrial Revolution 4.0 does not exist, then economic activity in the midst of a pandemic can experience permanent paralysis.

Literature review

Industrial Revolution 4.0 in the Covid-19 Pandemic

The technology that exists in society never stops developing every day. The development of technology is also in line with the development of science learned by humans. The development of technology based on science is created and developed, one of which is intended to facilitate daily human activities so as to create conditions for a prosperous society. The technology that develops is not only innovated in modern times like today, but has been developing since the mid-19th century. The technology created through new discoveries and then developed became the forerunner of a revolution in the industrial world. The industrial sector which was originally still conventional on a small scale has turned into a modern one with modern technology that has begun to be developed and on a large scale. This change is widely known as the Industrial Revolution and is still used today.

The Industrial Revolution, which is still being used and developed, was

not born out of nowhere. The Industrial Revolution has different stages of development at each level. The Industrial Revolution was born because of the invention of machines that were used to facilitate production processes that were previously conventional and traditional in-home industries. The use of machines in the production process for the first time is known as the first stage of the First Industrial Revolution (1.0). The development or stages of the Industrial Revolution were then redeveloped with the aim of increasing the scale of home production into large or mass production scales. The machines used previously were redeveloped to be able to produce products quickly and precisely. The use of standards in every product and machine used began to be applied and large-scale factories began to emerge. This is known as the Second Industrial Revolution (2.0). Advanced technology began to be discovered, namely with the invention of the computer. The invention of the computer was then innovated with production machines so as to create a computerized machine that was integrated for a more modern production process. This is known as the Third Industrial Revolution (3.0) [4].

The Industrial Revolution that is developing and used today is already in its fourth stage. The Industrial Revolution is currently known as the Industrial Revolution 4.0. The existence of digital-based technology began to be developed and began to be used in daily activities, including in the industrial sector. The Fourth Industrial Revolution (4.0) began to be used for the production of products with an internet- integrated system. Machines used in the industrial sector began to be developed with wireless networks that reduce physical limitations, both those used in the production process to consumption. The use of robotic technology has begun to be innovated to increase efficiency and effectiveness in every activity without exception in the industrial sector. The use of robotic technology developed with human intelligence is expected to be able to improve the quality of life of humans around the world [4].

The Industrial Revolution 4.0 has had an impact on several sectors. In the industrial sector itself, a digital-based production process will increase the effectiveness and efficiency of the production process because of the decentralization of the production process and control of the production process can be carried out directly through an automated system of machines and machine operators. This is a reinforcement to carry out the mass production process and precisely. Automation in the industrial sector must be balanced with increased innovation and technological developments in digitizing production processes. This is required considering that technological developments will continue to grow and the demand for production will also increase. The Industrial Revolution 4.0 also had an impact on the results of products

produced by manufacturers. Products produced either in the form of services or finished products can be adjusted to the demand from consumers or the market. The customization of the results of this product makes the variety that develops in the market higher. The market has also experienced changes due to the Industrial Revolution 4.0, especially in the market model. Markets that are integrated with digital technology are more in demand by consumers. Markets were already interrogated by digital technology giving response that is more responsive relationship between seller and buyer. This happens because the boundaries between sellers and buyers are getting smaller and the information obtained is conveyed accurately and quickly [5].

The Industrial Revolution that existed and is still being used today is a process that is developing not only for industry but also for social and cultural purposes. The existence of the industrial revolution has an impact on society and culture so that the patterns of human activities also change. Changes that can be felt directly and are still being implemented by the world community are activities that can be done digitally without recognizing the limitations of time and distance. The Industrial Revolution 4.0 has made the world have variations of activities that in ancient times were carried out face-to-face or directly but now can be done only by capitalizing on personal technology such as smartphones or computers that are connected to the internet network. This situation can be done, including in a situation where the world is being hit by the COVID-19 pandemic.

The Covid-19 pandemic has had a significant negative impact on every sector of society. The policies implemented to reduce the spread of this virus have limited human activities, including activities that are the basis of human life. Policies such as Work from Home make humans have limited and narrow space for movement. The existence of the Industrial Revolution 4.0 makes humans who are being hit by the COVID-19 pandemic have a fairly reliable solution. Digital-based activities are the main solution to create more space in the midst of a pandemic. One thing that can be exemplified is that shopping activities to meet the needs of life can be done online.

Digital-based transactions during the current pandemic are quite in demand because consumers can continue to carry out shopping activities but still comply with applicable policies. Transactions through e-commerce have remained a mainstay in the last few years and have doubled in transactions during this pandemic. Transactions in 2019 were recorded by Bank Indonesia as many as 80 million transactions made through e-commerce and during this pandemic there were up to 140 million transactions [3]. E-commerce has become the most popular online service to meet needs during the pandemic. It was recorded that 92 percent of the people made purchases

through e-commerce during the pandemic because they were trying new things in shopping [1].

The Covid-19 pandemic, which has had a negative impact, especially on the economy, has led to increased demands for innovation in economic activities so that economic activities must continue. The digital-based Industrial Revolution 4.0 makes the impacts generated by this pandemic can be faced. The Industrial Revolution 4.0 in this pandemic period can be said to be the main alternative route to move the economy so that people can continue to carry out transactions that are usually carried out even though online transactions are carried out for purchase transactions, payment transactions, sales transactions, etc.

Discussion

Repurchase Intention

Repurchase Intention or commonly known as repurchase interest is one thing that can be used as a benchmark for the success of a buying and selling transaction through online [2]. Repurchase Intention in previous studies usually uses terms that are related to each other that are influential such as Loyalty. The ones commonly used are Brand Loyalty, Online Loyalty, Store Loyalty, etc. This is because Customer Loyalty plays an important role in the indications from consumers to make repeat purchases. Repurchase Intention can be said to be an action from consumers who already have the expected level of satisfaction so that it brings benefits to the company [11].

Customer Trust

Customer Trust or commonly known as customer trust is one indicator that can be associated with customer satisfaction and a tendency to make repeat purchases. Customer Trust is based on the relationship that is created between the seller and the customer and then creates a sense of trust after making a transaction. In buying and selling transactions carried out online, customer trust exists when the customer chooses the right platform [11].

Customer Satisfaction

Customer Satisfaction or customer satisfaction comes from feeling satisfied or dissatisfied with the experience of making transactions as measured by the expectations in his mind. Customer Satisfaction will be felt and obtained after making transactions, whether done offline or online. Customer Satisfaction means that it is a stage for the customer to evaluate the service received from the seller [12]

Loyalty Program

Loyalty Programs are a form of program carried out by sellers or provid-

ers of buying and selling transactions that are expected to be able to increase the level of satisfaction of the customers served and increase the commitment of customers to continue to make buying and selling transactions through them. Loyalty programs are not only aimed at customers who already memjadi repeat customers or loyal but also desirable that it be able to make new customers into loyal customers [13].

Perceived Ease of Use

Perceived ease of use or the perception of the usefulness of a feature in carrying out activities. Perceived ease of use refers to thoughts about the ease with which shopping activities are carried out both conventionally, traditionally and online, do not take a lot of effort or energy [2].

E-Service Quality

E-Service Quality can be interpreted as something provided by online shopping service providers as a form of providing information provided before making a transaction. This is expected to make transactions efficient and effective. The quality of a service provider or product provided online so that it can be an indicator of the choice of use or place to make purchases and sales [10].

E- Site Quality

E- Site Quality can be defined as the quality of the service or the place of purchase of the purchased goods or services. The quality in question includes the quality of the design used in the site or application used, the security of the site or application used, information provided about the service, as well as the communication formed and given to service providers [9].

The proposed model

The Covid-19 pandemic, which has made limitations in human activities, has made digital or online -based activities popular. One of the popular online -based activities is shopping through favourites. H al it can be interpreted that changes occurred because not only because of the Industrial Revolution 4.0, but also because of the pandemic Covid-19. One of the patterns or models that has changed is the digital-based model in the Industrial Revolution 4.0 which was modified with the COVID-19 pandemic on repurchase intentions from customers. The Covid-19 pandemic can make online shopping activities a basis for measuring and modeling modified repurchase intention indicators.

The main factors that can be used for repurchase intention, especially in online transactions, can be mentioned by several factors. In the journal "Determinants of Customer Repurchase Intention in Online Shopping"

by [2] explains that the model repurchase intention when doing shopping on-line can be described a schematic or model.

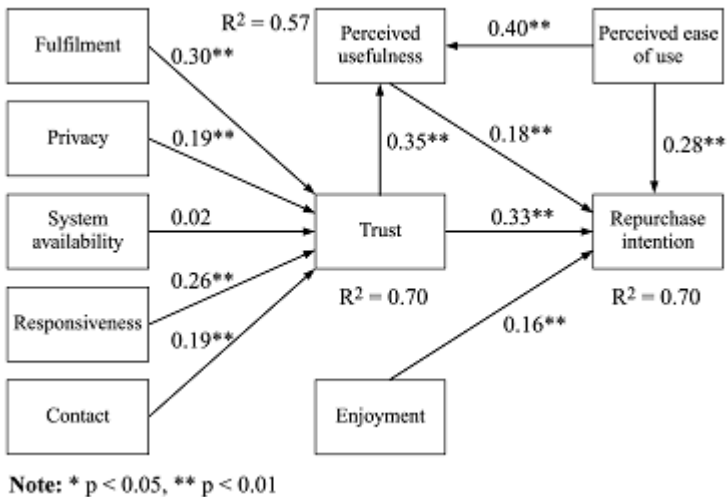


Figure 1: Repurchase Intention Model [2].

In this paper describes that which has significant influence on repurchase intention is trust (confidence) enjoyment (experience belanja fun) , perceived usefulness (perceived usefulness) and perceived of ease (perceived ease of use). From this journal it can also be seen that trust is a strong enough indicator to build good relationships to achieve customer satisfaction and build loyalty [2].

The factors that influence repurchase intention also have a new model with new factors. In a journal written by Chinho Lin and Watcharee Lekhawipat [7] with the heading " Factors Affecting O nline Repurchase I ntention " m de- scribes that the tendency of customers to make a repurchase intention is based on four factors.

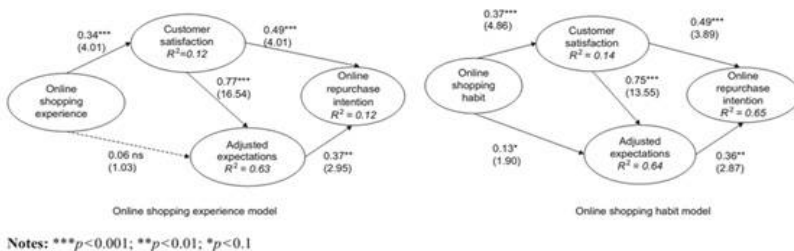


Figure 2 Factors Affecting Online Purchase Intention [7].

From the model presented with the image above, it can be interpreted that the four factors that are used as benchmarks are related to each other. Fourth it is the Customer Online Shopping Experience (experience of shopping online), Customer Satisfaction (customer satisfaction), Adjusted experience (ha Rapan adjusted), Online Shopping Habit (the habit of shopping online) and Online Repurchase Intention (buying interest reset online). The journal provides two schematics of the repurchase intention model with a comparison of online shopping habits and online shopping experience with the mediation of customer satisfaction and adjusted expectations. The online experience habit model shows that all factors affect each other significantly. Different things occur in the online shopping experience model where there is a not significant effect of online shopping experience with adjusted experience [7].

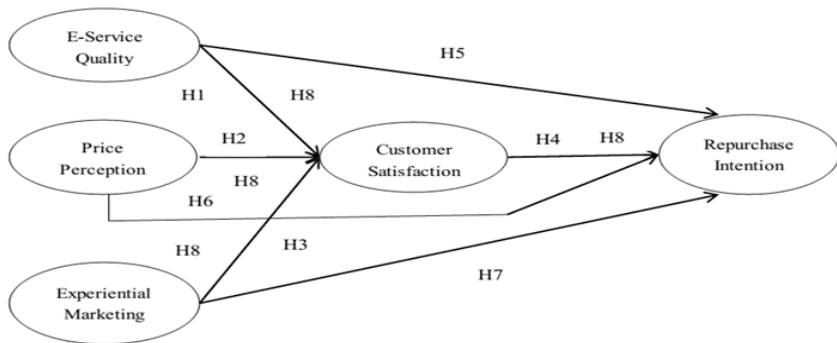


Figure 3 Effects on Repurchase Intention Model [10].

The model on repurchase intention above comes from a journal written by Lily Suhaily and Yasintha Soelasih [10] entitled "What Effects Repurchase Intention of Online Shopping ". This journal discusses the factors that influence online repurchase intention, namely e- service quality, price perception, experiential marketing, and customer satisfaction. This journal gives the result that e- service quality has a significant influence on customer satisfaction. Customer satisfaction also has a significant influence on online repurchase intention. These three things can be said to be related to each other so that they affect each other [10].

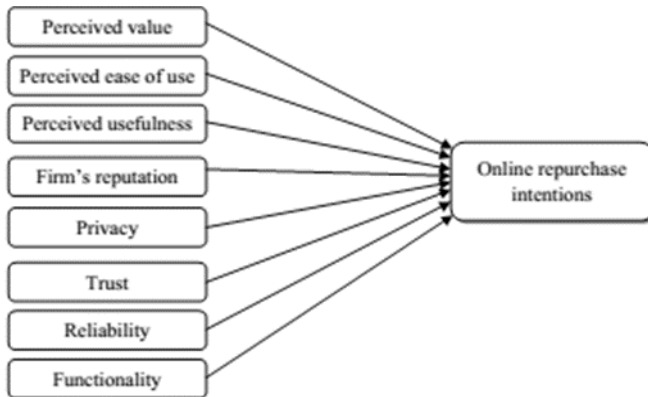


Figure 4: Analyzing key determinants of online repurchase intentions [8].

The journal entitled "Analyzing Key Determinants of Online Repurchase Intentions" written by Chai Har Lee, Uchenna Cyril Eze and Nelson Oly Ndubisi [8] has a scheme or model about the factors that have an influence on online repurchase intention. This research was conducted using Malaysian population subjects who have different backgrounds and characteristics. The variables tested have a significant effect on online repurchase intention. These variables have a direct influence on online repurchase intention [8].

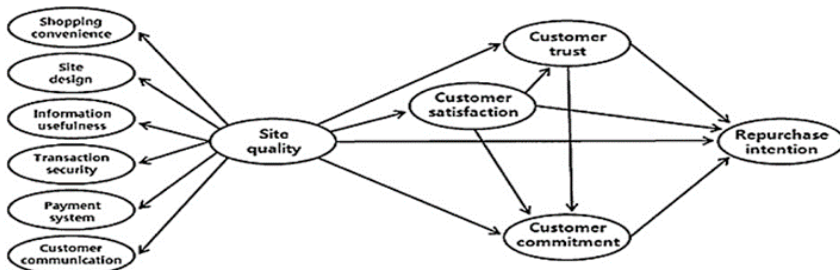


Figure 5: The effect of site quality on repurchase intention in Internet shopping through mediating variables: The case of university students in South Korea [9].

The model of online repurchase intention is one of the measurement models based on site quality from a journal entitled " The effect of site quality on repurchase intention in Internet shopping through mediating variables: The case of university students in South Korea " written by Jae Ik Shin, Ki Han Chung, Jae Sin Ohb, and Chang Won Lee [9]. This journal provides information that the site quality formed by the six factors of shopping convenience, web design, information usefulness, transaction security, payment systems and customer communication effect, both directly and indirectly to

repurchase intention with the mediation of customer trust, customer satisfaction, and customer commitment [9].

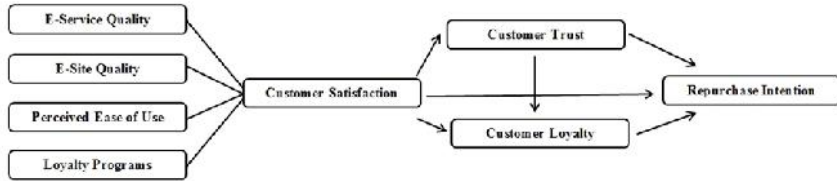


Figure 6: Model proposal

The COVID-19 pandemic has had an impact where people's purchasing power for goods or services has decreased. The interest in repurchasing a product and service needs to be increased so that people's purchasing power remains within normal limits. Online purchases, which are currently experiencing an increase due to the policy of limiting human movement, are the right means to provide a stimulus to increase repurchase interest. The model listed above is a proposed model to increase online repurchase interest.

To increase interest in the repurchase is online or repurchase intention, it is necessary to fulfill customer satisfaction. This is reinforced by previous models which state that repurchase intention can be achieved if customers reach the point of satisfaction where customer expectations can be met. Customers will tend to make repeat purchases if they are satisfied and moreover can become loyal customers and believe in transactions that have been made. This is in accordance with previous journals which discussed that customer trust and customer loyalty can be an influential mediation to strengthen customers to make repeat purchases if they are satisfied with the transactions made.

Customer satisfaction is online in a purchase transaction online is formed by several factors. These factors are obtained from previous journals which have factors that are quite significant in their influence. E- service quality, E- site quality, and perceived of use influence that is significant enough to create customer satisfaction. Loyalty programs are an additional element because they encourage customers, both customers who have or often do online transactions and new customers to continue shopping online. Declining buying interest makes people tend to choose to shop on online sites or applications that provide benefits in the form of discounts, promos, and cashback [6].

Conclusion

The COVID-19 pandemic has had a huge impact on all levels of society. The impact that is felt the most is the impact of a decrease in people's buying interest and purchasing power due to a decrease in income owned by each individual. The decline in purchasing power makes many companies have to

think about ways or solutions to maintain the company's continuity. One of them is by maintaining repurchase intention by consumers. The company's sustainability during this pandemic is a risky thing. The risks that exist can make the company survive or be destroyed due to the pandemic.

The Covid-19 pandemic has made the industrial revolution 4.0 used by the majority of companies and consumers. Digital-based activities, especially in terms of buying and selling, are increasingly being carried out because of the policy for everyone to stay at home. Online -based buying and selling activities are now favoured by the public because of their efficiency and effectiveness. The current repurchase intention model must be adjusted to the pandemic which will be beneficial for the company's sustainability and for consumers to still be able to meet their needs in the midst of declining income.

The proposed model to increase online repurchase intention is to increase the factors that influence customer satisfaction, namely by improving service electronically (E-Service Quality), improving the quality of the site or website used for buying and selling (E- Site Quality), increase the perception of usefulness easily and efficiently (Perceived Ease of Use) , and increase Loyalty Programs or gifts given to customers who have made buying and selling transactions. The increase in these factors will have a direct effect on the creation of customer satisfaction which will then encourage consumers to make repeat purchases or repurchase intentions. To further support the creation of online repurchase intention by consumers, customer trust and customer loyalty should also be increased through customer satisfaction.

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The Relevance of Sacred Science in Islamic Education in the Post-New Normal

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ABSTRACT

The ongoing phenomenon of Covid-19 virus, along with the presence of the new normal as the aftermath of the pandemic, presents the subject of Islamic Education (PAI) with both challenges and opportunities. A number of arising challenges accompanying the dynamics of Islamic Education includes the pros and cons in the name of religion during the pandemic, especially regarding the social distancing and the new normal policies often leading to tension due to the dichotomous view between revelation and reality, or science. Additional problem is the need for education that fosters environmental awareness and integration in education, especially in the realm of PAI curriculum and materials based on religious spirituality, the natural environment, and science-technology. Sacred science has relevance to PAI because it can be used as a basis for developing and integrating both content and curriculum, leading to environmental awareness and becoming the basis for alignment towards universal human beings (insan kamil) correlated with problems of religious moderation and spirituality character education.

Keywords: *Islamic Education, sacred science, post-new normal*

Introduction

Islamic Education is one of the investments in the nation's future. During this ongoing phenomenon of the Covid-19 pandemic, the situation actually presents the subject with both challenges and opportunities. Since March 16, 2020, education institutions in almost all regions in Indonesia have opted for an at-home learning [1]. A number of studies showed mixed results regarding the implementation of online learning. In studies showing pros, at-home learning was regarded as more flexible and comfortable. Online learning was considered to be able to facilitate the transfer of knowledge and information at any convenient circumstances without time or place constraint. On the other hand, for those reporting the cons, it was reported that students missed the atmosphere of studying or attending lectures at schools and campuses. The reasons for the negative assessment stated that students suffered from online learning boredom and reluctance caused by intense assignment and ineffective learning [8].

Despite the cons it owns, online learning can actually seize opportunities for its implementation after *the new normal*. Such opportunities include the growing awareness of students' parents who previously trusted the responsibility of their children's education to schools, now starting to realize the

burden that teachers and schools carry and realizing that they should actually be the ones most concerned and responsible for the future education of their children [1].

The pros and cons in the name of religion during the Covid-19 pandemic, especially regarding social distancing and new normal policies, which are actually for the benefit of the people, are still continuing. For this context, the interpretation of religious texts and the cultivation of religious moderation promoting and accommodating the hopes and harmony of multi-believer society and religious groups are needed [4]. In addition, there is a need for an integration of an environmental education model, which is starting to be less practiced within our societies, into the school curriculum. The expected environmental education refers to one instilling the concept that students are part of the environment [5].

Literature Review

Islamic Education and the New Normal

Religious demands are not the only urge directing the development of Islamic education, for people living in this world must also be able to give and play their roles in the place where they live in. Hence, along with the current development and technology evolution, the direction of Islamic education has started to open [1]

According to the Agency of Language Development of the Indonesian Ministry of Education and Culture, what is meant by *the new normal* is a normal condition that has never existed before, or a situation where people must be able to adapt to a different life order than before [2].

The curriculum of Islamic Education during the new normal must be manifested through the preparation of content integration, systematic learning concepts, and good training in terms of the use of technology [4]. One of the crucial factors determining the success and the direction of Islamic education is the teacher. Teachers must be aware of or realize that their role can be replaced by technology; accordingly, it requires them to be more creative and innovative in using technology [1]

Next, the process of familiarization until it becomes a habit requires a community or environment consisting of families, schools, religious institutions, media, government, and various parties that can provide examples, intervention, and habituation carried out regularly and consistently to shape the character of and to form the values on the younger generation. In short, character building requires exemplary development that is transmitted through continuous habituation [9].

Sacred Science

Sacred science gives rise to unitive knowledge, which sees the world not as a separate creation, and cannot be achieved without the use of intelligence and proper use of the intelligence possessed by humans. Sacred science discloses the natural order and the divisions in Chemistry, Physics, Mathematics, Biology, and other sciences. This is the basis for the formation of "spiritual human" or universal human [12].

Universal human is the androgynous prototype of the human state, both male and female, as well as the prototype of the cosmos. Therefore, there is a correspondence between the mycosm and the macrocosm. The universal human being is like a mirror before Allah (the God), reflecting all His names and attributes and contemplating about Him through eyes enlightened by the God's guidance. To become a real human being means to embody. Nasr argues that humans are able to turn out to be the perfect manifestation of the Real as there is a bridge of manifestation that makes it possible, namely knowledge. The realization stage begins with leaving off the illusory self; transforming into the true self in the Divine Reality (divine in nature), then transcending limitations through liberation from the limited existence and from the prison of ignorance later actualized through spiritual practice [6].

The ideal human being is a human whose body, mind, and soul are fully integrated, manifested in the self's balance and perfection. This kind of integration is to pay attention to the vertical dimension of men, regarding their relationship with the Ultimate Reality (the God). If humans are actively connected with their God, they will not be alienated from themselves, their environment, and their God. The concept of Nasr is certainly in line with the concept of human development contained in the *UU* (Act) Number 20 of 2003, and the 2010-2014 RPJM, stating that national education must be able to develop and integrate the three important parts of humanity [11].

Nasr views that the Qur'an and the universe share the same form. The first is the revelation sent down in the form of various written symbols and compiled words (the recorded Qur'an); meanwhile, the second represents revelation in the cosmic form (*takwīn*). Our universe is also a book that contains revelation (the cosmic Qur'an). Thus, both recorded Qur'an and universe are the "holy books" of God [7]. To restore world civilization to the sacred, Nasr offers a solution, namely placing nature and universe as theophany. Theophany, according to Nasr, means "seeing the God" through the reflection on the existence of His creations. That is, people of modern society need to put back their understanding of the existence of self, nature, and God, and how the relationship between these three can take place in harmony [3].

According to Nasr, the view of spirituality plays a very important role in human life for the sustainability of the earth and its contents. The more severe damage of nature and environment is not due to the aging processes of the nature, but rather the result of the actions of human hands continuously exploiting nature under the pretext of using it without being followed by concern for the environmental damage it causes [13].

Thus, the goal of education, according to Nasr, refers to the totality of human beings (*al-insân al-kâmil*) with rational, moral, and spiritual aspects characterized by universalism in insight and authoritative in science. This is to be in accordance with the two missions of human creation, as the caliph in the world (*khalîfat Allâh fi al-ard*) and as the servant of Allah ('*abd Allah*). To become a caliph, men must have conceptual-intellectual abilities, accentuating the tone of freedom and creativity. The essence of '*abd* (the servant of God) is obedience and submission, all of which are only given to Allah [10].

Nasr defines educators as a person who does not only teach and impart knowledge, but also as a mentor who trains students' rational, moral, and spiritual aspects. Further, Nasr sees the best educator as a wise man (*sage/hâkim*), a generalist figure in possession of various branches of knowledge and the ability to see the unity of those multiple knowledges - like branches of one giant tree, the trunk of which is the wisdom that incarnates in the sage. A sage always instils the unity of knowledge in the minds of his students by collaborating multiple sciences in his teaching. Despite the diversity it has, science of multi disciplines share the same basic principles that philosophy can be connected with mathematics, law, physics, religion, and every branch of science to the totality of universal knowledge [10].

Research Methods

This research uses a qualitative approach, and the type of research used is library research. The data collection uses documentation techniques obtained through books and journals related to the discussion analyzed using content analysis.

Results and Discussion

Post-new normal brings new awareness to the world of Islamic Education. Regarding the awareness of the correlation importance between the existence of universe and humans as the caliphs on earth, Nasr stated that humans are the reflection of divine power as well as the reflection of the universe. The human mind and actions should be in harmony with the divine which has a nuance of glory. Thus, when humans are in harmony and are responsible for life, the nature and environment as the embodiment of reality will become

harmonious as well. This is relevant to the fading environmental education in the world of Islamic Education, which has the tendency to offer students with activities of memorizing texts and merely focusing on cognitive knowledge. In fact, according to Nasr, the text of the holy book and the universe are both verses of God that need to be read, understood, and preserved as well as possible.

Additionally, post-new normal provides a new awareness to the world of education, which is being characterized as dichotomous, for there is no link or harmonious integration between science and religion, or spirituality. This is exacerbated by the phenomenon of religious rigidity and narrowness, which often leads to conflict. In this regard, Nasr offers integration-based and multi-disciplinary education. An educator should be able to instil the unity of multiple sciences in the minds of his students through his teaching. Although science is diverse, different branches of science share the same basic principles that they can connect philosophy with mathematics, law, physics, religion, and every branch of science to the totality of universal knowledge.

Regarding the religious moderation needed in stemming conflict, Nasr starts with a view of humans which is manifested in terms of *Insan Kamil*, the spiritual or universal human. The realization stage begins with leaving off the illusory self, transforming into the true self in the Divine Reality (divine in nature), then transcending limitations and putting active deeds into life with spiritual nuances. The stage of leaving off the illusive self begins with looking back at oneself. The process of social distancing, lock down, large-scale social restrictions (*PSBB*), and work-from-home (WFH), based on Nasr's opinion about the "mirror", should be realized as a message to see one's deepest true self. In the deepest self, one will recognize the true self which is a reflection of the Divine containing the potential of Divine names and attributes later radiated in harmonious actions, words and thoughts.

The introduction of the names and attributes of God should be integrated later with the realization of the implementation of the noble characters. God is Most Just; thus, a person should perform justice instead of tyranny, including injustice to the environment and mutual agreement. God is the Creator; hence, humans are to reflect it in their life through creative and productive actions. This can be used as the basis for curriculum development and the content of learning materials in Islamic Education.

Conclusion

Islamic Education (*PAI*) after the new normal, aside from its technical implementation problems, needs to address and accommodate challenges in the forms of religious moderation, environmental education, and integra-

tion-based education. Sacred science has relevance to *PAI* since it can be used as the basis for developing and integrating both contents and curriculum, leading to environmental awareness and becoming the basis for alignment towards universal human beings (*insan kamil*) correlated with problems of religious moderation and spiritual character education.

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Al-Qur'an Memorization Learning through Online Media in the New Normal Era

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ABSTRACT

Allah's protection of the Qur'an does not take the form of direct guard in the writing phases of the holy book. Instead, Allah involves His servants to participate in guarding the authenticity of the Qur'an. One of the real forms of preserving the Qur'an's authenticity is through memorization done by different generations. Memorizing the Qur'an itself is one of the methods used by Prophet Muhammad (Peace be upon him) in receiving revelations from Allah through the angel Gabriel. During the new normal, the tahfiz learning activity was carried out online. This study investigates the challenges and opportunities of the tahfiz learning through online media. This research was qualitative research, and the instrument used for collecting the data was documentation study. The study results revealed that online learning has several weaknesses, namely the use of the internet network requires adequate infrastructure, a lot of costs, and technical problems. However, as the online learning needs to keep going, teachers and students are starting to become proficient in using various tools and media to support online learning. Although it faced various obstacles and limitations at its initial phases, the implementation of online learning is an advancement that is worth being grateful for and getting used to using technology in the learning process.

Keywords: *New Normal Era, online media, tahfiz learning, Qur'an memorization*

Introduction

The Qur'an is the miracle revealed by Allah, the God, to Prophet Muhammad ﷺ (Peace be upon him) to be conveyed to his people (*ummah*). This holy book is a *hudan*, or a guidance, for humans to be able to carry out their duties as caliphs on earth. The Qur'an that exists today is the authentic one consisting of the words of Allah, the God, as revealed to Prophet Muhammad ﷺ which was then taught by the Messenger of Allah (Rasulullah) to his companions. Al-Qur'an maintains its authenticity as Allah guards and protects it, Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: "Indeed We have sent down the Qur'an, and indeed We will preserve it." (QS Al-Hijr: 9)

Allah's protection of the Qur'an does not take the form of direct guard in the writing phases of the holy book. Instead, Allah involves His servants to participate in guarding the Qur'an. One of the real forms of preserving the

Qur'an's authenticity is through memorization done by different generations [1]. Memorizing the Qur'an itself is one of the methods used by Prophet Muhammad ﷺ in receiving revelations from Allah through the angel Gabriel. Likewise, Prophet Muhammad ﷺ taught the Qur'an to his companions by memorizing it, not by writing it. Rasulallah ﷺ recommended that the Qur'an always be read, memorized, and recited in prayer [2].

As a logical consequence, Allah makes it easy for those who are interested in memorizing the Qur'an and are serious about memorizing it. Al-Qur'an memorizers are essentially the chosen ones to preserve the authenticity of the Qur'an [3]. Memorizing the Qur'an is an indeed noble job. The holy book of the Qur'an is very important to be learned and taught [4]. Regarding this, Rasulallah ﷺ said:

عن عثمان رضي الله عنه عن النبي الله قال : خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ
وَعَلَّمَهُ (رواه البخارى)

From Usman bin Affan (May Allah be pleased with him), he reported that the Messenger of Allah ﷺ said: "The best of you are those who learn the Qur'an and teach it." (HR. Al-Bukhori)

In current practice, due to the limitations of parental supervision, parents' busy schedules and activities, lack of child-parent quality time, and the lack of religious knowledge possessed by parents, religious education is entirely handed to institutions that are trusted to guide their children's religious learning and Qur'an memorization.

The conventional learning method for memorizing the Qur'an (*tahfizh*) using a direct method involves direct interaction between teachers and students in the classroom and with standardized *tahfizh* learning stages. However, with the issuance of the Circular Letter of the Ministry of Education and Culture Number 4 of 2020 concerning the implementation of education policies in the emergency period due to the spread of Coronavirus Disease (Covid-19), the learning process must be carried out from home through online/distance learning [14]. This is implemented in order to break the chain of the pandemic transmission. Online learning activities are carried out for all levels of education. The form of information technology development that can be used as a learning medium is the e-learning (online learning) [8].

As we know, in the conventional *tahfizh* learning, learning should be carried out face-to-face. However, because of this pandemic, *tahfizh* learning must be carried out through online media by utilizing certain applications that can be used by educational institutions, especially by the teachers. In *tahfizh* learning activities utilizing social media, obstacles during the during

process are mostly unavoidable that learning does not run according to its provisions.

This research aims at discussing *tahfizh* learning through social media in the new normal era, including the challenges it faces and the opportunities it has.

Research Methods

The method used in this study was a qualitative method, and the techniques used for data collection were using document or documentation study instruments. Documentary study instruments or documentation can also be described as literature studies, namely a series of activities related to data collection methods as well as reading, writing, and managing the research materials. Meanwhile, the data analysis technique used the Miles and Huberman model, the steps are as follows: (1) data reduction; (2) data presentation; (3) conclusion or verification [11].

Discussion

Tabfizh Learning

a. Learning

Learning can be interpreted as a process of collaboration between teachers and students in utilizing all existing potential and resources, both potential that comes from within the students themselves such as interests, talents, and basic abilities, including learning styles and external potential of the students such as environment, facilities, and learning resources as an effort to achieve certain learning goals. Learning can also be defined as a system or learning process for students that are planned or designed, implemented, and evaluated systematically so that students can achieve learning goals effectively and efficiently [7].

b. Qur'an *Tabfizh* (Memorizing Qur'an)

Tabfizh derives from the word *hafazho* meaning to guard [8]. *Tabfidz* also belongs to *mashdar* which means to well guard. What is meant by guarding in this context is by memorizing the Qur'an. In this study, Qur'an *tahfizh* learning refers to the process of learning to teach the Qur'an by memorizing the content of the holy book in an effort to absorb its verses into the students' mind or memory.

Online Media

Media originates from a Latin word and is the plural form of the word medium which refers to a means or an agent. Media is an intermediary or delivery of messages from the sender to the recipient of the message. Gagne said

that "Media are various types of components in the students' environment that can stimulate them to learn". Meanwhile, Briggs argues that "Media is anything physical that can present messages and stimulate students to learn" [9].

Online media, also known as digital media, is media that is presented online on the internet. The definition of online media is divided into two, general definition and specific definition. In its general definition, online media refers to any types of media that can only be accessed via the internet. The forms can be a text, photo, video, and audio. In this general sense, online media can also be interpreted as a means of online communication. With this general understanding of online media, email, mailing lists, websites, blogs, WhatsApp application, and other social media applications are included in the category of online media. Meanwhile, specifically, online media is related to the notion of media in the context of mass communication. Media is an abbreviation of mass communication media in the field of mass communication science which has certain characteristics, such as publicity and periodicity [10].

Another option that can be used in online learning is Discord. Discord was originally used by online game players to communicate, but it can also be used to support online learning [3].

New Normal Era

Post-Covid-19, called as the new normal era, is a period in which social and economic activities are revived while still paying attention to the procedures for preventing the spread of Covid-19. This new normal is the right step in efforts to accelerate the handling of Covid-19 [5]. New normal is actually a term in economics and business related to finance in 1998 and 2008. In 2020, this term is used again to refer to the new social life order after the Covid-19 outbreak around the world. New normal is used in various activities that were previously considered abnormal [4]. The government's policy in the new normal era in education is that learning must be carried out remotely to avoid crowds that have the potential to continue the transmission of the virus. Decree of the Governor of East Java No. 188/34/KPTS/013/2021 dated January 26, 2021, ordered that teaching and learning activities should be carried out online [5].

From the explanation above, the researcher concludes that the Qur'an *tahfizh* learning through online media in the new normal era is a process of learning the Qur'an by memorizing it including a process that has been planned or designed, implemented, and evaluated systematically so that the students can memorize the Qur'an into their mind or memory effectively and

efficiently mediated by online communication media during this post-pandemic emergency period.

Challenges and Opportunities of Online *Tabfizh* Learning

Online learning activities are carried out to replace conventional learning activities. Online learning has several weaknesses, namely the use of the internet network requires adequate infrastructure, a lot of costs, and technical problems [11].

At first glance, online learning seems easy to be implemented supported by adequate facilities such as a smart phone or laptop connected to internet network. However, it turned out that after several weeks of its implementation, problems and obstacles began to emerge. One of the most significant problems is that not all students have the same facilities as ownership of a smart phone. Many of the students only have cell phones, but not smart phones. Hence, it couldn't support their online learning. In addition, even if there is a smart phone, quota limitations and an unsupported network are also obstacles [13].

In addition, not all students were present when the online learning took place. Suppose it is caused by an unsupportive network, or it could be because students feel bored due to an ineffective learning system. Implementing online learning can also be difficult to control the students' attendance. Those who can participate are usually those supported with good facilities. In the end, learning is not channelled properly.

The obstacle is not only faced by students, but also by teachers, including young teachers who are proficient with technology [3]. Then, how about the teachers who are not familiar enough with technology use for education? This, of course, will make the implementation of online learning more challenging. The presence of the obstacles will hinder the process of online learning but can also be used as an indicator for the ineffectiveness of the online learning implementation. Additional obstacle that arose includes students could not fully understand the learning material presented by the teacher. Although the learning is conducted through video calls, it is still not as effective as expected. In addition, not all students were present when the learning took place. Suppose it is caused by an unsupportive network, or it could be because students feel bored due to an ineffective learning system. However, this affects the level of students' Qur'an memorization during online learning.

At the beginning of its implementation, many students responded well to online class. However, after participating in the learning scheme, many students finally face difficulty in memorizing the Qur'an. This situation, as a result, reduces the quality of students' learning as well as the quality of teach-

ing by teachers because there are many distractions that are not conducive to learning focus.

Viewed from various aspects, it is clear that Covid-19 is a disaster that has a negative impact on almost all sectors of human life. Various efforts to prevent the spread of Covid-19 have also been carried out through large-scale social restrictions (*PSBB*), lockdown, staying at home, working from home, learning from home, and others. Although this pandemic has caused many problems, it cannot be denied that the pandemic has also brought positive impacts such as better natural conditions, and in the field of education, it has turned out to be the trigger for the acceleration of the digital transformation process of Indonesian education [14].

Even in the midst of a pandemic, the teaching and learning process must continue. Nowadays, all have to run online learning. As a result, more and more teachers and students are starting to become proficient in using various tools and media to support online learning. Although it may face various obstacles and limitations at the initial phases, this is an advancement that is worth being grateful for and getting used to using technology in the learning process [14].

There are various information technology platforms that offer opportunities to be used as support to online learning activities. At the same time, those platforms also force teachers to be information technology literate. Some of the technologies are as follows: e-learning, Learning House, Edmodo, EdLink, Moodle, Google Classroom, and Schoology [14].

Conclusion

Online learning has several weaknesses, namely the use of the internet network requires adequate infrastructure, a lot of costs, and technical problems. However, as the online learning needs to keep going, teachers and students are starting to become proficient in using various tools and media to support online learning. Although it may face various obstacles and limitations at its initial phases, the implementation of online learning is an advancement that is worth being grateful for and getting used to using technology in the learning process.

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The Influence of Occupational Health, Occupational Safety and Job Stress on Work Productivity of Air Traffic Controllers at Indonesia

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ABSTRACT

This study aims to examine the relationship between occupational health and safety, job stress and work productivity. The method used is a quantitative method with a causal study approach. The results found out that occupational health had no significant influence on work productivity, but had a significant negative influence on job stress and work safety. Job stress has a significant negative influence on work productivity, which means that the lower level job stress, work productivity will be increasing, and vice versa. Work safety has a significant negative influence on job stress and also work productivity. From the results of the research, is advised to increase work productivity by reducing job stress levels. The high job stress is influenced by occupational health and safety, therefore is advised to improve occupational health, especially in terms of providing skilled cleaning staff and trained medical officers at the Head Office and Branch Offices at Indonesia. Furthermore, In Indonesia is also advised to provide good rest room facilities and make regular ATC Gathering programs.

Keywords: Occupational Health, Occupational Safety, Job stress, Work Productivity.

Introduction

Work productivity not only determines the success and sustainability of a company, but also contributes to the national economy. According to the International Labor Organization (ILO), labor productivity is an important economic indicator that is closely related to economic growth, competitiveness, and living standards in an economy. Based on data of the International Labor Organization (ILO), Indonesia ranks fourth in terms of work productivity level with a total output volume of \$25,412. Indonesia's work productivity level is still lower than Malaysia, Singapore and Brunei Darussalam.

The low work productivity condition occurs in Indonesia, which is one of the state-owned companies engaged in aviation navigation services. Indonesia was established based on Government Regulation no. 77 of 2012 which has the purpose as a provider of flight navigation services in accordance with applicable standards to achieve flight efficiency and effectiveness in the national and international scope. To achieve its goals, vision and mission, human resources have important role, especially those who engage in Aviation Traffic Controllers (ATC). The problem is, based on Air Traffic Controller work productivity data at Indonesia traffic data there has been a decrease of amount of traffic that can be served by the Air Traffic Controller in 2019

compared with previous year period. In 2018 data the amount of traffic that can be served by the Air Traffic Controller as much as 1,561 traffic fell in 2019 to 1,207 traffic. Furthermore, based on the Internal Data of the Directorate of Human Resources and General Affairs at Indonesia in 2018, there was an increase in ATC violation sanctions at Indonesia with 38 ATC who received warning letters.

Air Traffic Controller personnel are very susceptible to experiencing burnout, stress and health problems, so that health services for personnel's physical and mentality are needed. Health risks are factors in the work environment that work beyond the specified time period, an environment that can create emotional stress or physical disturbances. According to Megginson in [2] occupational health is a condition where the workers are free from mental, physical, emotional or pain disorders caused by the work environment. Furthermore, according to Farida Elmi [3], occupational health is a form of health insurance that is given to worker while working, have a medical clinic that is well staffed and equipped. Air Traffic Controller duty has a very high risk, therefore occupational safety is a very important factor. Based on the results of the pre-survey, it was found that 3.5% of personnel considered that the work equipment was outdated and damaged, 3.2% of respondents considered that security in the preparation and storage of dangerous goods has less concerned. Pre-survey results also show that Air Traffic Controller personnel have a high level of job stress. According to Priansa [15], job stress is an imbalance of physical and psychological abilities in carrying out the work given by business organizations so that it affects various aspects relating to the emotional, thinking, acting, and other aspects of the individual. The high job stress is caused when traffic conditions (aircraft movement) increase. According to Mangkunegara [2], high job stress is caused by a workload that is too heavy, time is urgent, an unhealthy climate, and work conflicts.

Based on the results of the pre-survey, it was found that there was a tendency that the work productivity of Air Traffic Controller personnel has decreased work productivity. The decline in work productivity is thought to be caused by a lack of occupational health and safety, as well as high levels of job stress. The influence of occupational health and safety and job stress on work productivity was found in the study of Lelo et al. [4]. The influence of occupational health and safety was partially found in the research of Ardika [5] and the research of Pansiang et al. [6] who found Occupational Health and safety had a positive and significant influence on work productivity. In contrast to the results of those study, research by Jumanto and Nasution [7], found that occupational health and safety had no significant influence on work productivity. The influence of job stress on work productivity was found

in the research of Safitri and Gilang [8]. In this study it was found that high job stress causes a decrease in work productivity. In contrast to the results of those studies, the research of Cherny & Kartikasari [9] and Hoboubi et al. [10] found that job stress had no significant influence on work productivity. Based on the findings of primary and secondary data and the identification of problems and several research gaps found, this study aimed to analyze deeper "The Influence of Occupational Health, Occupational Safety, and Job stress, on Work Productivity of Air Traffic Controllers at Indonesia.

Literature Review

1. Work Productivity

According to Sutrisno [11], productivity is defined as the correlation between output (products or services) and inputs (employees, resources or raw materials, and money). Nurjaman [12] argued productivity implies two dimensions, namely effectiveness and efficiency. Effectiveness is about doing something right in order to meet the needs of the organization to achieve maximum work result, in the sense of achieving targets related to quality, quantity, and time, while efficiency is doing the right thing with the right process related to the efforts to compare inputs with its realization of use or the manner in which the work is carried out. According to Nurjaman [12] there are five dimensions used to measure work productivity, including work quality, work quantity, timeliness, work spirit and work discipline. The quality of the work produces the quality of result.

2. Occupational Health

According to Farida Elmi [3] occupational health is a form of health insurance that is given to worker while doing work. Health risks are factors in the work environment that work beyond the specified time period, an environment that can create emotional stress or physical disturbances. Occupational health is divided into physical and mental health. Physical health includes physical examination at the time of duty, periodic physical health examination for each personnel, periodic and voluntary physical examinations for each personnel, medical clinics equipped with good personnel and equipment, availability of industrial cleaning experts and trained medical personnel, Systematic and preventive attention aimed at industries that have high levels of stress and tension and periodic and systematic inspections of proper sanitation provisions. Mental health consists of the availability of psychiatric counseling officers and psychiatrists, collaboration with specialists and psychiatric institutions from outside the organization, providing education to company personnel about the nature and importance of mental health problems, developing and maintain an appropriate human relations program.

3. Occupational Safety

According to Mangkunegara [2], occupational safety shows conditions that are safe or safe from suffering, damage or loss in the workplace. According to Farida Elmi [3] occupational safety is the main instruments for preventing accidents, disability and death as a result of work accidents. According to Mangkunegara [2], occupational safety shows conditions that are safe or safe from suffering, damage or loss in the workplace. According to Kasmir [13] the factors that influence employee safety include the completeness of work equipment, quality of work equipment, employee discipline, leader assertiveness, work motivation, work motivation, supervision and the age of work tools. According to Mangkunegara in Nurjaman [12] the dimensions and indicators of work safety include the state of the work environment and the use of work equipment. The condition of the Workplace Environment includes the preparation and storage of dangerous goods whose safety is not taken into account, the work space is too crowded and sesa, and the disposal of dirt and waste that is not in place. The use of work equipment includes the safety of work equipment that is outdated or damaged, the use of machines, electronic devices without good security and lighting arrangements.

4. Job stress

Job stress is an increasing problem for workers, employers and society. Stress is caused by overwork conditions, job discomfort, low level of job satisfaction and lack of economy. Job stress has a negative influence on productivity and profitability at work. According to Robbins [14], stress is a dynamic condition in which individuals are faced with opportunities, demands, or resources related to what the individual wants and whose results are considered uncertain and important. According to Mangkunegara [2], the factors that cause job stress include the over workload, work conflict, urgent work time, unhealthy work climate, low quality of work supervision, inadequate work authority related to responsibilities, the difference in values between employees and leaders who are frustrated at work. According to Robbins in Priansa [15] job stress can be measured from three dimensions, including economic uncertainty, organizational factors, and individual factors.

Method

1. Research Design

This research is a quantitative study with a causal study approach. This research design is used in order to find out that X variable (health and safety), causes the Y (job stress (Y2)) and work (productivity (Y1)). If the variable X (health, safety) is removed or changed in a certain way, the problem Y (job stress and work productivity) is solved. The population in this study is the

number of samples of Air Traffic Controllers at Indonesia with a population of 556 people. From the total population, a sample of 233 respondents was obtained.

2. Data Analysis Method

This research uses SEM (Structural Equation Model) analysis model. SEM model is a statistical technique that can directly analyze potential variables, indicator variables and measurement errors. SEM helps researchers to analyze the relationship between latent variables and indicator variables, the relationship between one latent variable and other variables, and find out the magnitude of the measurement error. The data analysis technique used is the Structural Equation Modeling (SEM) analysis technique with Partial Least Square (PLS) using Smart PLS 3.2.9 software.

Results

1. Descriptive Analysis

a. Descriptive Analysis of Occupational Health (X1)

The results showed that the Occupational Health variable had an average value (mean) of 3.41 which was interpreted as being in the agree category. As for the X1.1 indicator with the statement item "The company always performs a physical examination when I will be on duty" gets the highest average value of 3.82 with most of the respondents answering agree.

b. Descriptive Analysis of Occupational Safety (X2)

The results showed that the work safety variable had an average value (mean) of 3.09 which was interpreted as being in the agree category. As for the X2.1 indicator with the statement item "The preparation and storage of dangerous goods in the place where I work is not considered safe, so it can cause work", and the X2.2 indicator with the statement item "The workspace where I work looks crowded and crowded." got the highest average score of 3.82 with most of the respondents answered agree.

c. Descriptive Analysis of Job stress (Y1)

The results showed that the job stress variable had an average value (mean) of 3.83 which was interpreted as being in the agree category. As for the Y1.1 indicator with the statement item "Economic uncertainty can increase stress at work" gets the highest average value of 4.12 with most respondents answered strongly agree.

d. Descriptive Analysis of Work Productivity (Y2)

The results showed that the work productivity variable had an average value (mean) of 3.71 which was interpreted as being in the agree category. As for the Y2.12 indicator with the statement item "I am always optimistic about the activities and tasks given by the company" it obtains the highest average score of 3.95 with most of the respondents answering strongly agree.

2. Verification Analysis

a. Analisis R^2 (*R-Square*)

Evaluation of the Coefficient of Determination (R^2) is used to show the degree of influence the independent variable has on the dependent variable.

TABLE 5. R – Square Test

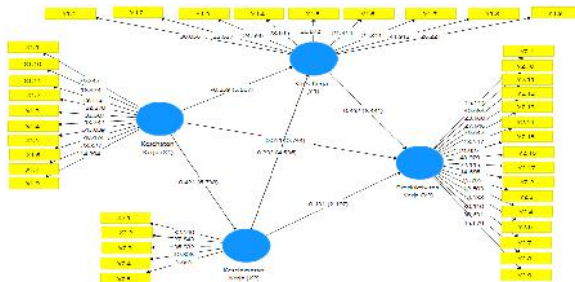
	R Square
Occupational Safety	0,181
Work Productive	0,273
Job Stress	0,259

Source: Results of Data Processing Using Smart PLS (2021)

Based on table 5 above, it is found that that the occupational safety obtained R-Square value of 0.181, which means that the predictor variable, namely occupational health, can explain occupational safety by 18.1%. The job stress response variable obtained R-Square value of 0.259, which means that Occupational Health and Occupational Safety can explain job stress of 25.9%. The variable of Work Productivity obtained an R-Square value of 0.273, which means that the predictor variables, namely Occupational Health, Occupational Safety, and Job stress, can explain Work produktivity of 27,3%. The remaining of 72.7% ($100\% - 27.3\% = 72.7\%$) is influenced by other factors outside the research model between Occupational Health, Occupational Safety, and Job stress on Work Productivity.

b. Hypothesis Testing

Hypothesis testing is based on the path coefficients to find out the significance of the influence between variables according to the parameter coefficient values (t statistic) and the significance value (P Value) through the bootstrapping method on Smart PLS software. The hypothesis is accepted if the T statistical value is greater than the T table (> 1.970) and the P value is smaller than the significant level used (< 0.05).



PICTURE 1. The Main Construct of Structural Model (Inner Model)

Source: Results of Data Processing Using Smart PLS (2021)

- H1: Occupational health has a positive and significant influence on the work productivity of the Air Traffic Controller at Indonesia.
The path coefficient value is positive at 0.051 and the t-statistics value (0.734) < t table (1.970) and the P-value (0.233) > 0.05, so the hypothesis H0 is accepted. Based on the result it can be concluded that there is no significant influence of occupational health on work productivity.
- H2: Occupational health has a negative and significant influence on the job stress of Air Traffic Controller at Indonesia.
The path coefficient value is negative at -0.359 and the t-statistics value (6.507) > t table (1.970) with the P-value (0.000) < 0.05, then the hypothesis H0 is rejected and H1 is accepted. The result showed that there is a significant negative influence of occupational health on job stress.
- H3: Job stress has a negative and significant influence on the work productivity of the Air Traffic Controller at Indonesia.
The path coefficient value is negative at -0.452 and the value of t-statistics (8.441) > t table (1.970) with the value of P-value (0.000) < 0.05, then the hypothesis H0 is rejected and H1 is accepted. The result showed that there is a significant negative influence of job stress on work productivity. Thus H3 which states that job stress has a negative and significant influence on the work productivity of the Air Traffic Controller at AirNav Indonesia is accepted.
- H4: Occupational safety has a negative and significant influence on the job stress of the Air Traffic Controller at Indonesia.
The path coefficient value is negative at -0.232 and the t-statistics value (4.536) > t table (1.970) with the P-value (0.000) < 0.05, so the hypothesis H0 is rejected and H1 is accepted. The result showed that there is a significant negative influence of work safety on job stress.
- H5: Occupational safety has a positive and significant influence on the work productivity of the Air Traffic Controller at Indonesia.
The path coefficient value is positive at 0.131 and the t-statistics value (2.197) > t table (1.970) with the P-value (0.014) < 0.05, then the hypothesis H0 is rejected and H1 is accepted. The result showed that there is a significant positive influence of work safety on work productivity.
- H6: Occupational health has a positive and significant influence on the work safety of the Air Traffic Controller at Indonesia
The path coefficient value is positive at 0.421 and the t-statistics value (6.738) > t table (1.970) with the P-value (0.000) < 0.05, then the hypothesis H0 is rejected and H1 is accepted. The result showed that there is a significant positive influence of occupational health on occupational safety.

**TABLE 6. Test Results of Relationships of the Constructs
(Bootstrapping Value)**

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	t Statistics (O/ST- DEV)	P Values
Occupational Health (X1) -> Work Productivity (Y2)	0,051	0,049	0,070	0,734	0,232
Occupational Health (X1) -> Job stress (Y1)	-0,359	-0,364	0,055	6,507	0,000
Job stress (Y1) -> Work Productivity (Y2)	-0,452	-0,457	0,054	8,441	0,000
Occupational Safety (X2) -> Job stress (Y1)	-0,232	-0,228	0,051	4,536	0,000
Occupational Safety (X2) -> Work Productivity (Y2)	0,131	0,131	0,060	2,197	0,014
Occupational Health (X1) -> Occupational Safety (Y2)	0,421	0,428	0,063	6,738	0,000

Source: Results of Data Processing Using Smart PLS (2021)

Managerial Implication

The results show that job stress has a significant influence on work productivity, therefore, to increase work productivity at Indonesia have to reduce job stress levels. The high job stress is influenced by occupational health and safety, therefore at Indonesia is advised to improve occupational health, especially in terms of providing hygiene experts and trained medical officers at the Head Office and Branch Offices at Indonesia. Further more at Indonesia is also advised to provide professionally good rest room facilities and make regular ATC Gathering programs.

Conclusions

1. Occupational health has no significant influence on work productivity, but has a significant negative influence on job stress and has a positive influence on work safety.
2. Job stress has a significant negative influence on work productivity, which means that the lower the job stress value, work productivity will be increasing, and vice versa.
3. Occupational safety has a significant negative influence on job stress, which means that the lower the value of Occupational safety, the job stress will be increasing and vice versa. Work safety has a significant positive influence on

work productivity, the better the work safety, the work productivity will increase.

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Implementation of Online Al-Qur'an Learning During the New Normal Era at Muhammadiyah 4 Primary School Malang

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ABSTRACT

Al-Qur'an learning during the new normal era at Muhammadiyah 4 Primary School Malang has been unable to carry out limited face-to-face Al-Qur'an learning. It is since the regulations of government states that face-to-face learning only include 50% of all students, while the Al-Qur'an learning group consists of students from different classes. Hence, at the end, the Al-Qur'an learning at Muhammadiyah 4 Primary School Malang is carried out online. The teachers utilize WhatsApp platform as a means of communication with parents, and They employ the Google Meet and ZOOM platforms for online Al-Qur'an learning. This study aims at discovering the implementation of online Al-Qur'an learning and its challenges. This study includes in qualitative research in which it collects the data through interviews, observations and documentation. The results of this study indicate that Al-Qur'an learning at Muhammadiyah 4 Primary School Malang is carried out twice a week in which 60 minutes is for each meeting. The teachers employ several learning methods: repetition, imitation, direct assessment and rewards for appreciation. Furthermore, there are challenges that teachers must encounter in carrying out online Al-Qur'an learning.

Keywords: Learning, Al-Qur'an, Online

Introduction

The outbreak of the corona pandemic (called COVID-19) began appearing in Wuhan, China, at the end of 2019. In December 2020, the World Health Organization (WHO) noted that 200 countries in the world had been affected by the outbreak of COVID-19, including Indonesia. [1]. The COVID-19 outbreak in Indonesia has hit since early March, and it has spread across 34 provinces with positive cases of 17,514 [2]. This phenomenon causes significant changes in various government sectors, including education.

The government through the circular letter of the Ministry of Education and Culture No. 4 of 2020 issued a policy of learning from home [3]. It is one of the preventive measures taken by the government to break the chain of the spread of COVID-19. Hence, learning which is usually administered face-to-face with students is temporarily stopped, and it is replaced by leaning from home via online.

The online learning has been carried from a year, and it has been going on with its various challenges and impacts. Teachers must innovate to con-

tinue to interact with students and transfer knowledge to students. In this situation, a challenge for teachers is they must keep students active although it is online learning. However, for character and social habituation of students, assistance and a supportive environment are required.

Along with the decline in COVID-19 cases, the government issued a policy with Press Release Number 137/sepres/A6/VI/2020 concerning the implementation of new school year learning during the pandemic. One of the essential points is that face-to-face learning may be carried out for green zone areas by continue to adhere to health protocols. It was followed by the policy of the Mayor of Malang issuing a circular letter Number 15 of 2021 concerning the implementation of limited face-to-face meetings during the COVID-19 pandemic on April 19, 2021. This limited face-to-face learning is carried out in shifts by entering 50% of the number of students while the other 50% conducts distance (online) learning. The government persistently urges educational institutions to always comply with the health protocols that have been set on conducting limited face-to-face learning. The aforementioned condition is addressed the new normal.

Government regulations administering limited face-to-face meetings by only allowing 50% of the number of students make Al-Qur'an learning at Muhammadiyah 4 Primary School Malang becoming difficult. It is because Al-Qur'an learning at Muhammadiyah 4 Primary School Malang carried out in separated classes grouped according to the abilities of students. Therefore, the Al-Qur'an learning at Muhammadiyah 4 Primary School Malang is carried out online. Online learning is learning utilizing the internet network with accessibility, connectivity, flexibility and the ability to bring up various learning interactions [4]. Various applications, such as WhatsApp, Zoom and Google Meet, are employed by teachers and students of Muhammadiyah 4 Primary School Malang in carrying out online Al-Qur'an learning. Changes in learning are a concrete form of educational innovation in responding to challenges in the digital era.

The success of a lesson lies not only in the interaction of teachers and students but also the environmental conditions and characteristics of students. Both are also very influential in determining the achievement of educational goals [5]. Especially, in the Al-Qur'an learning, it really needs examples from teachers concerning the pronunciation of the hijaiyah (Arabic alphabet letters) in accordance with makhraj (articulation points of Arabic alphabet letters). The teacher must also assess the accuracy of students in reciting the hijaiyah and the application of tajwid (a set of rules for the correct pronunciation of the Arabic alphabet letters) in reading Al-Qur'an. Hence, online Al-Qur'an learning is a recent challenge for teachers of Al-Qur'an.

This study aims at obtaining information regarding the implementation of online Al-Qur'an learning at Muhammadiyah 4 Primary School Malang. Therefore, the positive and negative sides of online Al-Qur'an learning will be recognized. In addition, there will additionally be factors supporting and hindering the online Al-Qur'an learning.

Literature Review

Al-Qur'an Learning

Learning is an effort to teach a person or group through various strategies, methods, and approaches to achieve the predetermined goals. Learning is an activity that deliberately involves and employs the professional knowledge possessed by teachers to achieve curriculum goals. From the aforementioned understandings, it can be concluded that learning is an activity involving teachers and students to achieve goals by involving various methods, facilities, strategies, and approaches that have been determined.

Al-Qur'an literally means to collect and combine some letters and words with some others [6]. Concurrently, according to Hasbi Ash Shidieqy, in terms, Al-Qur'am is a divine revelation revealed to the Prophet Muhammad SAW conveyed to his people in sequence, and those who deny it are called unbelievers [6].

Based on this understanding, it can be concluded that Al-Qur'an learning is the activity of teachers and students to achieve the objectives of Al-Qur'an learning by involving various elements supporting the achievement of goals. According to Abdurrahman An-Nahlawi, the purpose of Al-Qur'an learning in the short term is to be able to read the Al-Qur'an properly and correctly according to the rules of recitation [7].

Online Learning

Online learning is learning utilizing the internet network [8]. According to Kiato, online learning includes hardware aspects in the form of electronic devices connected to each other, and it has the ability to send data in the form of text, graphics, video, and audio [9]. Hence, it can be concluded that online learning is distance learning utilizing media with an internet connection to connect between teachers and students, so that learning materials are conveyed to students.

According to Flinders University, the characteristics of online learning are: a. Individual learning where students create their own comfortable learning atmosphere and as desired. There are several internal and external factors affecting the success of online learning. Internal factors include the intelligence of students, high curiosity, motivation, and personality of stu-

dents. External factors include the technology employed, the surrounding environment, the speed of internet access. b. Structured and systematic. Online learning is carried out in a structured manner where teachers have prepared learning materials before teaching. c. Prioritizing student activity. d. The connection between students and teachers through virtual world. [9]

Research Methods

This study is a qualitative research emphasizing a detailed description of the social conditions found [10]. The results of qualitative research are in the form of written or spoken words from sources and in the form of researcher observations [1]. Then, the data collection techniques in the form of interviews, observation and documentation.

The primary data sources that will be used by researchers are informants related to online Al-Qur'an learning activities at Muhammadiyah 4 Primary School Malang. Furthermore, the data obtained from interviews, observations and documentation will be narrated to obtain an overview of the implementation of online Al-Qur'an learning at Muhammadiyah 4 Primary School Malang.

Result and Discussions

The Implementation of Online Al-Qur'an Learning at Muhammadiyah 4 Primary School Malang.

Al-Qur'an learning activities at Muhammadiyah 4 Primary School Malang in the new normal are carried out online. The most important thing determined in learning activities is the goal. Learning is an effort to teach a person or group through various strategies, methods, and approaches to achieve the predetermined goals. The purpose of Al-Qur'an learning is to make sure students being able to read Al-Qur'an in tartil ("in proper order" and "with no haste"). As stated by Abdurrahman An-Nahlawi, the purpose of Al-Qur'an learning in the short term is to be able to read Al-Qur'an properly and correctly according to the rules of recitation [7].

There are several designs of online Al-Qur'an learning carried out by Muhammadiyah 4 Primary School Malang including time allocation, grouping students according to their abilities and teacher distribution. For time allocation, it will be carried out two meetings a week with a duration of 60 minutes. Al-Qur'an learning carried out online is administered through WhatsApp group to interact between teachers and parents who accompany children to study at home. WhatsApp group consists of parents and teachers of Al-Qur'an. WhatsApp media is used as a means of communication between teachers and parents related to al-Qur'an learning, such as material to

be studied, assignments, teacher assessment results and corrective comments that must be paid attention by students. In addition to using WhatsApp, the teachers also utilize the Google Meet and ZOOM platforms to conduct online learning. This activity is an online or distance learning utilizing internet networks that can connect teachers and students [8].

Through the researcher's observations, the stages of online Al-Qur'an teaching are: a. the teacher shares the recital schedule and distributes the material to be studied and the Google Meet or ZOOM link a day before the schedule through WhatsApp group. This activity proves that online Al-Quran learning must run in a systematic and structured manner [9]; b. The teacher opens the Google Meet/ZOOM link according to the schedule and waits for the presence of students; c. The teacher starts the Al-Qur'an learning by saying greetings and reading prayers together; d. The teacher asks how the students are doing, takes attendance and asks if they already know the material that we will learn today; e. The teacher asks students to open Al-Qur'an according to the material that has been distributed; f. The teacher reads the verse 3 times, and then, it is imitated by the students together; g. The teacher asks students to read the verse individually, and the teacher provides corrections to their reading. If students make mistakes in reading, the teacher provides corrections, and the students repeat until the reading is correct in term makhraj and tartil. Other students pay attention while waiting for their turn. At this stage, it shows the interaction between teachers and students in providing knowledge [9] ; h. The teacher motivates students, reads the closing prayer and ends with greetings. Actually, the stages of Al-Qur'an teaching are the same as when face-to-face learning. However, there are also many challenges that must be faced by teachers in online Al-Qur'an learning.

Online Al-Qur'an learning must also maintain the activeness of students[9]. Teachers of Al-Qur'an at Muhammadiyah 4 Primary School Malang employ the reward method in the form of emoticons in WhatsApp for students who take part in learning and giving grades. Therefore, students are enthusiastic about participating in learning when the rewards are collected a lot and get good grades. Giving direct grades can be used by the guardians of students to improve student reading at the next meeting.

The Challenge of Online Al-Qur'an Learning at Muhammadiyah 4 Primary School Malang

According to Flinder University, the success of online learning is influenced by internal and external factors [9]. The teacher of Al-Qur'an at Muhammadiyah 4 Primary School Malang conveyed the challenges faced when online Al-Qur'an learning. They include the presence of students who were late in joining Google Meet or ZOOM and some were not enthusiastically

participating in the Al-Qur'an learning. For this reason, the schedule for Al-Qur'an learning coincides with the parents' working hours. If the teacher follows the work schedule of each student's parents, the teaching service time takes a very long time. Therefore, working parents can provide cellphone/tablet/laptop facilities to their children for taking part in learning. As stated by Kiato, the online learning requires hardware in the form of electronic devices to deliver learning materials and interactions between teachers and students [9].

Online Al-Qur'an learning requires students to learn individually and independently[8]. However, from the results of interviews with students and observations of the researcher, there are students finding it difficult to learn Al-Qur'an alone at home because there are no friends or no one to accompany them. In addition, there are students preferring to use their cellphones to play games rather than study. Hence, to provide a learning atmosphere in elementary school, children require the involvement of other people. As stated by Vygotsky, children need the involvement of others to obtain new information or knowledge [11]. Hence, to achieve the goals of online Al-Qur'an learning for students, there must be a harmonious relationship between the students' parents and the teacher of Al-Qur'an.

External factors affecting online Al-Qur'an learning are networks. Although this network access is an external factor, it includes as a leading part. Because no matter how delightful the stages for Al-Qur'an learning are but the network access is bad, the learning activities will not go well. In addition, online Al-Qur'an learning also requires an internet quota that costs money. Formerly, it was not a priority for students' parents in children's education.

Conclusions

1. Online Al-Qur'an learning at Muhammadiyah 4 Primary School Malang is carried out twice a week. Teachers of Al-Qur'an utilize WhatsApp as communication platform with parents. Google Meet and ZOOM are used as platforms for face-to-face learning activities virtually.
2. In online Al-Qur'an learning activities, teachers of Muhammadiyah 4 Primary School Malang employ repetition, imitation, direct assessment and reward methods.
3. The challenges experienced by the teacher are the teacher must prepare the material in advance to be shared in the WhatsApp group, establish harmony with parents, and increase student activity. Hence, students can actively participate in online Al-Qur'an learning. Other challenges including external factors are internet network, internet quota and cost.

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Analysis Model Increased Intention Buy Birthday (Repurchase Intention) E-Commerce

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ABSTRACT

The growth users of internet in Indonesia make the industry particularly the marketers have the challenge of utilizing and developing the store online usual we call e-commerce. Because, trust of consumers is expected to encourage consumers to do the purchases back in the shop online. Article is intended to build models increase in intention to buy back (Repurchase Intention) on the shop online in Indonesia. Empirical results confirm that the rapidly changing internet environment has created a competitive business landscape, which presents opportunities and challenges for various businesses. Second, the quality of the site can affect the buyer's intention to increase or decrease customer satisfaction, customer trust and customer loyalty in online transaction situations. Third, programs loyalty shopping, exchange gifts, protection insurance, and the price of lodging affect the satisfaction of the customer and program spending, the members, coupons gift reimbursement and the price of lodging is significantly affect the loyalty of consumers. The finding is expected to give a contribution of ideas related to the formation of an increase in intention to buy back in the store online and marketers can design a store online that is able to increase confidence and encourage intention to buy again.

Introduction

Industrial Revolution

The process of revolution the industry 4.0 refers to the development of technology to users of the Internet are very good. The essence of the revolution is that the utilization and development of the internet in the sector chain of production in the field of industry. Not to be denied, that the Revolution Industrial 4.0 is a combination of technology cyber completely automated with artificial intelligent who had arranged a way in such a suit the target destination. Signs of a field of industry changes that cause of the rapid development of technology information are with the increasingly competitive climate of the business strategy. Big Data, Cyber Security, Cloud Computing, Augmented Reality, Internet of Things, Autonomous Robots, and many others became evidence of a shift of marketing in the marketing of products or extending services are increasingly competitive. Many customers switch to shopping from conventional ways to online through online stores, a new trend that is ready to change the industrial world.

Not to be denied, the opportunities are very large open in the era of the Revolution Industrial 4.0 through marketing -based digital or online. Digi-

tal shopping has become a new habit for internet users. Purchasing through the Internet is one of the forms of shopping the most rapidly. When this growth in e-commerce market is getting the passage of time more and more developed of the marketers. The behavior of consumers in shopping online has become a necessity, especially in the current condition of the pandemic. Indonesia is one of the largest e-commerce markets in Southeast Asia. As data quoted from hootsuite and wearesocial, there are about 90% of internet users in Indonesia doing online shopping. It's proven that e-commerce is more preferred as well as alternative shopping conventional. According to a report based on a report that was released by Google Temasek 2018, in South Eastover the the period of time of three years , has grown more than four times as much from just more than \$ 5.5 billion in the form of gross volume of goods merchandise (GMV) becomes more from \$ 23 billion in the year 2018. While all regions have experienced growth positive, Indonesia led with \$ 12 billion in GMV in the year 2018, which accounts for about half of the expenditure in the area of the.

Because transactions online continues to increase each year , company e-commerce need to persuade consumers to visit the web site they are tailored to the needs of them and improve the quality of service they. Further factors fundamentals used to determine the success of a website is a system of information that is superior and service marketing others are designed to obtain the satisfaction of the customer. Satisfaction of customers is the evaluation of any experience that is associated with the purchase of the product. This often leads to the result that is beneficial, with an increase in retention of customers, feedback positively on various media platforms online, and recommendation products for the new.

Companies have realized that it is easier and more inexpensive to enter global markets or internationalize the activity they are through the internet. So, have a shop online no longer be a choice for the business, this is a need in economics digital new this, especially for companies that intend to thrive in the region. As in the store physical traditionally, the size of the critical factors of success to shop online is the behavior of buying back the customer. While customers new or first time is important for the company, they are more expensive to be served rather than the customer that there is or customers loyal. Therefore, it is important to determine the main drivers of online repeat buying behavior in online stores in Indonesia.

Research is expected to give a contribution of ideas related to the formation of an increase in intention to buy back in the store online and marketers can design a store online that is able to increase confidence and encourage intention to buy again. In the process of the transaction is, consumers do not

meet directly with the seller so that things are normal if consumers doubt the store online or the managers so that the confidence of customers to shop online becomes capital is very decisive. Contribution is so important for marketers shop online, owners and consumers to establish trust in between them.

Repurchase Intention

Consumer loyalty is very important for the long - term survival of the company. Intention to buy back in the context of a transaction online is the tendency of consumers to visit the website and consider buying a product or service from shop online together and committed to the stores online such. Intention to buy back this is the attitude to behave that benefit companies from the consequences of purchases kept constantly in the future.

The researchers have discussed the return of the very large from the intention of buying back the customer. The purpose of purchase back customers as a source of cost reduction and facility growth in the share of the market. Consumers are satisfied with the provider of services increase the use of the service and the intention of use in the future. Some studies indicate that the intention of buying back associated closely with the loyalty of consumers. Intention to buy back an embodiment of loyalty customers. Consumer loyalty is very important for the long - term survival of the company. Intention to buy back in the context of a transaction online is the tendency of consumers to visit the website and consider buying a product or service from shop online together and committed to the e-commerce such.

Intention to buy the customer in the store online is certainly very in need to win the market and become a value -added at a product or brand. Formed the intention to buy the customer to buy at the store online course will find a problem that is more than purchasing conventional. Intention to buy customers at the shop online when it can be in affect some things, for example the promotion program of store online that , so the desire to buy re not based bond emotionally to brand it themselves . That is, customers buy a brand or product specific because of habit or because the brand was available on where they shop, or because the price is the lower, or for reasons other similar. Customers like this do not have a commitment to the brand so they are not loyal to the brand. It is certainly very interesting for in the review back linkage intention to buy on loyalty in the context of a purchase online through e-commerce or online stores that many have the opportunity to betray the customers loyal from one brand to brand more. Lack of confidence in reducing the likelihood that participating buyers in shopping online because they do not want to deal with sellers who are not trustworthy customers.

Customer Trust

A sense of trust is a matter fundamental when maintaining relationships run length both between seller and customer. However, in the development environment Internet growing rapidly all things be done for the sake of fulfilling the purpose, like the reviews fictitious which aims to give perspective on a brand or product, It is certainly going to happen any time for free customers have the authority in the world purchase online.

In general, Confidence is considered as a set of beliefs particular that associated with virtue, competition and integrity. Benevolence is the belief trustee is not going to act as opportunistic against the trustor, even given the opportunity. Competence is the belief in the ability of trustees to fulfill their obligations as that expected by the trustee.

Consumers take a decision in choosing shop online based on his belief to shop online these. role important in encouraging the transactions online at the end is expected t Industry online can evolve rapidly. Antecedent trust can be categorized into three, namely customer / client -based trust, web-based, and company/ organization-based.

For it is in the increase in the intention to buy back in the shop online and are able to increase confidence and encourage the intention of buying back. Belief is a matter principal that should be in the case of the marketers start of legality, service, and quality of the product should always be maintained and consistent. It the aim to stimulate customers to continue to buy back in order to create a customer whose loyalty.

Customer Satisfaction

Once consumers buy a product or service, will occur a problem after the purchase of the use, disposition and appraisal post- purchase as well as the satisfaction of consumers it appears. For example, in the case of use of the product, consumers who buy eat popcorn usually given the size of the point of eating that is more substantial than the its contents. In the product food "without thinking ", people do not realize that the behavior of eating them is influenced by factors environment that seems not irrelevant - the size of the containers, equipment presentation. Purchase note with concern a series of processes that include the use, evaluation and, in some cases, satisfaction and feedback to consumers who associated with satisfaction, such as buying back, promotions mouth to mouth positive and loyalty. Customer evaluation can lead to dissatisfaction, which in turn is related to complaints.

Satisfaction is the emotion of being happy or disappointed by someone because of a comparison of perceptions and expectations [5]. While it is, in the dimensions of the business, when the organization maintains relationships

positively with customers, some results are desired probability big will happen [5]. However, creating customers who are satisfied to sales in the future, require customers to continue to believe that the brands that meet the needs of them and offer a value that is much higher after they use it. Sellers must provide a value more or more than that expected by the customer in advance and must be sufficient to meet the needs of them. Doing this requires understanding that a more substantial about the behavior of consumers who now can be read using the data information that was obtained from an online database in the store online.

Perceived Website Quality

The website is the initial foundation of an online store or e-commerce how customers will make purchasing decisions. The more widespread use of the Internet, particularly in the context of e-commerce, more and more demanding of researchers to explore the intention to buy consumer e-commerce a website that quality will provide information about the quality of decision-making consumer. Website quality is often studied from aspects of content , navigation, design and structure , appearance and multimedia, as well as the uniqueness of nine factors of website quality , including usability , reliability, specialization, architecture, navigation ability, efficiency, layout, and animation. Divide website quality into two dimensions , including information quality (relevant , reliable , and adequate) and system quality. (Speed of loading, ease of use, ease of navigation and the look that interesting).

E-commerce website serves as a medium of communication between the seller and care, especially in terms of giving information about products, services and companies. Therefore, the researchers previously focused on the ability of the website provides information and comfort to customers. In addition the website also serves as a process chain purchase of products from the seller to get in the hands of the buyer all the information in the control via the website are without have to face to face. Many researchers focus indicator, among other information specifically are obtained from communication interactive, information complete, see the website attractive, the design of the website innovative, and the convenience of surfing.

Technology Acceptance Model

The academics and practitioners many are attracted to research on technology information (TI). This is because an information technology is very helpful for an organization in the use, processing and increasing the effectiveness of resources , and decision making by managers. One of the realizations of research on information technology (IT) is the Technology Acceptance Model (TAM). Technology Acceptance Model (TAM) times first introduced

by Fred Davis in the year 1986. It is a tool to analyze many aspects that influence on the process of acceptance in the early first use of a computer. TAM is the result of the development of the Theory of Reasoned Action (TRA) which is carried by Fishbein and Ajzen in the year 1980. Not only was able to predictions, TAM having an advantage that can help practitioners and researchers to explain and recognize about the reasons an aspect of system information not be accepted. Furthermore, TAM is also able to provide a solution that is effective that can be done by practitioners and researchers.

With the goal of TAM that, the technology is capable of displaying the comparison causal between belief and behavior, objectives or needs of the user, as well as the number of current users of a system of information. To achieve the objectives it, TAM is designed to be able to classify some inputs in research earlier in the variable base without ruling out the factors that influence the reception computer. Use of TRA in affective and cognitive become a theoretical basis in determining like what the relationship between variables. The main factor of computer acceptance behavior is understanding computer reception behavior and how easy it is to use. In the year 1989 David et al argued about the usefulness of the system that can be felt by a place of work in improving the performance of the workers. As far as where the users system information it felt facilitated or otherwise written also by Ong et al in the year 2004. While it is, not much later in the year 2009, by adding perceive and perceive Usefulness Personal Utility. Personal perceive Utility explain about the benefits of the system information for the individual. While perceive Usefulness explain about the benefits of the system information for the organization. It is this which became the core of the meaning of the ease of which can be freed from the trouble. With other words, the ease of this can be obtained without effort hard.

Loyalty Program

Program loyalty program is often times referred to the "points" or "gift". As well as in e-commerce. This is usually done by the company airline flight, the store wholesale, pump gasoline, hotel, agency rental cars, restaurants, shops coffee, shop books, and so on. The success of this program lies in providing special rewards to customers. The goal is to reward loyal buyers and visits. A distinction is made between good and bad customers with the help of behavioral registration. Customers loyal enables companies to produce more much profit from time to time for various reasons; increased purchases, reduced operating costs and increased profit margins

Program loyalty in made to increase the commitment to the customer and satisfaction. The effectiveness and relevance of loyalty programs is measured by achieving a certain level of customer satisfaction. Program Loyalty

give the benefit or value that is perceived to members as a sign of appreciation on loyalty them to the organization. Besides that, when a customer is involved in the program loyalty, the benefits that they receive will lead to the loyalty of them. By because it's, benefit programs loyalty of customers can be divided into two; hard and soft benefits. Benefit hard are the benefits of monetary in the form of piece rates, discount lodging, and coupons, while the benefits of software are the benefits of non- monetary.

By because the program loyalty that is created must load the reward specifically for customers who truly faithful. That's because when the perception of customers exceed the expectations of their, they generally will be satisfied [5] and when they are satisfied, they will continue to buy back. In the context of increasing repeat purchases in the e-commerce loyalty program, we can find cashback programs or points when customers have made purchases at the online store. When the customer gets cashback or points, it will encourage customers to repurchase using the points they have earned. Such programs are very common in Indonesian e-commerce. So in this case the customer does not tend to be loyal to the company or brand, but the customer will change loyal behavior towards the online store or e-commerce which will be used to make a purchase.

Proposed Model



Figure 1 Framework Conceptual Model Enhancement Intentions Buy Birth-day E-Commerce

The Effect of Website Quality on Customer Trust

Website quality affects online shopping, trust through e-commerce websites. These results are similar to those of previous researchers show that the quality of information , quality of systems and services on e-commerce websites affects consumer confidence in online shopping .

However, the quality of the website has no effect on transaction decisions through e-commerce websites. Quality web site e-commerce does not fully affect the decision of purchase, consumers need to trust the purchase of this so that they can change the attitude of customers to encourage decision

-making decision-making. Products through an e-commerce website.

In a direct purchase via the website e-commerce that is reliable and attractive to influence the decision of transactions through the website e-commerce. It showed that the confidence of consumers to the transaction e-commerce makes consumers like activity of shopping online.

1. The Effect of Technology Acceptance Model on Customer Trust

The trust of customers in shopping online is supported by technology that is easy to use and offer more many benefits. Aspects of the model acceptance of technology has influence positively in partial and simultaneously. Shop online or e-commerce using a networking social , such as Instagram, considered quite good by the customer in terms of information about the products that they provide and support earnings and benefits were obtained , namely , ease of use and saving time to do purchase. With the relationship or interaction can increase the confidence of customers in the store online or e-commerce so easy to decide to buy a birthday

2. The Effect of Customer Trust on the Loyalty Program

Trust confidence of the parties regarding the purpose and behavior of the other. By thus, the trust of consumers is defined as the expectation of consumers that providers of services can be approved or be relied upon in the realization of the promise of them. In consumer online transactions that affect consumer loyalty. When consumers have great trust, consumers tend to maintain visits and purchases at one of the e-commerce websites. . So the loyalty program that provided the e-commerce that will encourage customers already trust to continue to use the features and benefits and on finally convert customers who believe become customers loyal

3. Influence Loyalty Program to Customer Trust and Intention Buy Birthday

The influence of the loyalty program, to the loyalty of the customers has been proven by research Program of loyalty that has the effect greatest on the satisfaction of customers. In the context of this e-commerce website renowned Tokopedia which has a variety of programs loyalty programs one of them is Shop Points. Shop Points provide benefit to users Tokopedia to redeem points to get coupons attract like cashback, free fare shipping, and discount others that make customers Tokopedia feel satisfied with the profit that obtained up to finally be able to increase the intention to buy back against Tokopedia The relationship is or interaction this, loyalty can increase the satisfaction of customers and encourage customers to buy at e-commerce website.

4. Effect of Customer Trust to Intent to Buy Birthday

The research that has been conducted, find that the satisfaction of the customers have influence positively and significantly to the intention of

the buyer. Two years later on in 2008, He et al examined also about the satisfaction of customers, the results were found suggests that Satisfaction Customers also affect it positively and significantly to the intention of the customer to buy back. The results were the same also obtained by Anderson and Sullivan in the year 1993 in his research on things such. Of the three studies it can be concluded that there is influence that positive satisfaction of the customer against the intention to buy again. The higher the customer satisfaction with a product or service, it is directly proportional to the stronger the urge to buy at the same online store. As a result a sense of trust increases and comfort of shopping at stores online felt by customers who have not necessarily felt when shopping is conventional. Instead, customers who feels not satisfied, feel not comfortable, will decrease the sense of trust to shop online. Until it resulted in a loss of intention to shop again at the same store.

Conclusions and Suggestions

In particular , the trust of customers and satisfaction of customers is recognized as a thing that is important for the relationship run long , that more might make customers remain loyal to the company shopping online . The quality of the web site is a tool of marketing that is essential to encourage behaviour that is more positive and factors critical to the satisfaction of customers, the trust of customers, and loyalty programs that are positive may affect the intention of buying back.

H acyl this indicates that customers care about the satisfaction of customers, the trust of customers, and commitment to customers, even though the quality of the site are emphasized. By because it's, retailer online also have to maintain the satisfaction of customers, the trust of customers, and commitment to customers rather than just promoting the quality of the site.

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Challenges and Opportunities in the Learning Process Post Covid-19 Pandemic

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ABSTRACT

The impact of covid-19 has made all activities switch to computerized techniques using the internet network, such as Work from Home (WFH), Study from Home (SFH), Online Seminars, and others that are online-based. Therefore, learning will continue to be carried out from home (study from home). In order for learning to continue, the alternative is online learning. This study is a literature study. Data analysis was done by collecting data from various books, journals, articles and information both printed and electronic media. The results of the study show that there was an integrated learning process between online and offline. Students can ask questions and have discussions directly with the teacher in the classroom, and students can discuss directly with the teacher whenever and wherever students are through the use of electronic devices. Hence, there was a great opportunity to achieve the desired learning objectives. Meanwhile, the challenges of the post-covid-19 learning process are the lack of online learning support facilities such as inadequate network access and others. In addition to that, it is also very burdensome for educators because they had to serve students online and offline.

Keywords: Learning, Corona virus disease 2019

Introduction

As we know that the world is currently being hit by the 2019 corona virus disease, which emerged at the end of 2019 and was first detected in Wuhan, China. Covid-19 is a virus that infects the human immune and respiratory systems with a very fast transmission and has a tremendous impact on all aspects of people's lives, one of which is the education aspect. All preventive measures are taken by the government to overcome the spread of the virus. Some of the efforts made by the government are asking people to always stay at home.

The impact of covid-19 has made all activities switch to computerized techniques using the internet network, such as Work from Home (WFH), Study from Home (SFH), Online Seminars, and others that are online-base [7].

As a result of the Covid-19 outbreak that has not subsided, learning process will continue to be carried out from home. In order for learning to continue, the alternative is online learning [4]. Hence, it makes the family as an activity center during the Covid-19 pandemic, especially parents. On the one hand, parents must work, on the other hand, parents must accompany their children in the learning process [13].

With the virus outbreak, the Ministry of Education and Culture of Indonesia issued Circular Letter number 15 year 2020 concerning Guidelines for Organizing Learning from Home in an Emergency Period of the Spread of Corona Virus Disease (Covid-19), that the teaching and learning activities are carried out using the distance learning method and Online using media and learning approaches that are adapted to the availability of adequate facilities and infrastructure so that smooth learning process can be realized [17]. On-line learning can make use of information and communication technology in the forms of Google Meet, Google Classroom, Edmodo, Zoom, video conferences, WA groups of parents and teachers, telephone or live chat and various other digital applications and platforms [5].

Learning process is an effort to regulate students' conditions so that the learning process occurs by providing stimulus and facilitating students through various sources of learning models, one of which is online, during a pandemic like today [11]. Learning is essentially a process, namely the process of regulating and organizing the environment around students so that it can encourage and grow students in the learning process [8].

Learning is at the core of the entire educational process. The quality of education is a picture of the quality of learning. Improving the quality of education can be done by improving the quality of teaching and learning [1]. Online learning is a learning activity done by utilizing digital devices and the internet so that learning becomes interesting, creative and independent, which includes the delivery of material, information, assignment and active interaction between teachers and students during the online learning process [6].

A learning process is an interaction activity between teachers and students in the classroom. The learning process involves learning and teaching activities that can determine students' success and to achieve educational goals. Learning is a change in behavior that occurs in individuals, who previously were not able to become able or proficient [10]. To achieve an effective learning, it can be seen from the circumstances, and the atmosphere and maintenance efforts. Thus, teachers must be able to carry out the learning process optimally and provide supporting factors such as the learning environment, teacher expertise in teaching, adequate infrastructures and facilities as well as good cooperation between teachers and students [3]. Therefore, this study will discuss the challenges and opportunities in the learning process after the covid-19 pandemic.

Research Method

This study is a literature study. Data analysis was carried out by collecting data from various books, journals, articles and information from printed

media and other electronic media relevant to the study. After the data were collected, it was then discussed and analyzed.

Discussion

The learning process during the Covid-19 pandemic

According to the Act of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, it states that learning is a process of interaction between educators and students and learning resources that take place in a learning environment (Act of the Republic of Indonesia 2003).

Learning is a combination consisting of human elements (students and teachers), materials (books, blackboards, chalk and learning tools), facilities (rooms, audio-visual classes), and processes that influence each other in achieving learning objectives as stated Oemar Hamalik in [3].

Learning is the process of organizing the environment when teaching and learning activities take place so that these activities run effectively and conducive in order to achieve maximum results. Hence, the teachers need to create an effective learning atmosphere.

The effective learning factors are: (a). class implementation management; (b). communicative process; (c). Students' Responses; (d). Active learning; and (e). Learning outcomes. Therefore, learning is said to be effective if all of these factors are well accomplished [18]

Without classroom management, active classes, and good communication by educators, learning outcomes will be less than optimal. For this reason, with this online learning, educators are expected to be more innovative and creative in carrying out an effective teaching and learning process.

Corona virus disease-19 is a virus that attacks the respiratory tract and spreads very quickly. This virus was first detected in the Chinese city of Wuhan, in early 2020. The corona virus was actually discovered in the 1960s. The earliest viruses discovered were infectious bronchitis virus in chickens and two viruses from the nasal cavity of humans with the common cold, which were later named human corona virus 229E and human corona virus OC43. Since then, other members of the coronavirus have begun to be identified, including SARS-CoV in 2003, HCoV NL63 in 2004, HKU1 in 2005, MERS-CoV (formerly known as 2012-nCoV in 2012), and SARS-CoV-2 (formerly known as 2019-nCoV in 2019); most of these viruses are associated with serious respiratory tract infections [2]. The corona virus that is now spreading in Indonesia is called the severe acute respiratory syndrome corona virus 2 (SARS-CoV-2). The term commonly used is Covid-19 (corona virus disease 19) which can also be abbreviated as corona virus [2].

Due to the corona virus disease 19, learning is required to be done online to avoid exposure to the virus. Official Dictionary of Bahasa Indonesia, 'daring' (the Indonesian word for online) means to be connected through computer networks, the internet, and parts of it [6].

Online learning is a learning activity done by utilizing digital devices and the internet so that learning becomes interesting, creative and independent, which includes the delivery of material, information, assignment and active interaction between teachers and students during the online learning process [6].

That means online learning can be done at any time, whether during a pandemic or when there is no pandemic, as long as all the supporting facilities can be met. However, during this pandemic it caused the loss of direct contact between teachers and students who were then diverted to virtual rooms for fear that teachers and students would be exposed to COVID-19. Online learning utilizes the internet network to access various learning materials.

Learning Models and Media

Based on the results of his study, Rosali [12] said that the learning process carried out during the Covid-19 pandemic used an online model with the applications utilized were in the form of: Vclass, meet Unsil, Zoom, WhatsApp, Telegram, Google Classroom, YouTube, Facebook, even messenger.

During this pandemic, learning uses an online learning model. Is this learning effective? Of course, it is effective during a pandemic like this, especially to break the chain of the spread of COVID-19. However, it is still not ideal because there are still many obstacles on the other side, such as difficulty in understanding the material especially material that is practical in nature, the difficulty of the internet network which can be cut off at times, internet quotas that are expensive for some students, and so on. Not to mention another issue related to the technique of using these applications which resulted in students not being able to take part in online learning. Furthermore, supporting facilities have shortcomings as well, such as laptops and cellphones, because not all students have these facilities.

During the current Covid-19 pandemic, educational institutions must transform their learning media so that educators are required to innovate learning media by utilizing online media in designing learning media. Online learning also does not have a time and place limit between teachers and students so that students can easily ask questions when having difficulties in understanding the learning material.

The Learning Implementation

Learning activity in this Covid-19 pandemic era requires the learning

process activities be carried out online. In online learning, the classroom or place where learning is held is transferred to a virtual class called a learning management system (LMS) [14]. This means that classrooms during a pandemic are within the internet network.

From the results of the study, it can be seen that in online learning, students gave a positive response to the indicators of support. Meanwhile, in technical indicators, the majority of students experienced problems. In the learning process indicator, students had difficulty communicating with teachers and preferred face-to-face discussions. In addition, students also had difficulty in understanding the material if it only came from books. This research was conducted by Puspaningtyas and Dewi in 2020 [9].

This means that students preferred to have a face-to-face discussion rather than the virtual one which has several obstacles so that communication between teachers and students was cut off. If students had difficulty understanding the subject matter, their difficulties can be answered as soon as possible by the teacher in the classroom without any obstacles that occur such as when the learning is done virtually. In addition, student learning activities could not be properly monitored and cared for by the teacher.

Meanwhile Argaheni [1] said that online learning has several impacts on students, which are: online learning still confuses students; students become passive, less creative and productive; accumulation of information/concepts on students is less useful; students experience stress; as well as improving students' language literacy skills.

In the implementation of this online learning model, students felt they became passive, less creative and productive, and they felt that the accumulation of information and concepts, even though the concept was important, but what is more important is how the student understood the existing concepts to be applied in the future, and students' literacy skills increased because the material is easily accessible by students anytime and anywhere while they are available as long as there was willingness to learn, students are no longer limited by the lack of learning materials.

Based on the research done by Taradisa, Jarmita, and Emalfida [15], it was found that the main factor related to online learning constraints was the lack of facilities owned by students because not all students had computers or smartphones for learning media. The other factors were the network and internet packages that could not be afforded by all students.

Conclusion

The current Covid-19 situation is a momentum for educators and students to be familiar with developing technology in order to create an active,

innovative, creative, effective and fun learning process in achieving students' competence.

That is why, when the post-Covid-19 learning process ends, there could be an integration between online and offline learning process. Students can ask questions and discuss directly with the teacher in the classroom, and students can discuss directly with the teacher whenever and wherever students are by using the media devices they have, so there is a great opportunity to achieve the desired learning goals.

Meanwhile, the challenges of the post-Covid-19 learning process were the lack of online learning support facilities such as inadequate network access and others. In addition, this learning process also gave the educators extra works because they have to serve students both online and offline.

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The Islamic Virtual Festival of the New Normal Era for Strengthening Students' Competence in Islamic Education Subject at Aswaja Islamic Elementary School of Malang

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ABSTRACT

Online distance learning in the new normal requires a lot of innovation and learning strategies used by educators to effectively meet student competencies in accordance with the minimum standards to be achieved. With the rapid development of technology that is increasingly and easily accessible, this is a good opportunity for educators to support online learning in the new normal period. The Islamic Virtual Festival during the new normal became one of the solutions for strengthening students' competence in Islamic Education subject. The festival was able to spur students' enthusiasm for learning in the content of memorizing the Qur'an short surah and daily prayers. This research used a qualitative approach, and the techniques used for data collection included interviews and observations. The main informants of this study were two teachers of Islamic Education subject at Aswaja Islamic Elementary School of Malang. The results of this study revealed that the Islamic Virtual Festival organized by Aswaja Islamic Elementary School was able to provide a platform to strengthen the students' competence in Islamic Education subject. In addition, this activity also boosted learning motivation as well as provided fun learning because students were to compete with other students from other elementary schools to take part in the Virtual Islamic festival.

Keywords: *Islamic Virtual Festival, New Normal Era, Competency Strengthening*

Introduction

The Covid-19 pandemic currently engulfing almost all parts of the world, including Indonesia, has changed nearly all aspects of social life. In order to continue the productivity of life amidst the pandemic, a new order, or what is called as the new normal, is indispensable. According to Yuri (in Putsanra, 2020), new normal refers to the new order, habit, and behavior being based on adaptation to cultivate a clean and healthy lifestyle after the global pandemic outbreak.

The world of education, whose presence is indispensably crucial in life, is also experiencing obstacles due to the pandemic. However, the world of education is still required to continue its role and existence despite the threat that the pandemic poses. The challenges in online learning in the current new normal are faced by both educators and students. Therefore, learning innovation by utilizing online media is needed. Such learning system is carried

out through a personal computer (PC), laptop, or smart phone connected to internet network. Educators can carry out group learning via social media such as WhatsApp (WA), Telegram, Instagram, Zoom application or other online learning media. This is to ensure that educators and students can carry out learning activities synchronously without the constraint of physical place.

Each of educational institutions in Indonesia has various family background of the students. This certainly has an impact on the readiness of students' parents in preparing the needs of their children in learning. This is where the role of all parties is needed to solve problems related to online distance learning (*PJJ*). The government also has an important role in supporting efforts to implement online learning, one of which is by providing subsidies for education internet quota packages for educators and students. However, the most important role in optimally implementing online learning remains in the hands of educational institutions.

A study by Purwanto *et al.* [5] stated that the impact arising from distance learning during the Covid-19 pandemic was experienced by many groups, especially the students. This impact includes the need for adaptation to a new learning culture, where students who are accustomed to interacting directly with their friends and face to face with teachers during learning activities must finally meet and learn together virtually. This will certainly affect students' absorption of the subjects being taught in their learning activities. In addition, because online learning requires students to carry out learning activities at home, they will feel bored and often lose their enthusiasm for learning.

The students' boredom of online learning that decreases their learning success is also felt by educators at the Aswaja Islamic Elementary School of Malang. This encourages educators of the school, especially the Islamic Education teachers, to come up with learning innovations by hosting Islamic virtual festivals to stimulate learning interest of their students who experience learning boredom due to online learning from home. According to Khaira [3], learning boredom is a certain period of time used for learning but resulted in no learning input. Students who are bored with online learning feel that the knowledge and skills gained are usually not permanent and do not develop within a certain period of time, for example a week. Many students could also suffer from learning boredom for couple of times during the given studying period. Boredom at the time of learning can mean that students lose motivation to learn or to strengthen a certain level of ability before reaching the next level of ability.

In the Islamic Education subject, there is a content of memorizing short Qur'an chapters (*surah*) and daily prayers. However, the level of students' achievement still does not meet the minimum competence. Therefore, a learn-

ing innovation is needed to stimulate students' interest in learning through a virtual Islamic festival, where the material is about memorizing short *surah*, daily prayers, and *khitobah*. This study aims to see the effectiveness of the Islamic Virtual Festival in the new normal period held by the Aswaja Islamic Elementary School of Malang to strengthen the students' competence on Islamic Education subject at the Aswaja Islamic Elementary School of Malang.

Research Methods

This research used a qualitative method approach. Data collection was carried out through interviews and observations. The researcher conducted interviews to collect information on the virtual Islamic festival of the new normal era as an effort to strengthen students' competency on the Islamic Education subject at Aswaja Islamic Elementary School of Malang. During the observation phase, the researcher directly participated in the festival through Telegram application. The observations were carried out to validate the data derived from the interviews.

Results and Discussion

Learning Strategies in the New Normal

The beginning of 2020 was when the Covid-19 pandemic began to spread throughout the world. During this time, almost of all human social life and activities were in limbo. In March 2020, the government adopted a policy of implementing *Work from Home* (WFH) to minimize the transmission of the Covid-19 virus. The world of education applies online learning from home. The implementation of this online learning refers to the circular letter of the Minister of Education and Culture number 36962/MKP/HK/2020 regarding online learning and working from home.

The consequence of implementing online learning is the need to provide the availability of gadgets and laptops connected to Wi-Fi or internet connection to support the learning process. Both teachers and students are to be equipped with these learning support facilities, which may be less familiar for academic purposes before the pandemic. Technology is considered as an indispensably important factor in online learning. The technology includes smartphones, laptops, and other supporting devices. Smartphones are the most commonly used gadgets by students besides laptops due to their practicality and advanced features [9].

The requirement for gadgets and laptops to support the online learning is considered quite burdensome for some people. Hence, the Educational Institutions must try to make policies and alternatives to keep the learning activities running for students with no privileges of gadgets or laptops. For ex-

ample, students can take printed work sheets at school once a week. Even for students who have supporting gadgets for learning, many of them reported that it was quite hard to afford the internet data packages. Following this, the Minister of Education and Culture, Nadiem Anwar Makarim, inaugurated the 2020 internet data quota assistance policy. This policy is expected to help access information for teachers, students, and lecturers in undergoing the on-line distance learning (*PJJ*) during the pandemic [1]

As for the curriculum in the new normal, according to the Basic Education Teacher Guidance in [2], the Ministry of Education and Culture makes simplifications. The Minister of Education and Culture said that the emergency curriculum is valid for one academic year 2020/2021, in which the emergency curriculum undergoes a simplification of basic competencies and is available at all levels of education. The emergency curriculum that has been designed is not a new curriculum, but a simplified adaptation from the 2013 curriculum.

The Phenomenon of Students' Online-learning Boredom

At the beginning of the pandemic, almost all the wheels of life were in extreme panic, although gradually there were adjustments that the panic began to recede. One of them is through the 3M slogan and efforts (wearing masks, maintaining distance, and washing hands with soap) echoed by the government. The 3M later expanded as 5M (wearing masks, washing hands with soap and running water, maintaining distance, avoiding crowds, and limiting mobilization and interaction). As stated by Indonesian epidemiologist at Griffith University Australia, Dicky Budiman in [7], Indonesia should no longer merely echo the 3M as a measure to anticipate the spread of Covid-19. Reflecting on the explosions after the long staying at home, Budiman suggested that Indonesia has to add a prevention strategy from 3M to 5M, now including avoiding crowds and reducing mobility.

There have been numerous efforts made by numerous parties. The government has so far done substantial things, not least in the world of education. However, the preparedness for online learning does not necessarily solve all problems, this still leaves a new problem, namely the learning boredom of students in taking online learning.

According to Sutarjo, *et al.* [10], "boredom in learning is one of the common problems experienced by students decreasing the level of learning motivation and achievement as well as triggering laziness and learning reluctance. It can be understood that the emergence of learning reluctance and the decreased learning motivation are resulted as students suffer from learning boredom [10].

In line with what was stated by Vitasari [11], "learning boredom occurs due to a pressure for students to always obey the school rules". The same routine that students always perform in their daily life also causes boredom. This learning boredom has a direct impact on the continuity of students' education [11].

Aswaja Islamic Elementary School is one of the many schools in the city of Malang that carries out online learning during the new normal period. Online learning at Aswaja Islamic Elementary School is going quite well because of various joint efforts made by teachers and parents to ensure the success of the online learning. Still, there are many students who begin to suffer from learning boredom. Unfortunately, Islamic Education is included as one of the subjects causing learning boredom to the students, especially when they have to memorize prayers and short Qur'an *surah*. The boredom felt by students is known through reports from parents. This can also be seen from the collection of *surah* memorization in the form of videos that often experience delays in the submission.

Some of the things that make students bored with online learning are: (1) a monotonous learning atmosphere, students miss learning together because they can meet face-to-face with their classmates; (2) lack of concentration in learning, this happens because many students lose focus on learning due to the learning atmosphere at home that does not fully meet the standards needed by students, for example there is interference from younger siblings while studying, or there are parents who are less strict in giving rules to their children regarding schedules to play, or watch tv, and also play games. This causes the task of memorizing short Qur'an *surah* and daily prayers from Islamic Education teachers cannot be completed immediately.

The New Normal Era Islamic Virtual Festival for Strengthening Learners' Competencies on Islamic Education Subject

The presence of students' learning boredom during the online learning period, especially in Islamic Education subject on memorizing short *surah* and daily prayers, the teacher council at Aswaja Islamic Elementary School seeks to make learning innovations to boost and restore students' learning passion. One of the efforts made is to carry out the Islamic Virtual Festival which is a short *surah* and daily prayer competition. The participants of this festival are not only the students of Aswaja Islamic Elementary School but also students of other schools of Malang City and other provinces.

By utilizing advanced technology, the competition ran well, and the number of participants reached hundreds. Each participant simply collected a video of memorizing short *surah* and daily prayers in the Telegram appli-

cation. The advantages of the Telegram application compared to similar applications are: (1) it has cloud storage services; (2) users can choose between original files or compressed ones; (3) the capacity of group members can be enlarged to reach 5000 people; (4) it has a secret chat feature, (5) the administrator can enter several phone numbers at once; and (6) users can upload several profile photos at once [12].

Being in a competition with school friends and also from other schools, both from within the city and other cities, the students were enthusiastic and motivated to take part in the Islamic virtual festival. In addition, there were attractive prizes provided by the committee which further increased the enthusiasm of each participant who took part in the competition. Students who were motivated in learning would go further and finished faster than students who were not motivated. Roger (in Prayitno, 1989) states that basically, in every human being there is a very strong desire to learn naturally. Hence, motivation can provide encouragement or a stimulant for each student in carrying out their learning properly.

Robbins and Judge [8] explain that motivation is a process describing the intensity, direction, and persistence in achieving a target. Motivation is the main driving force for a desire, hope, and goal that exists in every individual. Motivation can come from within oneself without any external pressure, and motivation can come from encouragement or stimulation from other parties. If students are motivated to do an activity such as learning, then the encouragement will affect the process leading to the goals to be achieved [8].

The results of the competition, whoever the winner was, were not the main target. It's used to serve as a learning tool that was both fun and challenging for all students. The festival was also a valuable experience for every student to continuously hone their abilities. The ultimate goal that the educators expected to achieve was that each participant in the competition could strengthen their competence, especially in terms of memorizing short *surah* and daily prayers.

Conclusion

Online learning or distance learning in the new normal is a necessity. There is great expectation for all citizens of the earth that the Covid-19 pandemic will come to an end soon. Even though we are in the midst of a pandemic, all life's activities must keep going, especially in the world of education. Every student has the right to get a good education and learning opportunities. Fortunately, today's technology is able to erase the distance and time constraints for learning by enabling meetings in virtual spaces. However, students' learning boredom during the online learning period is unavoidable.

Therefore, innovations in learning must continue to be created in order to alleviate students' boredom and build their learning enthusiasm. The Islamic Virtual Festival held by Aswaja Islamic Elementary School of Malang is a learning innovation implemented as an effort to strengthen the competence of students, especially in the subject of Islamic Education by triggering students' motivation to learn. The results obtained are that students at the Aswaja Islamic Elementary School were enthusiastic about participating in the Islamic virtual festival while strengthening their competence on memorizing short *surah* and daily prayers.

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Impact of the Covid-19 Pandemic on Human Resource Management: Challenges and Opportunities

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ABSTRACT

COVID-19 has shaken entire societies, creating a complex and challenging environment for managers and human resource management (HRM) practitioners, and it is necessary to find ingenious solutions to ensure the survival of their companies and help their employees cope with this situation. Corona virus disease (COVID-19) pandemic unexpected has hit global businesses, disrupting human resource management across multiple industries. In this study, we conducted a literature review of emerging studies in the field of business and management to explore the emerging human resource issues during the COVID-19 pandemic and propose related practices to resolve these issues. The findings of this study indicate that COVID-19 has a very large impact on conventional human resource management and requires theoretical and empirical attention from researchers.

Keywords: Human Resources, Risk, Covid-19

Introduction

The COVID-19 pandemic has undoubtedly changed the way most people live, forcing countries, communities, companies and individuals to rethink the way they live and work. Although the crisis is not new to any organization, pandemic COVID-19 (Corona *virus*) pose unexpected challenges with an unmatched proportion, even for the most vigilant organization, responsive, adaptive, and ready to face the crisis. With employees' lives at risk sometimes they grapple with uncertainties and many decisions to be made. Companies around the world or those hardest hit by the pandemic are facing threats to their vitality and survival. While some organizations struggle to exist by rethinking and re-strategizing their business operations [1]. Human resource management (HR) in particular has had the most impact during the COVID-19 pandemic on employees and the need to ensure their health and safety as well as the need to manage employees in a new environment. There are many actions and decisions, random and strategic, that companies must make and enforce, such as ensuring the safety and health of employees, implementing new work arrangements, enforcing employee morale and engagement, and dealing with layoffs [2].

COVID-19 is an unprecedented health crisis that has shaken the entire world, plunging it into great fear and uncertainty. This has a profound impact on the economy, society, employees and organizations. This crisis first started in the city of Wuhan (China) as an outbreak of severe acute respiratory syndrome whose known rapid spread led to its status as a global pandemic in March 2020, by the World Health Organization (WHO, 2020b). Given the rapid spread of the COVID-19 virus, these countries have implemented several non-pharmaceutical measures intended to reduce its spread, such as *social distancing*. *Lockdown* measures have been put in place; people are quarantined; schools, universities, companies, business and non-governmental organizations have been temporarily closed; restricted travel; flight cancelled; Mass public gatherings and social events have been banned [4]; [5]. Coupled with these measures, the COVID-19 outbreak has caused a significant slowdown in world economic activity [4], triggering furloughs and layoffs [10], leading to an increase in the unemployment rate. in many countries. The total unemployment of countries in the world today varies widely, from 30 million in the United States to 1.76 million in Japan [7]. According to Gourinchas COVID-19 has resulted in a situation where in a short time 50 percent or more of the workforce may not be able to work. Trying to recover from this economic shock, companies have started to reopen [8], in the midst of this ongoing pandemic, under extraordinary rules and new functions (e.g. physical distancing at work) no one can predict when it will end [3].

Therefore, this pandemic has clearly led to the emergence of a complex and challenging environment for managers and human resource management (HRM) practitioners who need to find ingenious solutions to sustain their company's business and to help their employees overcome this unprecedented challenge. In this context, very few studies have been conducted on the impact of COVID-19 on HRM, its challenges and potential opportunities for HRM in organizations, while HRM managers and practitioners need relevant information that will help them through this crisis effectively and efficiently, to be able to support their employees. and to maintain their corporate business. In fact, organizations are generally not sufficiently prepared to deal with crises when they occur [9]. This is where it is important, for the scientific community, to support organizations by providing relevant information related to this new pandemic. Therefore, the main objective of this study was to investigate the impact of COVID-19 on HRM, to identify key challenges and opportunities, and to provide insight into future directions in HRM. From a scientific perspective, this paper aims to broaden the scope of management research, given the dearth of papers on this topic.

Discussion

The COVID-19 pandemic has challenged companies to maintain their conventional HR practices. For example, [6] have raised concerns over the adjustment and welfare of employees in the world of work in the COVID-19 era. Has identified how employees' perceptions of workload can affect job stress and job dissatisfaction during the COVID-19 outbreak [2]. Companies are developing innovative and effective activities to address employee engagement during the COVID-19 era [4].

The health and safety of international employees is of paramount importance to companies during the COVID-19 pandemic [3]. Have identified activities that Polish employers undertake to protect employees of occupational health and safety services in the context of the COVID-19 pandemic [8]. They concluded that the systematics of these activities differed mainly based on the seniority of occupational health and safety services [5].

Human resource management facing COVID-19: implications and challenges

Human resource management is about how people are hired, managed, and developed within a company [1]. COVID-19, poses significant challenges for HRM managers and practitioners such as strategic actions, working conditions, as well as the HRM function, in particular: staffing, performance management, training and development, compensation management, occupational safety and health management, and employee relations. Each HRM function is discussed individually, but is interrelated. This indicates that any change in one HRM function will affect other functions [6].

Strategic human resource management refers to the vertical relationship between the HRM function and organizational strategy as well as the horizontal consistency between the HRM functions [10]. Its main objective is to utilize human resources effectively to serve the strategic needs of the company [3]. To ensure the achievement of company goals in times of crisis, the right strategy is needed [5]. Companies must be able to prepare and allocate their resources; coordinating the required mechanisms; and use company resources and knowledge properly [5]. In this context, the novelty and complexity of COVID-19 is a significant challenge that could jeopardize the achievement of corporate goals. In fact, COVID-19 has created uncertainty. Some authors have gone so far as to predict a COVID-19 endemic [9] while many economists predict the pandemic will persist into 2021 [2]. Currently, no one knows when this virus will end, and whether its consequences on employment patterns in the organization will be temporary or permanent [7], even after the development of various types of vaccines ba ru-new this [9].

Thus, carrying out strategic planning or implementing early ones can be a challenge for managers and HRM practitioners. In this regard, most organizations are unable to provide their employees with sufficient information about their management plans or their intended reaction to the pandemic [8], while having clear workplace guidelines during difficult times helps reduce stress, employees and increase their motivation and self-confidence. The study shows that access to information and updates related to the pandemic is significantly associated with employee retention [8]. Nonetheless, it may be difficult to achieve this if companies are unable to obtain this information, especially when they are in reactive and survival mode, due to the novelty of this pandemic. Although challenging, increasing organizational resilience is critical to ensuring organizational sustainability in the COVID-19 era. In fact, despite the uncertainty this pandemic has created, companies need to develop smart practices that can help absorb and deal with disruptions that threaten their very survival [7].

Opportunities, and insights into HRM interventions

COVID-19 has posed great challenges for HRM managers and practitioners, but it has also opened doors to opportunities that can help organizations direct their future actions. Indeed, according to [4], crises may create unexpected opportunities for organizations. COVID-19 has challenged organizational creativity and innovation and has prompted discussion about the future of work [2]. This has accelerated the disruption of HRM as well as the implementation of expected scenarios for the future [2]. Moreover, it has prompted companies to rethink their HRM strategies and go beyond traditional models of managing human resources, by positioning new information technology as an important partner to survive and ensure the sustainability of their business. In this context, new laws have been adopted in various countries to support companies in this sudden and unexpected transformation. For example, Germany has adopted a new law to introduce the possibility of video conferencing in two areas, to support the implementation of remote work in companies [8].

Therefore, the naturalness that seems to emerge today in the workplace is the implementation of remote work. However, according to several authors, it is early to confirm that all companies that have adopted remote work will continue to adopt it in the future, beyond COVID-19 [3]. They may review the effectiveness of the company before making a decision, considering that they are implementing it for the first time. So, they do not yet know how it can affect employee performance and productivity [3]. However, it seems that according to a recent report published by the *McKinsey Global Institute* that assessed the long-term impact of COVID-19 on labor demand, employment,

and workforce skills in eight countries (China, France, Germany, India, Japan, Spain, United States, United Kingdom and Canada) that remote work, as well as virtual meetings, will continue but not as intensely as at the height of COVID-19 [7]. Despite the challenges, remote work offers employees the opportunity to have flexible working hours, save travel time, encourage job control, and increase the use of new information and communication technologies [10]. In addition, it offers companies the opportunity to optimize the use and save costs of their resources, e.g. office room. In fact, the business sector in some countries, for example in Korea, is seeing growth opportunities in non-contact industries which include telecommunications, remote support solutions, and online education [10].

In this context, rebuilding corporate culture is necessary to facilitate the adoption of flexible work arrangements and the transition to a hybrid work model [1]. In addition, it is necessary to develop and maintain a cohesive culture that supports employee connection and interaction, to encourage social support and collaboration among employees, especially those working remotely. In fact, virtual interactions can affect the socialization process. This has led several authors to recommend developing and implementing a digital organizational culture handbook, which should be made available to employees working remotely via the company intranet, to provide tools that support this. In the business world, crises are inevitable. However, no one can predict a crisis of the magnitude of COVID-19, which has accelerated the breakdown of traditional HRM methods and has created significant challenges for HRM managers and practitioners, who are not fully equipped in terms of information, resources and competencies to cope with complexity and novelty. this pandemic. In addition to these challenges, COVID-19 has opened doors of opportunity that organizations need to be aware of in order to be able to properly direct their future actions in HRM [9].

Conclusion

The explanation above shows that all HR practices have a more positive and significant relationship with company performance during the COVID-19 pandemic than during non-pandemic periods. During the outbreak, HR practices (such as training, profit sharing, development, job security, and employee voice) have made a rapid contribution to company performance, especially as widespread unemployment causes employees to value job opportunities more. Our findings also imply that the relationship between HR practices and performance during COVID-19 differs depending on firm size and industry heterogeneity. During epidemic periods, the relationship between HR practices and performance is strongest in low-tech

companies (such as hotels and the catering industry), where employees lack independence, which also reflects that the epidemic most severely affects the workforce to a low degree. In addition, it has been found that the impact of COVID-19, a series of problems have emerged in the HR field which presents more research topics for future HR research. Among other things, due to the uniqueness of COVID-19, the topic of HR research mainly focuses on the risk of spreading the epidemic brought about by the flow of workers. Therefore, in HR-related research, the topic of mental health and safety has attracted the most attention from corporate managers and researchers. In addition to the significant increase in the attention of managers and researchers to the right to health and safety, some interesting research implications provide a number of new initiatives.

We also contribute by identifying new problems caused by HR practices. Flexible work arrangements have given rise to new challenges such as increasing inequality, personal burnout and reduced work efficiency. While *telecommuting* or working from home in accordance with flexible work arrangements are effective for ensuring the health and safety of employees, their self-control has become problematic and has given rise to negative emotions. In addition, distance education technology for students in disadvantaged areas is difficult to achieve. Companies are shifting workforces to digital platforms, which weakens areas with poor digital infrastructure. Problems such as the value of capital, social capital, and human capital require extensive efforts to solve. In addition, since enterprise flexibility has become a focal measure for dealing with epidemics, increasing enterprise flexibility is likely to be difficult due to the multiple heterogeneity of industry heterogeneity and enterprise heterogeneity. Leadership practices also generate issues of gender disparity, discrimination, safety management, and education. Restricted performance management practices were adopted during the epidemic, which made it difficult for employers to differentiate employee contributions and provide suitable career development opportunities. Due to the widespread social distancing policies in various countries, many countries have adopted remote work and flexible labor, leading to communication problems within a company.

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The Meaning of the Album Cover Symbol "*The Album*" and The Song Contents of Girlband Blackpink (Semantic Study)

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ABSTRACT

The purpose of this study is to explain the meaning of the symbols on the album cover of the girl group Blackpink's "The Album" and analyze the meaning of the songs "The Album" by the girl group Blackpink. This research was conducted because there are many teenagers in Indonesia and other countries as well who know this South Korean girl group called Blackpink as one of the largest Korean Pop groups which has the characteristics of up-beat songs and song lyrics that are considered to reflect real life circumstances. In relation of the benefits of this study, this study is theoretically expected to add to discussion in the field of communication, namely the formation of meaning from image and language symbols in a work of art. While for the practical benefits, this study is expected to help solve problems related to the meaning of image symbols on covers and songs.

Keywords: symbol meaning, cover album, song lyrics meaning.

Introduction

Nowadays, the facts show that globalization has penetrated all aspects of Indonesian people's lives. The spread of globalization is marked by the diversity of cultures that enter Indonesia. This fact is done because foreign culture is considered to be more modern and prestigious, starting from food, fashion, technology, to music tastes. One of the emerging and interesting issues to study at this time is Korean Pop (K-POP) culture. Music taste is said to be the reason why Indonesian people, especially teenagers, Korean lovers tend to enjoy Korean culture more.

There is an abundant amount of Korean culture that has entered Indonesia, as evidenced by the rampant purchase of the idols' albums. Albums are one of the consumption targets because they are interesting and are proof of being a KPOP fan. Image design is interpreted as the identity of the work of visual technology products to give a new breath in delivering information. The mechanism built by the art of photography and image design in the form of symbols and language as a technique of conveying information through the expression of a reality that occurs. A symbol can look simple, but the symbol can cause an emotional response from the audience [1].

Symbols and meanings are one entity with different terms. A symbol is a sign that characterizes something related to human life that has many meanings and different levels of importance. An object, sound, image, and others can also be symbolic, can have meaning for certain groups, but can also mean nothing for other groups. It can be interpreted that a symbol is a type of sign that may have more than one interpretation or meaning, so that the interpretation of the audience or reviewer differs from one another [2].

The definition of *makna* (meaning) in its use is often equated with *arti* (definition). One type of meaning is associative meaning. According to [5] associative meaning is closely related to the language-speaking community, the view of life that exists in society, and moral values. Associative meaning consists of 5 meanings including: (1) connotative meaning, (2) social meaning, (3) affective meaning, (4) reflective meaning, and (5) collocative meaning. Connotative meaning is the communication value of an expression according to what it refers to. In the connotative meaning, there are additional properties that are referred to, whether they are physical, psychological, or social [4]. Social meaning is the meaning of a word that shows the social environment of its users. It can be in the form of dialect, time, individual, language variety or indicate the origin of the speaker according to the geographical environment or social status [4]. Affective meaning is the meaning that relates to the speaker's feelings towards the interlocutor. Affective meaning arises from the reaction of the listener or reader to the use of language [4]. Reflective meaning appears in the case of a double conceptual meaning or the reflection of meaning that appears in a word due to the existence of a double concept in the word. This meaning is often also understood as a suggestion contained in a language use [4]. Collocative meaning is a meaning that contains associations obtained by a word, which is caused by the meaning of other words that tend to appear in its environment [4].

Song lyrics are considered as a poem because of their similarity, which is the indirect expression of a feeling. Song lyrics are written by the songwriter as a result of an expression of something she/he has seen, heard or experienced. Song lyrics also have an important role in everyday life. A song is basically an outburst or expression of the songwriter's own feelings, sometimes it can make other people entertained. The song succeeded in making listeners of the song fascinated because, one of the reasons, it was supported by a talented singer. In KPOP music genre, of course the lyrics of the songs that are sung use the language of South Korean culture and English complications [3].

The social facts found show that in a song, the role of language is for the thought process of the writer or songwriter and is built on the need to communicate. The characteristics of a song can be said to be similar to poetry

in terms of the form of linguistic expression, namely in the form of lyrics. A work says one thing with another meaning that is expressing concepts and thoughts through indirectness. The existence of indirectness makes it difficult for the audience of poetry or song lyrics to understand the meaning intended by the author. Therefore, in understanding a song lyric or text in other contexts, some are very dependent on the symbols, frames and reality found so that there are multiple interpretations in understanding the message of a language. The individual's ability to interpret symbols and language will give birth to a wise mindset to determine attitudes in understanding the meaning of a language or event [6].

This study formulates a problem that focuses on two things: (1) what is the meaning of the album cover symbol of "*The Album*" by the girl band *Blackpink*, and (2) what is the meaning of the lyrics of the song on the album "*The Album*" by the girl band *Blackpink*. Research on meaning symbols has been done several times before. There is a journal article entitled *The Relation of the Meaning of the Single Cover Symbol to the Fadeless Song Lyrics in The Gazette Band* (Semantic Study) which was studied by Made [7]. This study provides the meaning of symbols and lyrics for the cover of the single *Fadeless* used by the *Gazette* band and the relationship between the symbols for the cover of the *Fadeless* single and the lyrics of the song *Fadeless* by the *Gazette* band.

Based on the research described above, there are some differences and similarities in the object and title of the research. The similarity from previous research is the similar object, which is song lyrics. The difference from previous research is that this study examines album cover images, band names, and meanings used. In this study, the researcher analyzed a song that had never been analyzed before and the specific meaning used was the associative meaning of Leech's theory contained in the album song *The Album* by the girl group *Blackpink* [8].

Research Method

This study employs a descriptive qualitative method to analyze album cover symbols in the form of images and examine the meaning of song lyrics in the form of narrative texts in phrases and sentences. The approach used in this research is the semantic approach. The object of research is 3 songs from the total of 8 songs on the album *The Album* by the girl group *Blackpink*. The 3 songs include *Lovesick Girl*, *Pretty Savage*, and *You Never Know*. The techniques used in this study are observing and note-taking techniques. This study uses these techniques by looking at the cover of *The Album* and reading the lyrics of the available Indonesian translation of the song that, then looking at

which line in the song lyrics contains associative meanings and is selected or clarified. The note-taking technique is used to record and group symbols and associative meanings based on sequence.

Results and Discussion

The meaning of the album cover symbol "*The Album*" to the song in the girl band *Blackpink*

The Background Is Black



Color is a dominant important element and the application of color helps in design and human life. The perception of color involves a psychological response and human philosophy. In this study, the black album cover or background gives the effect of elegance and mystery. A black background displays perspective and depth which has value in the appearance of an object. According to goodminds.id, black is a color that gives the impression of being gloomy, dark, and scary but also elegant. Any element when combined with black will be interesting [9].

Black is one of the most important elements in this album cover because this girl group has the name *Blackpink* which, when interpreted, means black and pink. Blackpink is one of the famous South Korean girl groups. This girlband has a distinctive concept, namely the style is cold and seems arrogant (swag). The color black has a philosophy with positive meanings such as reflecting courage, the center of attention, and tends to be indifferent or not caring about other people. *Blackpink* has four female members with a cold but bold demeanor that is different from the general Asian women who are friendly and warm. The nature or "way of presenting themselves" of this girl group is part of the concept of the company which manages this girl group [10].

Pink Crown

The glittering pink crown and the shining stone in the middle part are important points in the album's image. The crown is defined as a traditional symbol in the form of a headgear worn by kings, queens, and gods [15]. The crown is a symbol of power, legitimacy, immortality, glory, prosperity, and life after death for the wearer [15]. The color element in the crown, which is pink, is defined as the color of women or *4aka da4*. The color pink has an unwavering optimism, looks soft and subtle yet has a degree of sensitivity.

The crown on the Blackpink girl group album image is a symbol that is likened to a woman. The album "*The Album*" by Blackpink consists of eight songs which each meaning is about the situation or life of today's women. The song entitled *Pretty Savage* on the album "*The Album*" has the meaning that women are able to shine without having to be beautiful, but beautiful women will shine. Shining is categorized as an element of glory in the crown symbol. As for the Blackpink song, which is on the album "*The Album*", entitled *Lovesick Girls*, it means a woman who is asking why humans are hurt by love but not looking for other love. The meaning of the song has a shorter meaning as an eternity for love. Eternity is one form of the definition of the crown. While the song *You Never Know* is one of the songs on the album "*The Album*" which tells the life of someone that no one understands. The song has emotional lyrics and a deep message such as the meaning of the colors on the crown symbol of the album cover [11].

The Text on the Album Cover

The Album is a short advertisement in the form of the first image on the South Korean girl group's, *Blackpink*, album. The album was scheduled to be released on October 2, 2020 as shown below. The Album produced 3 singles and there are 8 songs for the last single, which were released on October 2, 2020.

In addition, the word *Blackpink* is written at the very top as a music girl group that has the album *The Album*. The word *Blackpink* is written using a combination of normal and reverse writing systems. For the letters B and P as symbols of Black and Pink use normal writing and L, A, C, N, are written using reverse writing style [12].

Associative Meaning in The Lyrics of The Album "*The Album*" by Girl Group *Blackpink*

In this study, the researcher found associative meanings which are divided by type, namely connotative, social meaning, affective meaning, reflective meaning, and collocative meaning. From the 3 songs, there are data that contain associative meaning. The data can be seen in the following table.

Connotative Meaning

영원한 밤 (Eternal night)

In the lyrics of the song entitled Lovesick Girls, there are types of associative meanings, namely connotative meanings. Because the phrase 'eternal' is not the real meaning. Based on these data, the sentence 'eternal night' if understood in depth according to the context, means that the song writer is feeling the night is too long. In this case, the writer hopes that the night will quickly turn into day [13].

Social Meaning

No love letters, no X and O's

The snippet in the lyrics of the song entitled Lovesick Girls has a social meaning. At a first glance, the words X and O are letters that have no meaning. In Indonesian, X is pronounced like 'ex' which means 'ex' in English. While the word O in English is defined as a greeting word like 'hi'. 'Hi' means the boyfriend/girlfriend who is asking her/him to meet. The words X and O in the data above when viewed from the context of the sentence, the meaning of the song, and the video clip have the meaning of not being loved or loving. The author writes that women who are *lovesick* choose not to love anyone so they do not have an ex-lover and are not loved because no one invites them to be together or go anywhere with them [14].

Affective Meaning

But you'll never know unless you walk on my shoes

Based on the data above which is a part of the lyrics of the song *You Never Know*, it shows that the sentence 'walking on my shoes' is classified as one type of associative meaning, which is affective meaning. Because the phrase 'walking on my shoes' has an emotional meaning that is felt when we are angry or disappointed. The meaning that relates to the listeners' reaction to the song to express one's feeling of annoyance that is being fragile against those who judge not based on reality. The sentence is shown to them to participate in doing what the song writer or the singer does so that they can feel pain and pleasure together without bringing each other down [7].

Reflective Meaning

매번 아파도 외치는 love (love)

Longing for love even if it hurts every time

Based on the data above, there is one type of associative meaning, namely reflective meaning. The word 'hurts' which is the reflective meaning that arises from the sentence longing for love. The meaning of this song is that the writer is longing for a love that turns out to be uncomfortable or hurtful [6].

Collocative Meaning

Born skinny, **bitch** 암만 살찌도 난 마름

Born skinny, **bitch** even if I gain weight

In this snippet of the lyrics from the song called *Pretty Savage*, there is one type of associative meaning, which is collocative meaning. The word 'bitch' has a collocative meaning because that meaning has a collocation with the meaning of 'born skinny' which means easy to carry or light. The purpose of this song is that the song writer explains that those who have a skinny posture indicate light or not heavy so that they easily carry themselves anywhere and easily do things quickly [9].

Conclusion

After identifying the meaning of symbols on the album cover and identifying the meanings of words, phrases, and sentences in 3 songs on the album "*The Album*" by the South Korean girl group *Blackpink*, the author found that there are 3 parts of the meaning of symbols that appear on the album cover of "*The Album*" which include: Black Background, Pink Crown, and the Texts on the Album Cover. In the lyrics of the songs *Lovesick Girls*, *You Never Know*, and *Pretty Savage*, the songs used in this study, there are associative meanings including: 9 data of connotative meaning, 11 data of social meaning, 7 data affective meaning, 6 data of reflective meaning, and 11 data of collocative meaning.

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Quizizz Application as Islamic Education (IE) Learning Media for Elementary School Students at SD 'Aisyiyah Malang Post-Covid-19 Pandemic

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ABSTRACT

This study aims to describe the use of the Quizizz application as a learning medium for Islamic Education (IE) students at SD 'Aisyiyah Malang after the Covid-19 pandemic. This research employs a qualitative approach. The data were obtained through observations and interviews with IE teachers in the field and also through various kinds of literature such as journals and other electronic media. Based on the results of the discussion, it can be concluded that the use of the Quizizz application as a medium for PAI learning at Aisyiyah Elementary School Malang is very useful for increasing students' learning motivation. This is evidenced by the learning enthusiasm of the students at SD Aisyiyah Malang through the result report of the work on the questions in the Quizizz application. Quizizz which has various animated features, accompanied by music and an attractive appearance, can increase students' motivation and enthusiasm to work on the questions. In addition, the Quizizz application also trains students to concentrate and manage time in solving problems. Therefore, in the Quizizz application there is also a time limit, so that students cannot procrastinate in working on the questions.

Keywords: Quizizz, Learning Media, Islamic Education

Introduction

The outbreak of the Covid-19 pandemic which is increasingly spreading throughout the world including Indonesia is a heartbreaking disaster for the Earth's population. This causes disruptions to almost all life sectors, one of which is education. Governments in various countries, as well as in Indonesia, have decided to close all formal education sectors such as schools, universities, and othe higher educational institutions. The bitter decision to close schools that must be made by governments in various countries including Indonesia is an effort to reduce human's contact [1].

The decision of the Indonesian government to close formal educational institutions does not mean that the government stops the learning process for all students in Indonesia. The government still requires students to continue studying. Therefore, the government instructed Distance Learning [2]. Students who normally study at school now have to study at home. They carry out learning activities virtually or online

Online learning is a learning system done by teachers and students without direct face-to-face interaction but instead through online or internet networks [3]. Teachers must ensure that the teaching and learning process continues smoothly even though the students have to study from home. As a solution, teachers must be good at designing creative and innovative learning media by utilizing online media so that students can remain motivated to take part in learning activities even from home. Because, in addition to learning media, interest in learning is a very important thing that must be owned by students to achieve learning objectives [2]; [3] especially for students in elementary schools.

One of the online learning media that is quite interesting, creative, and innovative is the Quizizz educational game. Quizizz is a game-based educational application that can be utilized by teachers as a learning medium in delivering material or assignments to students [2]; [4]; [5]. Interesting and fun learning media will increase students' motivation in learning, especially in conditions like now that require students to learn from home. Furthermore, Quizizz educational games can also train students' dexterity, accuracy and speed in solving a problem because the Quizizz application brings multiplayer activities in interactive and fun classrooms [3]; [6]. With the Quizizz app, students can enter classrooms on their electronic devices. The application has a more colorful and attractive appearance so that it can foster students' enthusiasm for learning. In addition, this application also has interesting characteristics such as avatars, memes, entertaining themes and music [7]; [8].

Therefore, the use of the Quizizz educational game application is an effort to follow up on problems in the post-pandemic learning process where schools must carry out distance learning processes. Likewise with SD 'Aisyiyah Malang which also carries out distance learning. Islamic Education teachers at SD Aisyiyah Malang were required to design innovative, interactive and fun learning activities, one of which is by using the Quizizz application learning media. Through the Quizizz application, it is hoped that it can increase students' motivation in learning.

Research Method

This study employs qualitative method. The research was conducted at SD 'Aisyiyah Malang. The data collection method used is by exploring various data sources, both literature and data sources in the field, which are relevant to the discussion of the topic studied, namely the use of the Quizizz educational game application as an IE learning medium for students' motivation. After the data is collected, the data were then analyzed so that a conclusion can be drawn. In this study, the researcher used observation techniques, interviews

with IE teachers, and documentation to obtain data about the use of the Quizizz application as an IE learning medium at Aisiyiah Elementary School, Malang, after the COVID-19 pandemic.

Results and Discussion

Quizizz as a Learning Medium

Learning media plays a role as one of the success factors in learning, therefore learning media is very important in a learning process. It acts as a platform for delivering messages from learning sources or information sources to the recipient. Hence, there is a role for educators or teachers in it. The ability of educators to design learning activities is very necessary, therefore it is necessary to develop innovative, effective, and efficient learning media for the future. Quizizz application is one of them.

Quizizz is an innovative and interactive game-based learning media application. Quizizz is described as a web tool for creating interactive quiz games in the classroom. This application is online, meaning that this application can be used as long as we have adequate internet connection [5],[9]. Quizizz features quizzes, surveys, games and discussions. Quizizz can be run on gadgets or laptops and can also be accessed through the website www.quizizz.com. For new users who do not have an account yet, the way to create and use the Quizizz application media is to register by signing up on the website, then complete the registration. Meanwhile, registered users can use Quizizz by logging in by filling in their email and password.

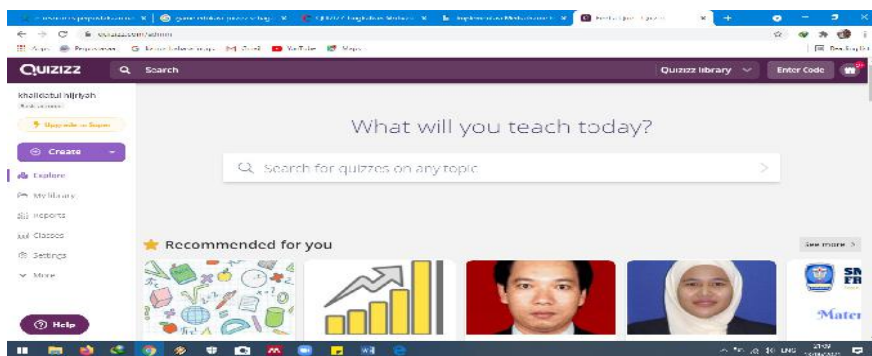


Figure 1. Home Display on Quizizz

Having entered in the Quizizz web, teachers will see the *library* with various collections of quizzes that have been made by previous quiz makers. Teachers can choose these quizzes to be used as homework or independent practice for students by selecting relevant and suitable quizzes. In addition to

the quiz content that is already available, it would be nice if the teachers could also create quiz content with their own creations or materials by choosing 'create my quiz'.

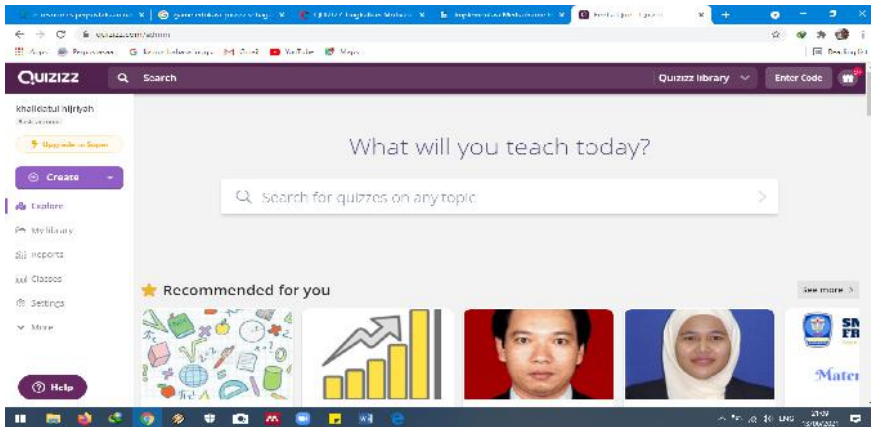


Figure 2. Menu Options in Quizizz

The first preparation step is to prepare a set of questions for the quiz content, then open the application and enter the questions that have been prepared. After the first step is completed, the quiz is published and used as homework so that students can do it.

Quizizz Application as an IE Learning Medium for Elementary School Students at SD 'Aisyiyah Malang

Learning activities that should have been carried out in schools had to be stopped due to the COVID-19 pandemic. Students take part in learning activities no longer from school but from home by using smartphones due to Distance Learning policy. Learning activities at SD 'Aisyiyah Malang are carried out through WhatsApp Groups, Telegram, and Zoom meetings because all students have smartphones. The use of the Quizizz application as an IE learning medium has been used since Distance Learning was implemented.

The learning process in class begins with *dhuba* prayer, *muroja'ah* TQT (*Tahfidz* Qur'an Thematic) and thematic *hadith*. Then, students attended the Zoom meeting to take part in the *muraja'ah* and morning inspiration session together. After the morning inspiration activity, students return to their respective virtual classes.

Through observations made by researchers, regarding the PAI learning process through WhatsApp Groups, the subject teacher (in this case the IE teacher) greeted the groups first and then instructed the students to pray before the lesson began. After that, the teacher explains the theme or topic of the

material to be studied and the learning objectives through voice notes. After everything is explained, the IE teacher sent a learning video according to the theme listed in the lesson plan. After 30 minutes upon the video was sent, the IE teacher gave practices through Quizizz application so that students did not feel bored in following the lesson, since the Quizizz application is an innovative and interactive game-based educational application.



Figure 3. Islamic Education Lesson Plan for Class 3

When the teacher distributed questions to the students, not all students worked on the questions immediately. Only some of them work during class hours, while some others did it at night and some did it the next day. Due to the distance learning situation, students were sometimes lazy to do the assignments, so the IE teachers created game-based practice questions by using the Quizizz application.



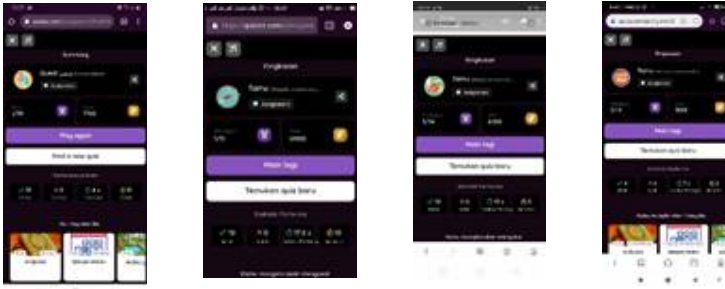


Figure 4. The Results of Students' Participation Working on Questions on Quizizz

Students were very enthusiastic in working on the questions in Quizizz. They had to concentrate on their work because these questions had a time limit. In accordance with its benefits, Quizizz was found to be useful as an effort to train concentration and manage students' time in solving a problem. Besides, the ranking score feature makes students more enthusiastic to get a higher rank. Likewise, the students of SD Aisyiyah were very enthusiastic about working on the questions in the Quizizz, which is evidenced by the results of student reports.

Challenging, creative and fun games will foster students' positive motivation, like what the IE teachers at SD Aisyiyah Malang did by utilizing the Quizizz educational game application in distance learning activities. Students also worked on the questions in the Quizizz immediately, they could not postpone it until the next day. That way, the Quizizz application is useful for overcoming the laziness of students if they get questions from the teacher. In addition, the existence of a ranking score makes students more enthusiastic to get a higher rank. Likewise, the students of SD Aisyiyah, they are very enthusiastic about working on the questions in the Quizizz, this is evidenced by the results of students' reports. On average, they worked on the questions in the Quizizz repeatedly even though the students' scores were satisfactory.

The Quizizz educational game application at SD Aisyiyah was used by the IE teachers after students learned the material, then in the final session they continued to work on questions on the Quizizz application. One of the advantages of the Quizizz application is that this application has an attractive appearance and is also accompanied with music. Beside that, there are interesting animation features and time limits for each question as well as accurate results when all students have completed. This game-based educational application has many benefits that can be felt through the use of the Quizizz learning media because it is interesting and can motivate students to learn in a more fun way since it supports a variety of learning styles, both visual and audio. Thus, teachers or educators must be more creative in selecting available

learning media so that they can increase students' enthusiasm for learning.

Conclusion

Distance learning or online learning carried out by all education sectors requires teachers or educators to be more creative and innovative in presenting teaching materials to the students so that students could remain enthusiastic participating in distance or online learning process. IE teachers at SD Aisiyiah Malang utilized a game-based educational application, namely the Quizizz educational game application, as a learning medium in post-covid 19 online learning. The goal is that students would become motivated in learning. The results of field observations show that students at SD Aisiyiah Malang were very enthusiastic or motivated to learn by using the Quizizz educational game application, especially in working on the questions in the Quizizz application.

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Javanese Culture Portrayed in the Novel *Lelaki Harimau* (Man Tiger) by Eka Kurniawan

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ABSTRACT

As a reflection of life reality, a literary work is able to depict the cultures of Indonesian societies; one of them is the Javanese culture. This study aims at describing universal Javanese culture which includes belief system, livelihood system, and social system as presented in the novel "Lelaki Harimau" (Man Tiger) by Eka Kurniawan. This study used a qualitative descriptive method with a literary anthropological approach. The results of the study showed that (1) the Javanese system of belief is described as a Javanese religious society, which believes in the existence of a spirit and superstitious matters; (2) the Javanese livelihood system consists of farmers, fishermen, barbers, midwives, and housemaids; and (3) the Javanese social system is described as a rural Javanese community still maintaining kinship through mutual cooperation and a culture of mutual assistance.

Keywords: Culture, Javanese society, novel, literature

Introduction

Culture is a habit that is ingrained in people's lives. Culture can signify the identity of each individual and characteristic as people blend in a multicultural society. According to Abubakar [1], culture is a form of creativity, sense, and intention existing in humans which contains religious, philosophical, and local wisdom values. These three values can be a distinguishing feature between the culture of one tribe and another. This is because there are many factors influencing the existence of these values in society. Universally, culture includes religious system and ceremonies, social system, science, language, arts, livelihood, technology, and equipment [2].

Culture develops along with the development of human civilization. One of the cultures that developed in Indonesia is Javanese culture. Javanese culture emerged from the habits of the Javanese when carrying out their daily lives. The characteristics of Javanese culture inherent in the community can be seen from their subtlety of speech, friendliness, politeness of behavior, livelihood, religiosity, and social system. In addition, Javanese culture is known to be unique, subtle, and meaningful with symbols that cannot be understood superficially [3].

Besides reflecting real-life society, a literary work can also depict a cul-

ture imagined by its author. Literature is the result of human creations whose objects are humans and all their lives and use language as a medium of delivery [4]. Culture included in literary works is usually similar with the culture of the author. As in the novel "Lelaki Harimau" (Man Tiger) by Eka Kurniawan, published by Gramedia Pustaka Utama in 2014, it contains Javanese cultural values.

The novel portrays the life of the people living on the southern coast of Java. It tells that a young man ordinary named Margio murders his neighbor, an old villager Anwar Sadat, by biting and tearing open the throat of the old man. Margio rejects the murder allegation by firmly stating that the real subject of the murder is the spirit of a white tigress concealed within his body. Before The spirit is previously resided in Margio's late grandfather. However, after his grandfather passes away, the spirit transfers to Margio's body. Anwar Sadat's murder happens because he does not want to marry his mistress, who is none other than Margio's own mother, Nuraeni. When Margio's father, Komar bin Syueb, dies, Margio asks Anwar Sadat to marry Nuraeni. However, Anwar Sadat refuses it and admits that he does not love Nuraeni. Anwar Sadat's confession makes Margio furious that it finally does the same to the white tigress' spirit inside Margio's body, resulting in the old man's death.

The Javanese society has a strong belief in mystical things, as described in the novel by Eka Kurniawan. Rituals for spirits, magical objects and places that are considered sacred are still often carried out since these activities are deeply rooted in Javanese culture [5]. These beliefs and rituals show that Javanese religion and beliefs are intermingled in the society. Belief, livelihood system, and social system are universal elements of Javanese culture also shared by people in general [6]. The universal elements of Javanese culture are contained in the novel "Lelaki Harimau" (Man Tiger) through the novel's characters who play the role of father, mother, wife, children, and neighbors. These elements are evident through the characterizations, the relationship of one character to another, the way the character solves the problem, and the description of the character's place of residence and environment [7].

A number of studies on Javanese culture in literary works has also been carried out. In 2017, Manshur conducted a study entitled "*Budaya Jawa dalam Novel Suti Karya Sapardi Djoko Damono*" (Javanese Culture in Sapardi Djoko Damono's *Suti* Novel) [8]. The study's results showed that (1) the Javanese *priyayi*, or the elite, culture initiates people to notice their social relations; (2) the main character's, Suti's, attitude includes being resilient in facing, undergoing, and witnessing changes in society from the premodern to the modern era; and (3) the ideology that is rooted in the society is the existence of a sense of devotion to the ancestors. Has also conducted a study on the novel

"Lelaki Harimau" (Man Tiger) by Eka Kurniawan. The study's title is "*Konflik Sosial pada Novel Lelaki Harimau karya Eka Kurniawan*" (Social Conflict in the Novel *Lelaki Harimau* by Eka Kurniawan) [9]. The results of this study revealed that (1) the forms of social conflict in the novel include poverty, domestic violence, family trust crisis and disharmony, and a murder; (2) factors causing conflicts include internal factors related to the characters and external factors related to the environment around the characters.

The differences between this study and the previous ones lie in the object of study and the theme of the discussion. This study discusses Javanese culture in the novel "Lelaki Harimau" (Man Tiger) by Eka Kurniawan. The purpose of this study is to reveal the universal Javanese culture which includes the belief system, livelihood system, and social system as portrayed in the novel. This research is expected to provide contribution and enrich knowledge on the literary works, especially regarding Javanese culture, and can be used as a reference material for further studies on Javanese culture in Indonesian literature.

Research Methods

This study is categorized as a descriptive qualitative research. Qualitative research, according to Bogdan and Taylor, is a type of research that produces descriptive data in the form of writing, speech, and observable behavior of people [10]. Descriptive analysis was conducted to describe Javanese culture in the novel "Lelaki Harimau" (Man Tiger) which consists of aspects of belief, livelihood, and society. The data source of this study is the novel "Lelaki Harimau" by Eka Kurniawan. The data are the novel's story snippets in the form of narration, sentences, or paragraphs depicting Javanese culture.

Data collection techniques using documentation study include (1) reading intensively the novel "Lelaki Harimau" (Man Tiger) and marking sentences or paragraphs indicating the depiction of Javanese Culture; (2) coding the data: "LH" refers to the novel "Lelaki Harimau" (Man Tiger), "kt" refers to the quote, and "hal" refers to the page, followed by numeric code indicating the sequence.

Results and Discussion

Javanese culture is a characteristic of the Javanese society and is used as a guide in carrying out their lives. Javanese language is the mother tongue of Javanese people. This ethnicity is spread from the central to eastern regions of Java Island [3]. Universally, the culture of the Javanese society includes belief system, livelihood system, and social system [6]. Below are the findings regarding to those three types of systems as found in the novel "Lelaki Harimau" (Man Tiger) by Eka Kurniawan.

The Belief System of Javanese Society

Javanese culture is identical with mystical things. According to Jong [12], the center of Javanese belief has always been mystical and magical matters. This belief has been inherent in Javanese society since before the Hindu-Buddhist era. Despite the arrivals of Christianity, Islam and other religions in Indonesia, these beliefs cannot be separated and mingle with religious teachings. For the minority of Javanese people, besides studying religion, they also do *ngelmu*, the Javanese term for things related to mysticism, as performed by Margio in the novel that he 'inherited' the white tigress' spirit that resides within him from his late grandfather [11].

The tigress now came to him, lying beside him on the warm carpet of the small mosque, while the universe was cold outside. As his grandfather told him, she's white as a swan or a cloud or cotton wool. It was unimaginable how happy he was more than anything he had ever had. (LH/kt1/p.46)

Excerpt 1 depicts Margio's condition when the white tigress' spirit inherited from his grandfather appeared. Despite appearing only through a dream, the truth of the spirit's existence is proven when Margio claws at a pillar of a small mosque with his unsharp nails that creates deep scratches without any injury. The narration and the place setting in the excerpt show that Margio both do '*ngelmu*' and study Islam. Margio is a character described as a young Javanese man who adheres to a mixed religion. Margio, apart from adopting Islam and studying it properly, also believes in the existence of spirits or mystical things. In addition, the general perspective of the Javanese society lead to three major groups, namely the pure-religious Javanese society, the mixed-religious Javanese society, and the indigenous Javanese society [12]. Mixed religious communities are adherents of religions and traditions; they usually include traditional rituals in carrying out their religion.

"What's he gonna do?" Margio asked Mameh without Komar hearing.

"He thought he's gonna have a commemoration on the seventh day after Maria's death." (LH/kt3/pg 58)

There, Komar Bin Syueb boiled and fried the chicken, and cooked the rice. Before the time for Maghrib prayer, he went to his neighbors inviting them to come after Isha, gathering to read Yasin (one of chapters in the Holy Qur'an) for Marian's salvation in the hereafter. (LH/kt3/pg 60)

Excerpts 3 and 4 show that the Javanese culture presented in the novel is included in the mixed group, combining their Javanese traditions with their

Islamic religious activities. Some traditions in Javanese society originate from *gugon tuton*, or superstition. They believe that if the *gugon tuton* is not implemented, there will be an imbalance in their lives. Therefore, Javanese people from generation to generation always carry out traditions, especially ones related to the life cycle such as birth, naming ritual, marriage, and death [3].

The Livelihood System of Javanese Society

Livelihood is a way for people to survive. Javanese people generally have a livelihood as farmers and fishermen. Due to the fertile area of Java, it makes the majority of the population become farmers. However, urbanization also affects the livelihoods of the Javanese people. In addition to farmers and fishermen, Javanese people work as animal breeders, fish farmers, traders, businessmen and so on. The Javanese people's livelihood system presented in the novel "Lelaki Harimau" includes farmers, fishermen, barbers, midwives, and maids. In the novel, a life of a fish farmer is depicted through the life of Kyai Jahro.

At dusk when Margio murdered Anwar Sadat, Kyai Jahro was engrossed in his fishpond, accompanied by the salty aroma that wandered between coconut stalks, and the falsetto sound of the sea. And a tame storm crawled among the algae, erythrina, and wilderness. (LH/kt4/ page 1)

Excerpt 4 shows that, as a society member living close to the sea, Kyai Jahro chooses to be a fish farmer instead of a fisherman. Kyai Jahro is a village elder and a religious expert who owns a piece of land that he uses to build ponds for fish farming. The land is inherited from his father. The professions of a fish farmer or a fisherman can be said as a labor-intensive profession. In the novel, being a fisherman is also described as the livelihood of the Javanese people who live closer to the sea.

Some fellows had looked for him on the coast, where he often disappeared and joined the fishermen pulling nets or hunting for stingrays, but no one there knew. (LH/kt5/pg 8)

Excerpt 5 indicates that Javanese people living in coastal areas have identical livelihoods as fishermen. Even though it describes at a glance, it is quite representative of reality. Javanese coastal fishermen are generally natives of Java who have inhabited the area for generations, only a small number of migrants have a livelihood like the natives. The Javanese immigrant community is described as having a livelihood as a barber and a house maid by Eka Kurniawan, like that of Komar Bin Syueb and Nuraeni.

Now he no longer shaves on the terrace of the house, instead he does it at the market, parking his bicycle under an Indian almond tree, lined up with chicken noodle vendors where at night being occupied by Bajigur sellers. (LH/kt6/pg 96)

There, Nuraeni will help cook rice and vegetable dishes, all ingredients have been provided by Kasia in the cupboard. She also does a laundry for them, irons, sweeps the floor and yard, and the rest takes care of the little baby Maesa Dewi. (LH/kt7/p 125)

Excerpts 6 and 7 describe the livelihoods of Nuraeni and Komar bin Syueb since returning back to their hometown. The barber profession has been owned by Komar bin Syueb since he is young before marrying Nuraeni. However, Nuraeni works as a maid since she returned back to her hometown. The livelihood of Javanese people is generally influenced by the area where they are living in. For example, those living around a mountainous area generally have a livelihood as farmers or ranchers, while people who live on the coast use more marine sources to meet their needs [13]. That's why the majority of coastal Javanese people have a livelihood as fishermen.

The Social System of Javanese Society

Javanese people are characterized as polite, virtuous, and selfless people. Mutual cooperation and an attitude of caring for others will not be separated from their social system, which has the slogan '*saiyeg saeko prayu*' referring to harmony, solidarity, and mutual cooperation among fellow citizens and families in everyday life. Hence, it can be said that Javanese society is not an individual, but a unity, one of wits manifestations is realized through *musyawarah*, or a consensus building [3]. The practice of *saiyeg saeko prayu* in the novel "Lelaki Harimau" is depicted when Kyai Jahro, assisted by the villagers, cremates the body of Major Sadran.

While he was working, the people bathed the corpse, stripped of its clothes, rubbed it, and let it smell good. There was a smell of borax evaporating from his body, floating gray in people's heads. Ma Soma brought the shroud from the mosque, and they covered the corpse with that fabric. (LH/kt9/pg 22)

Excerpt 9 depicts the solid mutual cooperation in the rural life of Javanese people. Harmony is built through the kinship system and mutual cooperation. The Javanese social system takes the form of society as a family, manifested through mutual cooperation and assistance. Javanese families, in general, still obey and carry out customary law. For example, male Javanese fellows help each other as described in novel.

Komar bin Syueb borrowed a hoe and levelled the floor and cleaned it of animal wastes. Meanwhile, Margio went up to the roof of the house to fix the tiles that had been messed up by the wind and the pigeon's feet. (LH/kt10/pg86)

Excerpt 10 shows that as a son, Margio has to help his father's, Komar Bin Syueb's, work. The work covers technical work related to household and still includes none related to helping earn a living.

Conclusion

Javanese culture in the novel "Lelaki Harimau" (Man Tiger) by Eka Kurniawan is universally related to the belief, livelihood, and social systems. The Javanese belief system in the novel is described as a religious society, that is, they believe in the existence of God Almighty and carry out their religious teachings. On the other hand, they are also described as people who believe in the existence of spirits and *gugon katon* (superstition) that they are included in the group of mixed-religious Javanese society. This group of society tends to mix tradition with religious activities.

The Javanese livelihood system described in the novel consists of farmers, fishermen, barbers, midwives, and housemaids. Livelihoods as fishermen tend to be carried out by those living close to the sea, while animal farming is carried out by those living far from the sea and own lands to grow crops. The Javanese social system in this novel is described as a rural Javanese society who still upholds kinship by means of mutual cooperation and mutual assistance. Javanese families have a custom that men in the family must help other families.

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The Strategy for Character Building of the Hadhramaut Islamic Boarding School Students in the *New Normal* Era

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ABSTRACT

As moral degradation and decadence have become more pronounced, the main task regarding the character building of students is still borne by educational institution, including Hadhramaut Islamic Boarding School of Batu, East Java. This study aims to analyze the strategy of character building of the students of the Hadhramaut Islamic Boarding School in the new normal era where the implementation of educational activities for students are still limited. This study used a qualitative approach with the type of field research. Data analysis used descriptive qualitative analysis by reducing, presenting, and concluding the data. Data collection techniques were carried out by means of observation, documentation and interviews with teachers and students at the Hadhramaut Islamic boarding school. The results of the study revealed that the character-building strategies carried out by the Hadhramaut Islamic boarding school administrators for their students who had to stay at home due to the pandemic or those who stayed in the in Islamic boarding schools in the new normal era are: First, supervision through a form of congregational fardhu (compulsory) prayer activity which must be signed by parents. Second, online surveillance through the WhatsApp group application. Third, assigning students to take turns calling the call to prayer (adhan), lead congregational prayers, and be a preacher at the nearby mosque. Fourth, giving rewards (bisyaroh) for students for their diligence in performing congregational prayers five times a day accompanied by sunnah prayers. Fifth, assigning the students to read wirid, dhikr, and the Qur'an as well as to memorize the nazhom verse every day and to complete the Qur'an recitation every month. Sixth, scheduling of cleaning pickets for students staying in the boarding school. Seventh, obligating students to play futsal in the afternoon. Eighth, group cooking activities.

Introduction

A central issue that has been widely discussed at several levels of education is the building of character. Character is the key to a person's success because when an individual does not have character, he will be seen as less virtuous by the surrounding community and is considered to have disgraceful behavior [1]. One of the ideas that has been raised to deal with various problems in the country is the character building in which various problems emerge having their roots from the ineffectiveness of formal education in cultivating the students' moral values. This issue is very important because the goal of education is not only to produce intelligent humans, but also to shape human beings with noble character. The urgency to achieve the second has by now become more pronounced [2].

As for the reality that appears after multiple changes in the national education curriculum, along with their various accompanying problems, the character of this nation is believed to have faded. Hence, the main factor that often takes the blame is the education aspect. The character of students dynamically changes when they come into contact with their social environment, even though they have been recognized as commendable figures at school. Not a few students are affected by the flow of information and globalization changing their lifestyles. As a consequence, moral norms and religious norms are violated by many students [3].

Deviation of character can take the form of rape, sexual deviation, pornography, sexual harassment, bullying, brawl, drug generation, persecution, murder, fraud, corruption, smuggling, gambling, robbery, and terrorism [4]. These instances of character deviation serve a fact of the unstable human character due to the ineffectiveness of character building at schools [5]. The incident of character deviation indicates that character building is significantly indispensable to alleviate the students' moral degradation and decadence, especially in an era where technological sophistication and easy access to information are getting omnipresent.

The character building of students at present, especially in the field of education, is challenging. Students are required to be selective and wise when using the rapidly developed technology, especially in the new normal era after the Covid-19 outbreak when they engage and depend more on the use of technology [6]. The interaction of students in the post-pandemic period has become increasingly limited in both real-world and educational environments in order to implement the established health protocols. As a result, they spend more time in front of technological gadgets than practicing and familiarizing the character lessons taught at schools.

Iyhab Kholifah has the view that technological advances, especially in this new normal era, are changing the world to be smaller due to the ease of socializing with colleagues or partners with different characters and cultures. Most of the technological developments were played by the Western world that it had a worrying effect on the character and culture of a country where the inhabitants considered that the character and culture of the Western world was the character and culture of the world at large [7].

Hadhramaut Islamic Boarding School is one of the Islamic boarding schools located in the tourist city of Batu, East Java, and its students live in the Islamic boarding school. Hadhramaut Islamic Boarding School has its own curriculum, one of the lessons contained in the curriculum is moral lessons or character building. In this boarding school, the moral lesson or character building is a dominant lesson taught in the school.

However, the implementation of students' character building, especially the one at the Hadhramaut Islamic boarding school, is still not clear. This is because there are regulations requiring schools to comply with government's health protocols where the character-building activity of the students is also required to adapt the rules. This has prompted the researcher to conduct a study on the strategy of the students' character building in the new normal era - investigating the character forming process so that it can be adapted to the demands of the current condition and development. Therefore, this research is an indispensable one to analyze the character-building strategies of the students in the new normal era. It is expected that the results can be imitated and applied by other institutions.

Literature Review

According to Mustafida, what is meant by strategy is to act in accordance with a concrete step to achieve the mapped goals [8]. Character building according to Suparno is the cultivation of understanding, knowledge, and the application of values in the long term; hence, it requires stages in its application [9].

Character is a trait or condition that has been engraved in the soul and permeated in the heart. As for morality, it is a habit accompanied by awareness so that it is easy to do something and there is no element of coercion [10]. While character education, according to Islam, it is a conscious, systematic, and measurable effort in guiding students to knowing the good, feeling the good, loving the good, desiring the good, and acting the good to the nation, the society, the surrounding environment, the others, themselves, as well as to God Almighty universally so that they become *insan kamil* (perfect humans) according to their nature [11].

Abdullah Nasih Ulwan explained the concept of building a child's character which consists of: *First*, character building by giving an example. *Second*, character building through customs. *Third*, character building by giving advice. *Fourth*, character building by outpouring of attention. *Fifth*, character building by giving punishment [12].

The universal noble values that need to be instilled in students are classified into nine pillars of character, namely: *First*, the character of loving God with all of His creations. *Second*, responsibility and independence. *Third*, trust and honesty. *Fourth*, politeness and respectfulness. *Fifth*, generosity, mutual cooperation and helpful nature. *Sixth*, hardworking nature and optimism. *Seventh*, justice and leadership. *Eighth*, humble and kind nature. *Ninth*, supporter of peace, unity, and tolerance [13].

New normal refers to the new normal life after the global Covid-19 outbreak, meaning the life we live normally but with a new pattern. The new lifestyle is related to the implementation of health protocols such as physical distancing, diligently washing hands with soap or hand sanitizer, wearing masks, and eating a nutritious diet [14]. There are two forms of learning in the new normal era - online learning and offline learning. Online learning refers to learning activity using the internet network enabling accessibility, connectivity, flexibility, and the ability to bring up various types of learning interactions. Offline learning is a learning activity carried out by giving structured assignments to students and requiring teachers to remain present at schools according to the teaching schedule [15].

Research Methods

This study used a qualitative approach with field research type. Data analysis used descriptive qualitative analysis by reducing, presenting, and concluding the data [16]. Data collection techniques were carried out by means of observation, documentation and interviews with teachers and students at the Hadhramaut Islamic boarding school. The purpose of this study was to determine the strategy of character building of the students of the Hadhramaut Islamic boarding school in the new normal era.

Discussion

Character building requires a gradual and tiered process, like a child who does not fully understand the meaning of character. The child will only do an act in accordance with the applicable rules and avoid punishment [17]. Character building is not only the responsibility of the educational institution, but there must also be a mutual cooperation with parents. In this case, it is necessary to know that the role of the parents, educational institutions, and society cannot be separated in the formation of the child's character [13].

The character building of the students of the Hadhramaut Islamic boarding school in the new normal era requires strategies so that the process of character building continues. There are several character-building strategies carried out by the school administrators and staff for their students when they are at home for vacation or independent isolation during pandemic, and when they return to school to resume learning in the new normal era:

First, the school administrators' supervision on the students' *fardhu* prayer (compulsory prayer) activities at home by providing them with a report form to be signed by their respective parents. The report form for this activity was handed over to the administrators when they returned to the Islamic boarding school. This strategy is an effort to grow the responsible, disciplined,

honest, religious, and devoted character of the students, as well as to increase the relationship of affection, attention, and responsibility of parents to their children.

Second, online supervision through the WhatsApp group application by recording the numbers of the students as well as their parents. The existence of this application eases the administrators to foster the character building of the students when they are at home. Giving daily assignments, optimizing activity time with positive things as well as providing advice and motivation from the administrators can also be done through the application acknowledged by the parents.

Third, take turns in performing the *adhan* (Islamic call to prayer), leading the congregational prayers, and being a preacher at the nearby mosque. The relationship between Islamic boarding school and the community must be constantly substantiated so that they will be in a constantly harmonious relationship and mutual help. The positive activities of the students in the midst of society can foster an attitude of confidence, optimism, discipline, responsibility, and love of reading.

Fourth, giving rewards (*bisyaroh*) for students who are diligent in performing the congregational prayers five times a day accompanied by sunnah prayers, such as *qobliyah* prayers, *ba'diyah* prayers, *tahajjud* prayers, *witr* prayers and *dhuba* prayers. Giving rewards serves as an encouraging factor to develop the students' attitude on optimizing time and love of doing good deeds. It is expected that their enthusiasm will continue to flourish in the future despite the absence of the rewards.

Fifth, reading *wirid* (a prayer read after praying) and *dhikr* (remembrance of God), memorizing *nazhom* verse daily, and completing reading the Qur'an (*khatm al-Qur'an*) every month. In addition to boosting physical immunity, this activity is also needed as an intake of spiritual showers in the new normal era to elevate students' mental immunity. These activities can be an alternative solution when boredom spikes up due to the social restrictions applied during the post-pandemic term. When the above activities are regularly carried out, it will foster the religious and spiritual character of the students as well as instill a disciplined attitude and reading passion.

Sixth, scheduling of cleaning pickets for students living in the boarding house. Environmental cleanliness is very important for health, especially in the new normal era. At the same time, it can erase the negative stigma that the Islamic boarding school is a slum and dirty place, a place for the proliferation of skin diseases and so on. Cleaning picket scheduling also plays a role in instilling the character of love of cleanliness, responsibility, tolerance, and

cooperation between friends.

Seventh, the obligation to play futsal in the afternoon. In a healthy body there is a healthy soul. Exercise is the most important need to increase the body's immunity from all diseases, especially in the new normal era. The obligation to play futsal can instil an attitude of love for health, cooperation, hard work and a supportive and forgiving attitude.

Eighth, group cooking activities. In addition to providing the food, group cooking activity can foster an attitude of independence, cooperation, mutual assistance, responsibility, and creativity of the students. Likewise, they can manage their nutritional needs with simplicity and wisdom in managing pocket money.

The above character-building strategies have been implemented by the administrators of the Hadhramaut Islamic boarding school. However, there are still obstacles in its implementation, such as the government or regional changing regulations in suppressing the transmission of the Covid-19 virus through regulations limiting community activities. As a result, this has an impact on the flexibility of Islamic boarding school activities. Obstacles also come from students who sometimes do not heed the rules of the Islamic boarding school that influence other students to do the similar thing that it ultimately impacts the optimization and implementation of the above character-building strategies. It is hoped that the administrators will be more creative in mapping strategies and be more assertive by giving warnings or punishments to students who violate the rules, so that the planned strategy can run optimally.

Conclusion

New normal life is the new normal life after the outbreak of Covid-19, meaning the life we live normally but with a new pattern. The new lifestyle is related to the implementation of health protocols. Character building in the new normal era can be carried out through a gradual and tiered process from childhood with the role of parents and closest people in the home, school, and community environment.

The character-building strategies carried out by the Hadhramaut Islamic boarding school administrators for their students who had to stay at home due to the pandemic or those who stayed in the in Islamic boarding schools in the new normal era are: *First*, supervision through a form of congregational *fardhu* (compulsory) prayer activity which must be signed by parents. *Second*, online surveillance through the WhatsApp group application. *Third*, assigning students to take turns calling the call to prayer (*adhan*), lead congregational prayers, and be a preacher at the nearby mosque. *Fourth*, giving rewards or

bisyaroh for students who are diligent in performing congregational prayers five times a day accompanied by sunnah prayers. *Fifth*, assigning the students to read *wirid*, *dhikr*, and the Qur'an and memorize the *nazhom* verse every day and complete the Qur'an recitation every month. *Sixth*, scheduling of cleaning pickets for students staying in the boarding school. *Seventh*, obligating students to play futsal in the afternoon. *Eighth*, group cooking activities.

Obstacles to the implementation of character-building strategies in the Hadhramaut Islamic boarding school can be external and internal. It is expected that the administrators will be more creative in mapping strategies and be more assertive by giving warnings or punishments to students who violate the rules. Accordingly, the planned strategy can run optimally.

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Challenges of Religious Education Teacher in Online Learning Post Covid-19

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ABSTRACT

This study aims to describe the challenges faced by Islamic education teachers during online learning. It employed qualitative approach with library research technique. The data was obtained through documentation of various literatures related to the research. The collected data was analyzed through three stages, namely data reduction, data presentation, and conclusion drawing. Results showed that the Covid-19 pandemic has impacted education where Islamic education teachers had to adapt to online learning by utilizing technology media. The challenges faced included: 1) low technology mastery; 2) limited internet access; 3) inadequate student facilities; and 4) monitoring and evaluation of online learning.

Keywords: *Islamic education teacher, online learning*

Introduction

The current Covid-19 pandemic has spread everywhere. The virus first appeared in China in 2019 and is ongoing today. The WHO stated that Covid-19 has become a global pandemic with confirmed positive cases in 216 countries around the world [1]. Indonesia is one of the countries affected by the spread of the virus, which sent the state into national emergency. It has impacted the government where they had to issue new policies in response to these cases.

Education is amongst the severely impacted sector because of the pandemic. The Indonesian Ministry of Education and Culture issued Law Number 4 of 2020 regarding guidelines for organizing home learning during the pandemic. The law states that activities and assignments during learning from home are carried out in various ways between regions, educational units, and students according to the interests and conditions required, by considering the gap in access to home learning facilities [2]. As the law intends to help reducing the virus transmission, drastic changes in the learning system suddenly took anyone by surprise, who had to start without any preparation.

This change has certainly challenged teachers' readiness, who had to adapt to the home learning system. Every teacher, including the Islamic education teachers, were demanded to be creative and innovative in developing lesson plans. Effective innovations in teaching methods, media, and learning

facilities are required to transfer knowledge to students despite all limitations [3]. In so doing, digital literacy is needed where teachers must adapt to various technologies and applications of learning media providers. This of course can cause mental and physical stress for both teachers and students [4].

Following the rolling out of new home learning policies, Islamic education teachers faced obstacles or challenges of its own. Home learning requires teachers and students to access the internet network and utilize existing technology to facilitate the process of teaching and learning [5]. Hence, this study aims to investigate the challenges faced by Islamic education teachers in implementing home learning during this pandemic.

Methodology

This study employed qualitative approach, in which research produces descriptive data, both written and verbal, about the phenomena in the research context. It employed the technique of library research where data and information were obtained from various available literatures. Sources of data in this study are articles, documents, and journals in relation to the study context [6].

The data collection technique was documentation by examining data from books, scientific writings, documents, and other literature related to the challenges of Islamic education teachers in home/ online learning during the Covid-19 pandemic. The obtained data was analyzed in three stages, namely, data reduction, data presentation, and conclusion drawing [6].

Findings and discussion

Teachers have various roles including as learning resources, learning managers, mentors, facilitators, mediators, and evaluators, who are required to carry out their roles and functions properly. Teachers must be able to instill good values in students, create a comfortable, fun, and conducive learning atmosphere, so that the teaching and learning process and information transfer go well. A teacher must meet the requirements as a responsible human being in the world of education. Being a teacher is a noble task and full of struggle [7].

Amidst the Covid-19 pandemic, teachers are struggling with distance or online learning policies. Online learning is an alternative during the New Normal Era to prevent the spread of the virus. This has impacted on changing the order of learning for teachers and students because they have to shift traditional learning methods towards more modern ones [8]. Online learning is carried out in a network where teachers and students do not meet face to face. According to Meidawati, online learning is a formal education carried out

by schools where teachers and students are in different locations. It requires an interactive telecommunication system to connect the two and share the resources needed in it. Online learning takes place by utilizing the internet network in the process, which can be done at anywhere, and anytime [9].

In this time of pandemic, teachers are struggling carry out dual roles. They must become motivators as well as coaches with extraordinary abilities to carry out online learning. They must be able to innovate and find ideas for subject matter, methods, and media, so that learning can continue to be fun for students. Teachers play a pivotal role in online learning because they are the one who coordinates the learning process.

Results from the documentary research showed that Islamic education teachers faced challenges during the home learning, including:

1. Low technology mastery

Teachers must master the technology to effectively support learning. Technology is the most important thing in online learning as such learning highly depends on gadgets and internet access. However, not all teachers can work well with technology, especially for those who are older or living remotely. Only few teachers are proficient in using computers and managing teaching applications. In general, teachers can operate MS word for typing; many do not understand all the facilities in the program, let alone run email, browse the web, and others. This pandemic is inextricable from online learning where teachers are required to master computer devices operation, laptops and run learning applications, create interesting learning materials, utilize various digital tools, conduct online classes, and prepare online administration. These are among the challenges as well as a new experience for teachers [10].

2. Limited internet access

The internet access is prevalent in online learning. Unstable internet access, especially in rural or remote areas, has impacted the flow of information and learning materials. It takes longer time for knowledge transfer between teachers and students [3]. Especially in Indonesia, stable internet access is not for everyone. There are some remote areas that do not have electricity, let alone adequate internet facilities. Other than that, low socio-economic factors also affect these people's access to electricity and internet access. Online learning seems to make those who are unable to access the internet not entitled to take part in learning [11].

3. Inadequate supporting facilities

Inadequate facilities, especially for students, can hinder the online learning process. Facilities in the form of cellphones, laptops, and internet data are important, in which not all students can get them. According to Arifah

and Iis Prasetyo [3], any limitations in the facilities and infrastructure in online learning, such as laptops, smartphones, and others will always hinder learning. According to M. Wahyudi [11], home/ online learning is a serious obstacle for students from economically disadvantaged circles.

4. Effective and reliable monitoring and evaluation

Online learning has resulted in teacher limitations in controlling learning. Teachers cannot approach students directly, in which direct and regular control, monitoring, and evaluation are hardly possible. This makes students difficult to learn because they have different learning paces. In such circumstances, parental control is expected to always be present in assisting, guiding, and supervising. However, not all parents have time to supervise children's learning activities because of various reasons [12].

It is not easy for Islamic education teachers to carry out effective, meaningful learning activities during the pandemic. They must adapt to all the changes. Online learning is a new experience filled with misunderstandings and various challenges, in which teachers must continue carrying out their responsibilities as educators and knowledge bearers. All challenges must be faced and used as valuable learning and experience to continue to share knowledge with students.

Conclusion

The current pandemic has had an impact on the world of education. It demands teachers, including Islamic education teachers, to adapt to online learning by utilizing information, communication, and technology (ICT). Among the challenges are (1) low technology mastery, (2) limited internet access, (3) inadequate facilities, and (4) limited monitoring and evaluation.

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Strengthening Student Character through Islamic Education at SMPN 4 Monta, Bima, in the New Normal Era

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ABSTRACT

The lacking of awareness towards character education could likely degrade students' noble morality. In this New Normal Era, teachers must be able to instill student character in many ways. This study aims to find investigate efforts and steps taken by teachers in strengthening student character in the New Normal Era. It employed descriptive qualitative method. Results showed that teachers carry out character education through classroom-based, school culture-based, and community-based learnings. These efforts take into account several values including religiosity, nationalism, independency, mutual cooperation, and integrity.

Keywords: character education; New Normal Era; strengthening

Introduction

During the Covid-19 pandemic, learning system in the global education has been severely impacted. Among the impacts are the issuing of policy concerning home and distance learning, in the hope of stopping the virus transmission while providing a valuable learning experience for students [1]. Distance learning can be conducted online and offline. Online learning is carried out at a considerable distance using tools, such as telephones and computers, coupled with a good network [2]. It is different from traditional face-to-face learning where the learning emphasizes more on the accuracy and foresight of students in receiving and managing the information presented online by the teacher [3]. The learning system requires computers, cellphones, and laptops connected to the internet network, which must be compatible with the teachers carrying out activities at the same time using various online applications. For example, cellphones, laptops, or computers through the WhatsApp (WA), Zoom, or Google Meet. [4].

The New Normal Era calls for a more advanced distance learning where teachers blend offline learning within. They may hand out structured assignments to students. In this case, teachers are present at school according to the schedule so that the blended learning is facilitated by the schools. New Normal requires human adaptation in the new method of living where people act normally, but adapting. For example, teachers and students can meet face-

to-face before the pandemic, but now their meetings are limited. Physical or face-to-face interaction requires the actors to maintain strict health protocols, such as handwashing, wearing masks, keep a distance to break the virus transmission [4].

Accordingly, strengthening character education during this pandemic is more challenging because many things were constrained. Direct observation, monitoring, and evaluation is almost impossible despite the national education mandates where character education is fundamental for the development of Indonesian students [4]. In character education, there are at least five main characters to nurture in students, those are religiosity, nationalism, mutual cooperation, integrity, and independence [5].

Current research shows that strengthening character education has decreased as a result from online learning. This is alarming because character education is critical for changing students' negative behavior towards positive directions. This is fundamental to form an ideal next generation of the nation. In this case, character education can help eradicate ignorance, poverty, and social backwardness.

Methodology

This study employed descriptive method with a qualitative approach. The data was obtained from documentary research of any literature containing student character education.

Findings and discussion

Strengthening character education

There are three points in strengthening student character through Islamic education at SMPN 4 Monta, Bima. They are strengthening classroom-based, school culture-based, and community-based character education [6].

1. Classroom-based character education

In classroom-based character education, the subject of Islamic education subjects at SMPN 4 Monta follows K-13 curriculum as it prescribes ways to instill students' character traits and values. Islamic education teachers draft the teaching plan that includes curricular, co-curricular, and extra-curricular activities. The values and messages in the learning materials are sorted and selected, prior to teachers' analysis on the basic skills included in the lesson plan

For example, the topic about being optimistic, endeavor, and trust is included when drafting the teaching plan of Islamic education. The learning activities include teaching materials and students' discussion on the theme. In drafting the teaching plan, the Islamic education teachers must include

4 skills (KI 1, KI 2, KI 3, and KI 4), which must reflect character values learnt in the learning material.

2. School-based culture

In this New Normal Era, all school elements must be able to provide exemplary behaviors to the students, it is important because good examples will aspire students to imitate the attitudes shown by the teacher. It can be said that bad examples will result on negative behaviors. In SMPN 4 Monta, teachers and students used to do handshakes; but the pandemic inhibits this habit. This then was replaced with handwashing and wearing masks to obey the government's order in maintaining strict health protocol. For religious activities, teachers and students recite *surah* Yaseen together on Fridays.

3. Community-based culture

SMPN 4 Monta does not cooperate much with other institutions, but collaborate with *ustadz* instead. On Fridays, teachers and students attend *tausiyah* besides reciting Yaseen together. These activities are expected to shape students' noble traits. Additional Islamic activities are also carried out, for example, the celebration of *Isra' Mi'raj* and *Maulid* where the school also invites *ustadz* to give speech.

Elements of character education

In 2010, the Indonesian government programmed strengthening character education. The program is listed in eight Nawacita items, including the mental and character revolution in the education sector [5]. There are five elements of character education applied by SMPN 4 Monta, described as follows:

1. Religion

It is the cultivation of character education in the theological dimension. All actions of a person or group of people must be pursued in accordance with the values of the religious teachings they adhere to, and have an attitude of tolerance towards all religious communities. In the current New Normal Era, it is important for teachers to instill students' religious values as during the pandemic, there are possibilities where students spend more time on useless things than studying or performing worship.

2. Nationalism

The education of nationalism values is critical during this pandemic. It is the manifestation of how to act and behave according to the needs or interests of the nation and state above personal and group interests. Strengthening students' nationalism will increase understanding on the nation's culture, building tolerance, mutual respect, and loving the homeland.

3. Independent

Being independent means being tough and not over-expecting the help from others. This can increase students' sense of responsibility, confidence, and ability to solve problems in regards to their abilities. Especially in the current era, our lives have undergone drastic changes where we need to adapt. There is a tendency that the students become lazier because of loose online learning. Independent students will sense the responsibility to study hard and carry out normal study habit despite the absence of physical monitoring and teachers' presence.

4. Helping each other (*gotong royong*)

Instilling the values of *gotong royong* will result in the attitude of mutual cooperation (team work) in solving various problems. *Gotong royong* will increase a sense of solidarity, helping each other, building unity, prioritizing deliberation for consensus, and also being willing to sacrifice for the sake of others [7]. The New Normal Era, coupled by technological developments have shifted people's attitudes and actions. Those who previously prioritized mutual cooperation behavior has now changed to a more individualistic personality. Individualist tend to prioritize personal freedom above common interests, which makes individuals live apathetically in the surrounding environment [7].

5. Integrity

Integrity is fundamental in shaping trust, dedication, strong commitment, and qualified credibility. People with integrity are responsible, loving the truth, obedient, and are willing to correct their own mistakes. Integrity will bear honesty, commitment, responsibility, and compassion [7]. Those characters are very much needed in this New Normal Era, especially when many individuals are lacking of trust and responsibility. Indonesia has an abundance of smart generation, but only a few have good characters or noble morality. Therefore, it is very important for schools to instill character education in students from an early age.

Conclusion

In this new normal era, strengthening student character is fundamental to produce the next generation with intelligence and positive character traits. Strengthening character education requires collaboration between teachers, parents and the community. There are three points must be carried out, namely classroom-based, school culture-based, and community-based character education. The elements of character education that targeted by SMPN 4 Monta are religiosity, nationalism, independence, mutual cooperation, and integrity.

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Parental roles in teaching Islamic values in the family during the New Normal Era

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ABSTRACT

This paper discusses parental roles in instilling Islamic values in the family in the New Normal Era. It centers the discussion on the of family in educating children with Islamic values. Indonesian government's policy to impose Large-Scale Social Restrictions (Pembatasan Sosial Berskala Besar/ PSBB) to prevent the transmission of Covid-19 has impacted various life aspects, including education. This makes several educational institutions issued policies on home learning. With the enactment of the PSBB policy, parental roles become critical in instilling Islamic values. Parental control and supervision, as well as creativity, are important key features in teaching Islamic values at homes.

Keywords: *Islamic values; New Normal era, parental roles*

Introduction

Indonesia is among the many countries that is unable of preventing the spread of Covid-19. This is evidenced by the Saudi Arabian government's ban on pilgrims for Hajj and Umrah until now [1]. Besides Indonesia, many other countries around the world have not been able to stop the spread of this virus [2].

However, life must go on amidst the pandemic. It is hardly possible to isolate all the time because humans want to live a normal life by socializing and doing activities to be more productive. Hence, the community must begin to adapt to new living habits, known as the New Normal, as mandated by the Head of the Expert Team for the Acceleration of Handling Covid-19, Mr. Wiku Adisasmito. New Normal refers to a change in behavior in order to continue carrying out daily activities by adding health protocols to prevent the virus transmission. It can be said that New Normal is the extension of the habits that have been carried out during the implementation of PSBB.

One of the efforts made to end the pandemic is a new normal life. It is a new way of life that allows people to perform their usual activities to fulfill their daily needs, while continuously maintain health protocols. For example, changing handshakes with elbow bumps, wearing masks all the time, and practice handwashing (especially in public places). The New Normal forms new habits that not everyone easily adapts [3]. In this case, the adjustments to the New Normal Era for families must be seriously taken into account where

each family member can increase quality time together.

Family is the smallest unit in a society. It is the first place for character education and development for a child. Family role in shaping the nature and character of a person in learning and performing positive behavioral norms is very important. Accordingly, good relationships and mutual support to continue complying with health protocols are expected to form a healthy, happy and prosperous family.

Family

A family is the smallest and most important social unit for a child. Before getting acquainted with the surrounding world, a child will first get used to the family situation. Social experiences provided by the family will have a huge influence on children development in the future. It can be said that family is the first and foremost education for children [4].

Family consists of a mother, a father, and their children. This group is the primary group that support individual development. It bears individuals with various personalities underpinning society. It is undeniable that a family functions as the successor of descendants [5]

According to Langgulong, quoting al-Zaghلامي's notion, Islam views family as the first environment for the individual to interact. Family must provide basic elements that can bring the best out of children's characteristics and personality. In this case, a child acquires his morals, values, habits and emotions, which will support the development of his many abilities, possibilities, and willingness into living reality and visible action. For individuals, family becomes a symbol for noble traits such as compassion, faith, sacrifice, and loyalty. Everyone needs a family from the beginning to the rest of their life [6].

Parental roles in the family.

Children education is parental responsibility as commanded by Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غَالِظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe (who wish to reach Allah before death)! Guard yourselves and your families from the Fire whose fuel is humans and stones. Over it are angels strong and stern (ruthless). They do not disobey Allah in what He commands them, and do as they are commanded (At-tahreem:6).

Islamic values

Value is something precious that becomes a part of life goals [7]. Abu Ahmadi and Noor Salimi stated that values are a set of beliefs or feelings that

are believed to be an identity that gives a special pattern to one's thoughts, feelings, attachments, and behaviors [8].

The main teachings of Islam are sourced from the Qur'an and Sunnah, as reasoning and critical thinking facilitates the understanding of Qur'an and Sunnah. This provision follows the Islamic values themselves as a revelation that comes from Allah SWT as elaborated The Prophet Muhammad (pbuh)

An-nisaa' conveys that:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe (who are âmenû)! Obey Allah and obey the Messenger and those of you who are in authority (who are authorized to give orders) from among you, then if you dispute about anything, refer it to Allah and His Messenger, if you believe in Allah and the Last Day. This is better and is the best in respect of interpretation. (An-nisaa 59).

Teaching of Islamic values

Since being born, human beings have been taught various educational values by the parents. Newborn babies in Muslim families are introduced to *atha'an* and *iqamat*. Sentences in *atha'an* and *iqamat* manifest *tawheed* (monotheism) and an invitation to carry out the commands of Allah SWT. These activities are among the examples that provide reinforcement for children, in which newborn babies in Muslim families are given information, behavior and good examples (*uswatun hasanat*). Accordingly, shown activities are recorded by children sensory. It will stimulate their thoughts and instill imitation. Hence, positive talks and exemplary behavior will greatly support brain and body growth. Parental roles in family education are critical where it initiates and shapes children's mentality and personality, which ultimately underpins functional society [9].

Instilling Islamic values in children requires continuous patience. Therefore, parents must show exemplary behaviors as it is more visible where children can easily understand [10].

Research methodology

This study employed qualitative method with documentary study techniques. It is closely related to literature studies, in which a series of activities related to data collection methods involving reading, writing, and managing research materials. The obtained data was analyzed used the Miles and Hu-

berman model [11].

Findings and discussion

Family is the first and foremost education for children as it is where children begin their both physical and spiritual development. Parental role in children education in the family is critical where family can instill Islamic values from an early age. Parents play a pivotal role as the main educators because they are the first people that the children know [12].

According to Ahmad Tafsir in Science of Education from Islamic Perspectives, there are two benefits of religious education in the family. First, the cultivation of values can later influence children's physical development; and second, the cultivation of attitudes will later become the basis for respecting teachers and knowledge in schools [4].

According to Mufatihatur Taubah, taking the opinion of Imam al-Ghazali, children are mandates from Allah SWT, and must be protected and educated to achieve virtue in life to draw closer to Allah SWT. All newborn babies are sacred and saints, which has neither been affected nor shaped other than great values. It is the parents that will carve and shape it into high quality pearls, loved by everyone [13].

Parental responsibilities in a family

Parents carry the main responsibility of their children development, especially in education. Allah SWT mandates religious education in the family in the Qur'an, which are extended through the hadith of the Prophet Muhammad (pbuh) as follows:

1. At-tahreem verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe (who wish to reach Allah before death)! Guard yourselves and your families from the Fire whose fuel is humans and stones. Over it are angels strong and stern (ruthless). They do not disobey Allah in what He commands them, and do as they are commanded (At-tahreem:6).

2. Al-kahf verse 46:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Wealth and children are the adornment of the life of this world. The lasting improving deeds (that improve the soul) are better with your Lord in reward and better in expectation (Al-kahf:46)

3. Al-furqaan 74-75:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةً أَعْيُنَ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا
#أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous." Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace (Al-furqaan:74-75)

4. The Prophet (pbuh) stated:

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ كَمَا
تُنْتَجِ الثَّبَيْمَةُ نَهَيْمَةً جَمْعَاءَ، هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ، ثُمَّ يَقُولُ: فِطْرَةَ اللَّهِ
الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ

Allah's Messenger (pbuh) said, "No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?" Then he rec 'The religion of pure Islamic Faith (Hanifa),(i.e. to worship none but Allah), The pure Allah's Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah's religion (i.e. to join none in Allah's worship). That is the straight religion; but most of men know not...' (30.30) (HR Bukhari) [14]

5. The Prophet stated:

"The obligation of parents to their children is to give a good name, educate manners and teach writing, swimming, archery, feeding with good food and marrying him when he has reached adulthood" (HR. Muslim).

6. The Prophet stated:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاصْرِفْهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ
وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Allah's Messenger (pbuh) said: "Teach the boy Salat when he is seven years old, and beat him (if he does not pray) when he is ten." (HR. Abu Dawud)

Family roles in teaching Islamic values

Family is the first place for children interaction before the surrounding environment. In the family, children are taught to speak against negative influences. The process of character building begins when mother and father as influential figures provide role models and exemplary behaviors, so that they

are idolized by the children. In the family, father is obliged to educate, while mother is obliged to teach kindness [15].

Family is inevitably the main place to construct children character, especially in the early days of their growth. Their roles cannot be replaced by others, even schools, religious institutions, or society. The emotional bond between father and mother is an irreplaceable experience, providing the basic capital for emotional growth and child maturity [16].

Hence, parents require experience, expertise, and understanding of how to instill Islamic values in children. Parents' personal experience on their children's education determines their own success or failure in becoming educators, especially the cultivation of the value of inter-religious harmony [17].

Conclusion

Parental role in the family is very important with various obligations as described in hadith and Qur'an verses. This study summarizes the importance of parental role of parents in instilling Islamic values in the New Normal Era. In this case, more time spent by children at home and their families means more parental obligation to accompany and control their activities. The cultivation of Islamic values is thus depending on the understanding and knowledge of parents.

Parents' creativity also determines the form of instilling Islamic values for children. The long duration of time spent by children with their families requires parents to provide variations in educating Islamic values, so that children do not feel bored. Any slightest changes and patterns made will determine the success of Islamic values education.

Another factor that determines the success of Islamic values education is the exemplary behaviors of the parents. This will provide a direct example that can be easily imitated by the children.

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Strengthening Students' Character in The New Normal Era Through Hizbul Wathan Extracurricular at Smp Muhammadiyah 8 Batu

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ABSTRACT

This study employs a qualitative method approach. With this method, it is expected to reveal a picture of the reality of the research topic, which is about strengthening the students' character in the new normal era through the "Hizbul Wathan" extracurricular activities at SMP Muhammadiyah 8 Batu City. The data were obtained through observations and interviews with the coaches and students who took part in the Hizbul Wathan extracurricular activities. Based on the discussion, it can be concluded that Hizbul Wathan's extracurricular activities in the New Normal Era had a positive impact. Students became more punctual, gained knowledge, became more organized, and more religious. Apart from strengthening students' character education, Hizbul Wathan extracurricular activities also have implications for students' personal resilience. One is said to have a healthy personality when she or he is able to interact with her/himself, others and the world in a positive way such as tough, optimistic, capable and empathetic.

Keyword: *Streng Students, New Normal, Hizbul Wathan*

Introduction

Education, both formal and non-formal education, plays an important role in the progress of a nation. Through education, children are taught and guided by educators to become adult humans, so that they can become human beings who can distinguish between good and bad. Jean Piaget stated that "education means producing, creating, even if not much, even though creation is limited by the comparison of other creations" [1].

Education in Indonesia is an effort made by the government to prepare skillful and qualified human resources and to shape the character of the citizens. Therefore, Indonesia really needs character education to educate their citizens, as Masnur Muslich [2] states that "character education is the key to the progress of the nation".

Several studies show that the current implementation of character education in Indonesia is still unsatisfactory. The situation of society even indicates that the situation of world's education is increasing, the phenomenon of moral decadence that occurs in the midst of society and within the government is also increasing and diverse. Crimes, injustice, violence against children are some evidences that shows a crisis of identity and characteristics

in the world of education. Noble manners, politeness and religiosity, which are upheld and have become Indonesian culture, seem to be foreign and rarely found in society [1].

Moreover, the current condition of Covid 19 pandemic causes difficulties both in teaching and learning, even in the formation of students' character (Oktafia,2020). The implementation of the character education strengthening program during the COVID-19 pandemic faced some difficulties due to a number of constraints. However, considering its importance, character education must still be carried out, because character is seen as a basic value that builds a person's personality, either due to the heredity influence or the environment. which distinguishes it from others, and is manifested with other people in the attitudes and behavior of everyday life [3].

Seeing those conditions, the implementation of character education in schools requires an effective and efficient program for strengthening character education [3]. Schools as educational institutions are expected to be able to shape and instill students' creative characteristics, because schools are educational institutions that aim to develop the potential and personality of the students. One of students' characteristics that need to be developed through education is the creative character. According to [2], creative character is an idea that can find new things or ways that are different and able to express thoughts or ideas that have added value.

Helping students develop their creative character can be done through many ways, one of which is through extracurricular activities. Stated that one of the strategies for developing character traits for students at school can be done through extracurricular activities. As for those that are included in the extracurricular activities, one of them is *Hizbul Wathan*. According to Dz-ikrom [1], Hizbul Wathan is an autonomous Muhammadiyah organization engaged in scouting to prepare and nurture children, teenagers, and young adults who have *aqidah*, good mental and physical, knowledgeable and know about technology, and have good morals, with the aim of realizing Muslim individuals who are truly and ready to become cadres of the association, the people, and the nation.

Hizbul Wathan education plays an active role in shaping students' attitudes. In the Hizbul Wathan movement, there is a need for uniformity in steps for the managers of the Hizbul Wathan movement which are joined in a leading group. There is a close relationship between students who are members of Hizbul Wathan, Hizbul Wathan supervisors and elements of the front group supervisory board. Without good cooperation from those elements, it seems impossible for Hizbul Wathan to play an active role in the formation of the character traits of the students.

Therefore, it is necessary to carry out efforts to strengthen character traits through Hizbul Wathan education which can have an impact on the students' personal resilience. Those efforts are carried out through the alignment and uniformity of the work program as a strategy. The work program as a guideline for implementing scouting activities in schools is a reference that must be carried out by those elements of the front group management, given the importance of strengthening character education in educational institutions.

Hence, the author is interested in conducting research to investigate more about Hizbul Wathan's activities at SMP Muhammadiyah 8 Batu City, and its contribution to strengthening the character education of students. The title of this research is "Strengthening the Character of Students in the New Normal Era through "Hizbul Wathan" Extracurricular Activities at SMP Muhammadiyah 8 in Batu City".

Research Method

This research is a qualitative research and the data were collected through documentation study instrument or documentation. Instruments or documentation of documentary study can also be described as a literature study, which is a series of activities related to methods of collecting data, reading, writing, as well as managing and processing research materials. Meanwhile, the data were analyzed using the Miles and Huberman model.

With this method, it is hoped that a picture of the reality of the research subject can be revealed, which is about strengthening students' character in the new normal era through the "Hizbul Wathan" extracurricular activities at SMP Muhammadiyah 8 Kota Batu.

Results and Discussion

The Implementation Hizbul Wathan Extracurricular Activities at SMP Muhammadiyah 8 Batu City

From the results of the study, the data obtained revealed that SMP Muhammadiyah 8 Batu is one of the schools which in its learning has implemented a full day school system. Thus, extracurricular activities such as Hizbul Wathan receives a larger portion than other schools. This extracurricular activity is mandatory for class VII students. In Hizbul Wathan extracurricular activities, students are fostered with Muhammadiyah principles with the aim that they will become human beings who have good personalities, noble character, strong mentality, good morals, good character, religious beliefs, high intelligence and skills.

Hizbul Wathan extracurricular activities at SMP Muhammadiyah 8 Kota Batu are carried out every Friday at 13.00-15.00, which are manda-

tory for all VII graders and are also attended by VIII and IX grade students who chose Hizbul Wathan extracurricular as optional extracurricular. Because of the independence and potential owned by *Tim Inti* (the Core Team) of students from grades VIII and IX, they had been trusted by the teachers to be tasked with fostering and assisting grade VII students in Hizbul Wathan extracurricular activities.

Based on the results of interviews with representatives of class VII and VIII students, data were obtained showing that the extracurricular activities of Hizbul Wathan in New Normal era gave them positive impacts. Students become more punctual, gain knowledge that is not served in class, become more organized and more religious. The following are the positive impacts felt by students after participating in Hizbul Wathan extracurricular activities, namely:

1. **Honesty**; participants were not ashamed to admit mistakes they made. This is in accordance with some respondents who explained that nothing was hidden or they were honest if they did not bring *hasduk* (neckerchief) or beret, did not wear black socks and so on.
2. **Discipline**; participants comply with the existing rules and regulations. Discipline can be seen in such occasion when there was a signal to line up in the field to start HW (Hizbul Wathan) activities, all members immediately gathered in the field.
3. **Independent**; students are not easily dependent on others in carrying out their responsibilities or tasks.
4. **Being responsible**; being the core team (*Tim Inti*), they had to be responsible for the tasks assigned by the supervisor and everyone took responsibility for the mistakes that were made together.
5. **Friendly/ communicative**; not discriminating in socialization, caring for one and another, and applying “smiles, greetings, polite and courteous” in everyday life.

SMP Muhammadiyah 8 Batu has delivered a deliberate character education reinforcement. Because character can be formed by education and by intention (deliberate). Hizbul Wathan extracurricular activities along with formal education at SMP Muhammadiyah 8 Batu City are more likely to develop students' self-expression, sensitivity to rules, skills, increase empathy, build awareness of diversity and respect differences in their social environment. Thus, in an essence, the Hizbul Wathan extracurricular activities at Muhammadiyah 8 Junior High School Batu City are very much in line with strengthening character education program.

Strengthening Student Character Education in the New Normal Era through Hizbul Wathan Extracurricular Activities and Its Implications for Students' Personal Resilience at SMP Muhammadiyah 8 Batu City

Apart from giving strengthening character education to students, Hizbul Wathan's extracurricular activities also have implications for the personal resilience of students at SMP Muhammadiyah 8 Batu City. One is said to have a healthy personality if she/he is able to interact with her/himself, others and the world in a positive way such as tough, optimistic, capable and empathetic. Hizbul Wathan extracurricular activities at SMP Muhammadiyah 8 Batu City are very much in line with increasing students' personal resilience. In Hizbul Wathan extracurricular activities there are activities that can increase students' personal resilience. The Hizbul Wathan extracurricular activities require students to interact with the environment by becoming themselves and becoming an integrated and stable entity.

Hizbul Wathan is a learning process outside the school and family environment. The Hizbul Wathan is packaged in interesting, fun, healthy, organized, directed, practical activities which are carried out with the basic principles and methods of Hizbul Wathanan. The ultimate goal of Hizbul Wathan is for students to have noble character. The Hizbul Wathan here acts as a guidance education system that has been adjusted to the circumstances, interests and developments of the Indonesian people. Hizbul Wathan education is held to create a young generation who has noble character, life skills, is independent, caring, and loves the homeland.

Conclusion

Based on the results and discussion above, it can be concluded that: first, the planning for strengthening the character education of students at SMP Muhammadiyah 8 Batu City has been well implemented through Hizbul Wathan extracurricular activities and program improvements which include character values; second, the implementation of character education that goes well through Hizbul Wathan extracurricular activities is religious, instills nationalism, cares about social issues, is responsible, skilled in life, and teaches care for the environment, especially during the current Covid-19 pandemic which requires us to always take care of our health.

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An Advocacy of Social Workers Towards Children in Conflict With Law In Covid-19 Pandemic In Ponorogo Regency

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ABSTRACT

The social impact of the pandemic, especially children, is the increase of problem for children in conflict with the law. Children in conflict with the law are children who are in conflict with the law, victims, and witnesses in violations of criminal acts. Social workers have a mandate to advocate and provide social assistance to children in conflict based on Law of Republic Indonesia Number 11 of 2012 about the Juvenile Criminal Justice System. In this paper, it describes the advocating process by social workers to children in conflict with law in the COVID-19 pandemic and its challenges.

Keywords: Social Worker, Advocacy, Children in conflict with Law

Introduction

Nowadays, the whole world is facing a pandemic caused by SARS-CoV-2 (Coronavirus) and its infection called COVID-19 virus found in Wuhan in December 2019 and spread rapidly around the world. This pandemic affects various changes in socio-economic sector for all affected regions, including in Indonesia.

In social sector, the pandemic has a negative impact for Indonesian children. several violence against children are also occurred, for example the increase in violence against women and children. As stated by Bintang Puspayoga as the Minister of Women's Empowerment and Child Protection (Pemberdayaan Perempuan dan Perlindungan Anak or PPPA), the country is aware because of the increasing of violence cases against women and children. "Every morning I get information, there is no day without cases of violence and the cases don't make sense. The impact of the Covid-19 pandemic is that the case has done by the closest person. This is our job together," said Minister Bintang in his written statement [1].

Cases of children in conflict with the law are also increasing, as revealed in an online discussion entitled Talk show – End of Year Notes of Humanity Program in Child Protection to Respond Covid-19 which was held by a Foundation as same as UNICEF. According to PK Bapas, the number of children in conflict with the law are increasing 10 % of pre-pandemic.

Children's boredom during online learning is considered as one of the factors causing the increase of children cases [2].

Social workers is a profession which provides an assistance for children with problems, especially children in conflict with laws, witnesses and victims of violence, and so on. Even though children are facing legal problems, they still have to get their rights in accordance with the child's growth and development, including to get the education. The government has stated this policy in Law number 11 of 2012 concerning the Juvenile Justice System.

Since 2015, children in conflict with law (Anak Berhadapan dengan Hukun or ABH) in Ponorogo Regency are nearly one hundred children consisting of children in conflict with the law, children who are victims, and children who are witnesses in criminal cases.

During COVID-19 pandemic in 2021, the number of children in conflict with the law are fluctuated. ABH is accompanied by Social Workers to get their rights as children through legal process until they return to the society.

In this paper, the author describes the process of advocating for children in onflict with the law in Ponorogo district during Covid 19 pandemic [3].

Discussion

Concept

1. Advocacy

According to Dutch, advocate or *advocateur* means lawyer or defender. Thus, the advocacy is also defined as the activity of defending cases or taking proceedings in court. In English, to advocate not only means to defend, but also to promote, to create, and to change [4].

According to Kaminski and Walmsley (1995), an advocacy is as a job that provides guidance on the advantages of social working compared to other professions. Sheila Espine Vilaluz argues that advocacy is a strategic and integrated action by a person or group to give opinion on issues or problems into policy designs and plans [5].

The advocacy can be traced from the history of social workers. Social workers exist to help individuals, groups, and underprivileged people to be able to help themselves. Social workers were from the philosophy, value, and practice of Judeo-Christian which had an evolution affecting social philosophy and ethical values in providing protection and assistance for people to change. This is the history of advocacy which cannot be separated with social workers [6].

Based on Law Number 11 of 2009 about Social Welfare defines that Social Advocacy is as "Efforts to provide assistance, protection, and defense to a person, family, group and/or community whose rights have been violated". To conclude, social advocacy in social assistance can be defined as a systematic and planned effort which is manifested in the form of action and carried out by the social workers to influence behavior, perceptions or policy systems that do not tend to individuals, groups and/or a community. In social assistance context, social advocacy does not only mean defending or assisting Beneficiaries, but also creating systematic and strategic social change efforts together [7].

2. The Purpose of Advocacy

The purpose of advocacy is to change the policy, program or stance of a government, institution, or organization. According to Zastrow (1999), social advocacy is helping a client or a group to achieve certain services when clients (individuals or groups) are rejected by an institution or service system, and helping to expand services for people in need [8].

3. Types of Advocacies

According to Scheneider, there are four types of advocacies in social work [8], they are:

- 1) Client advocacy. The purpose is to help clients to get their rights in other institutions and the existing social service system.
- 2) Community advocacy (Cause advocacy). Social work advocacy is basically to assist individual clients and families in obtaining services. However, if there is a problem affecting larger group, social workers can use this type of advocacy.
- 3) Legislative advocacy. Legislative advocacy is carried out to influence the process of making a law.
- 4) Administrative advocacy. The purpose is to fix the complaints and administrative problems that can be done through the institution.

Social worker as an advocate should be competent to use the types of advocacies above. The social worker may use one or a combination of those four depend on the client's situation. the advocacy will be effective if the social workers understand and master the policies and procedures of the institution or current service system. Social workers also need to understand the human rights as stated in A Manual for the School of Social Work and the Social Work Profession. This is important for social workers to solve the issues or problems that they want to advocate appropriately.

4. Children in Conflict with Law

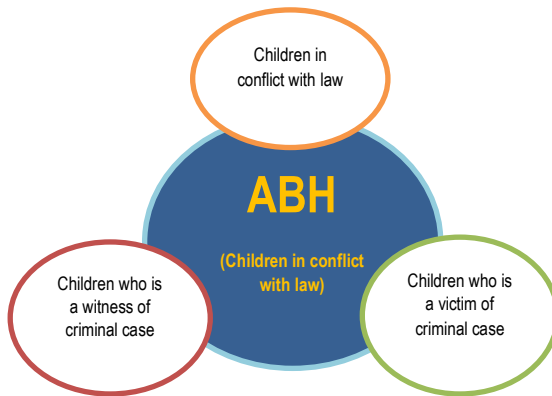
Based on Article 1 point 1 of Law Number 23 of 2002 concerning Child Protection, a child is a person who is not yet 18 (eighteen) years old, including

a baby who has not yet been born [9].

Meanwhile, article 1 paragraph (3) of Law number 11 of 2012 concerning the Juvenile Criminal Justice System explained that "Children in Conflict with the Law, hereinafter referred to as Children, are children who are 12 (twelve) years old, but not yet 18 (eighteen) years old who are suspected of committing a crime" [10].

Children in Conflict with the Law are described in Law No. 11 of 2012 concerning the Juvenile Criminal Justice System as follows:

- a. A child in conflict with the law, hereinafter referred to as a child, is a child who is 12 (twelve) years old but not yet 18 (eighteen) years old who is suspected of committing a crime.
- b. Children who are victims of criminal acts, hereinafter referred to as Child Victims, are children under the age of 18 (eighteen) years old who experience physical, mental, and/or economic losses caused by criminal acts.
- c. A child who is a witness in a criminal act, hereinafter referred to as a Witness Child, is a child under the age of 18 (eighteen) years old who can provide information for the purposes of investigation, prosecution and examination in court regarding a criminal case that has been heard, seen, and/or experienced by that child itself.



5. Social Worker

According to Law Number 11 of 2012 Article 1 Number 14, the definition of social worker is someone, works both for government and private institutions, who has the competence, profession, and concern in social working obtained through education, training, and/or practical experience of social working to perform social service tasks and handling children's social problems [10].

In 2019, the government has enacted Law number 14 Regarding to Social Workers. Social worker in this law is explained as a person who has knowledge, skills, and values in social working practice and has obtained a certificate of competence [11].

A social worker must master the three basic frameworks of profession, such as: body of knowledge, body of value, and body of skills. According to the principle of social working "helping people to help themselves", social workers act as assistance, not as "healers" or "problem solvers" directly.

As stated in Law number 11 of 2012, there are some duties of social workers in handling children in conflict with law, they are:

- a. Guiding, assisting, protecting, and accompanying children by conducting social consultations and restoring children's confidence;
- b. Providing social assistance and advocacy;
- c. Being a friend for the children by listening to their opinion and creating a conducive atmosphere; assisting the recovery process and changing the child's behavior;
- d. Creating and submitting a report to Community Counselor regarding the results of guidance, assistance, and founding children based on court decisions which have been sentenced to criminal acts or actions;
- e. Offering consideration to law enforcement officers to handle social rehabilitation for children;
- f. Accompanying the handover of children to parents, government agencies, or community institutions; and
- g. Approaching the community to accept children back to their social environment.

An Advocacy of ABH in Ponorogo Regency during Covid-19 Pandemic

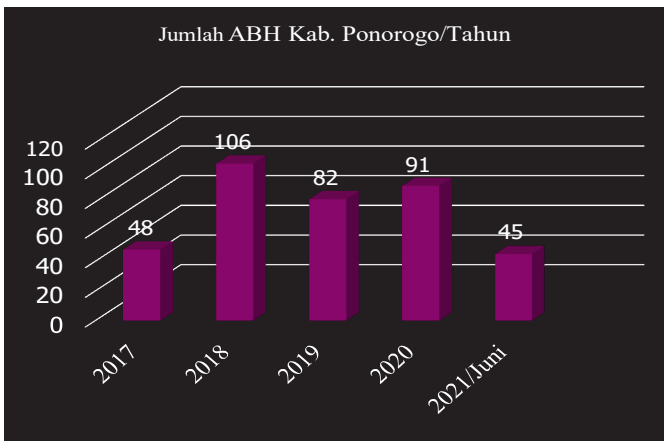
The implementation of social worker advocacy for children in conflict with the law in Ponorogo regency is as follows:

1. The Description of ABH in Ponorogo Regency

Children in Conflict with the (ABH) in Ponorogo regency are fluctuated every year. From the data of assistance carried out by social workers in 2019, the number of boys has dominated with a total of 58 and 24 girls. In 2020 and during pandemic, children in conflict with law, children victims and witnesses had reached 91 children, both boys and girls (boys are dominated), and there were 49 children in 2021/June. Violations of law committed by children are sexual intercourse/obscenity against children, child abuse (maltreatment) which causes injury or even death, theft, and other cases such as distributing LL pills and explosive materials. Based on the results of the assessment from social workers, several factors which affect children in conflict with the law

during pandemics are:

- a. Family and its parenting style. Family is the main factor. For example, the condition of an incomplete family is caused by divorce, and child care is left to the grandparents. Moreover, there is less caring of one parent to the child's needs. Children whose parents work as migrant workers abroad are economically fulfilled, but they still need guidance, supervision and love from parents for not seeking a comfort outside of family and easily influenced by negative relationship.
- b. The interaction. Children's social interaction has a strong influence besides family. Children in conflict with the law are heavily influenced by their interactions, such as the habit of going out with friends until late night and drinking Javanese wine, illegal racing, theft of motorcycle and being involved in abuse cases.
- c. The use of gadgets or media. The use of gadgets for social media unwisely has a big impact on children. Most of the children involved in cases of sexual abuse and sexual intercourse are those who have been exposed to pornographic videos from WhatsApp group, and their meeting with stranger through social media that they access. During the pandemic, the use of mobile phones has increased as the tool for online learning; on the other hand, it also has its own effects, such as addiction to mobile phones.
- d. The traditions in Community. There are special tradition like the tradition of hot air balloons every time to welcome Eid al-Fitr accompanied by "firecrackers", it will increases the demand for explosive materials. Cases of children involving in explosives materials during the pandemic are increasing, especially before and after the Eid al-Fitr.



Source: The Assistances by social worker in Ponorogo regency

The problems faced by children against the legal problems are as follows:

1. Children experience trauma as a result of the problems they face,
2. Children drop out of school,
3. Children are not accepted in the community, and
4. Children lose their freedom because they are in prison.

2. An Advocacy implemented by Social Worker

In Implementing an advocacy work for children in conflict with the law, social workers work with three basic frameworks of social worker profession: body of knowledge, body of values, and body of skills. When assisting children, social workers are considering ethics and values of working with children. The advocacy carried out by Social Workers against children in conflict with the law includes:

a. Access to education

Majority of Children in conflict with law are eventually expelled from school. The role of social workers is to coordinate with school, to convey children's rights to continue accessing their education even though children are involved in legal cases and do lobbying. However, not all schools immediately issue ABH, there are some which understand and continue to provide education for children, and the school will take action if the legal decision has been signed.

b. Assistance in process of inspection

During in inspection process by police, social workers place themselves as friends for the children according to the level of child development to make them comfortable and able to provide information as well as possible. Social workers also ensure that children's rights are fulfilled during the examination process. In Covid-19 pandemic, direct inspections are carried out by sticking to health protocols and maintaining distances.

c. Judicial process assistance

During the pandemic and PPKM, judicial process is conducted by using a semi-online accessing to Google Zoom. Semi-online is used because the defendant (adults only) remains in Ponorogo correction center, while the witnesses and the child victim with their guardians, Social Workers, BA-PAS, and Law Enforcement Officials are still present in the courtroom at District Court. Meanwhile, for the children defendant, they are still presented in Ponorogo District Court courtroom.

3. An Advocacy in Pandemic Situation

In pandemic situation, social workers are continuing their task of social advocacy for children in conflict with the law. The task is conducted by the procedures established by the Ministry of Social Affairs of Republic Indonesia.

For example, social workers keep maintaining health protocols, social workers have to be in good health in providing direct assistance, and online techniques is used if direct meetings are not allowed with clients or ABH. Changes of services to ABHs online will certainly face obstacles especially for the inadequate services because of poor signals, so the results of assessments of ABHs and their families are less optimal.

Conclusion

Advocacy of social workers towards children in conflict with law, whether children are in conflict with the law, as victims, or witnesses, is a form of assistance services to children in order to get their rights as children. The advocacy process includes assisting children at inspection process by police up to the judicial process, and until the child is ready to return to the society.

1. Social workers in conducting social advocacy act as advocates, which aim to provide advice to support, defend, and protect client's interests. In court, Social Workers gave consideration to law enforcement officers for handling children's social rehabilitation. Generally, the role of an advocate towards children in conflict with law are more focused on efforts to defend the interests of children to get their social justice.
2. In implementing an assistance for children in conflict with the law, social worker has a cooperation with BAPAS. As stated in Article 68 paragraph 1 of SPPA Law Number 11 of 2012, Social Workers in advocating for social assistance are cooperating with BAPAS Madiun, especially in terms of child assistance.
3. During the pandemic, the advocacy process which conducted by direct services is currently changing into two techniques, online and face-to-face meetings. besides online, there are some activities implemented in face-to-face meetings (ABH), especially at the inspection process by Police and the implementation of children's judicial process at Ponorogo District Court. In face-to-face meeting, of course, health protocols are implemented as issued for working with children by the Indonesian Ministry of Social Affairs.

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Islamic Education learning with Restricted Face-to-face Meeting during the New Normal Era at SDN Kebonsari 2 Malang

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ABSTRACT

This study aims to investigate the implementation of government policies concerning restricted face-to-face meeting (Pembelajaran Tatap Muka Terbatas/ PTMT) at SDN Kebonsari 2 Malang. This study employed qualitative descriptive approach with interview, observation, and documentation as the data collection techniques. The obtained data were analysed by data collection, data reduction, data presentations, and data conclusions. Data triangulation technique was employed to check validity. Results shows that PTMT has been officially regulated by the government. As one of the Covid-safe regions, Malang regional government issued a regulatory decree about PTMT during the New Normal. Hence, the PTMT was implemented at SDN Kebonsari 2 Malang in Islamic Education subject. The learning process adopts two learning models in one blended learning, namely, online and offline learning. This blended learning model responds to the acceleration of information flow in the New Normal era. Teachers of Islamic Education are expected to always update with the current ICT issues and learning materials so that the learning runs in accordance with the objectives.

Keywords: Islamic Education, PTMT, New Normal

Introduction

As the country has been severely affected by the Covid-19 pandemic, Indonesian government has attempted various efforts to prevent the spread of the virus. Among those are the implementation of the physical distancing policy, where people must maintain specific distance in physical contact; and social distancing, where people avoid direct contact at all cost [1]. Such regulation impacts Indonesian education system, including the temporary closure of many educational institutions, and restricting face-to-face learning activities.

Learning is pivotal in education. Hence, there is a need to explore all learning possibilities that support the government regulations about restricted learning activities [2]. This is critical to make the learning process runs smoothly during the Covid-19 pandemic.

Learning is the main part in the system of intellectual life of the nation. Effective learning can facilitate teachers and students to develop cognitive, psychomotor, and affective potential. Educational support is thus required

from many parties, so that learning will run effectively in a conducive learning atmosphere and attracts student attention [3]. This situation is especially needed in this New Normal Era where people must adapt and carry out life changes.

Islamic Education subject includes in this whole learning system. It is also affected by the Covid-19 pandemic, where its learning activities in many existing educational institutions have been temporarily suspended. This condition, of course, affects student learning [1].

Among the solution offered by the Indonesian government is blended learning. Schools are allowed to hold restricted face-to-face learning by following strict health protocol rules. Masitah (2021) stated that this strategy will likely keep learning going, even in the midst of a pandemic [4].

On the other hand, such restricted learning has had a tremendous influence on various aspects. Teachers and school managers are affected in managing school institutions and their students in this New Normal Era. They are required to be able to keep up with the rapid changing of information and communication technology (ICT) [5]. Thus, adaptation to the new educational system follows.

Government regulation number 137/sipres/A6/VI/2020 about the implementation of learning during the Covid-19 pandemic received various public responses [6]. Especially when the blended of online and offline learning can only be carried out in the Covid-safe (green zone) regions while maintaining strict health protocols.

However, the government's permission to hold face-to-face learning during the pandemic provides a new glimmer of hope for Indonesian education. Several green zone regions have been carried out blended learning with face-to-face meeting at their respective school institutions. Among the areas is SDN Kebonsari 2 Malang in Kecamatan Sukun. SDN Kebonsari 2 Malang is a state elementary school managed by the government. The implementation of face-to-face meeting is regulated in the act No. 15 of 2021 issued on April 14, 2021 by the the City Mayor, Sutiaji.

This study aims to investigate the implementation of restricted face-to-face meeting (*Pembelajaran Tatap Muka Terbatas/ PTMT*) at SDN 2 Kebonsari Malang. It is expected to deliver pictures based on fieldnotes and reports in the Islamic Education subject. During the New Normal era.

Several previous studies related to Islamic Education learning in the New Normal era have been widely carried out, including Nissa and Haryanto (2020). They state that learning during pandemic can be carried out with learning tools that adapt to pandemic conditions. In this case, the material

is delivered briefly and concisely, where face-to-face activities are carried out according to government recommendations.

Furthermore, research by Nugroho and Hadiwinarto (2020) states that the learning strategies implemented during the pandemic are effective. It is indicated by students' exam scores that are satisfactory. During the learning evaluation, students can remember and repeat the learning materials well.

Firmansyah and Kardina (2020) further note a need for cooperation between the government and educational boards to welcome the New Normal era. Changes in the new learning system with restricted face-to-face hours have obviously affected people's mutual interaction. Hence, online learning should be supported by the optimal use of the internet.

The studies above show similarities where learning can be done in the New Normal era by strictly adhering to health protocols. The use of online learning media is an absolute must for all education stakeholders in this New Normal era. It calls for mutual cooperation between the government, schools, and the community. In this study, the researcher puts the focus on the real implementation based on the observation at the field. It is expected to report the reality of government policies regarding PTMT at SDN Kebonsari 2 Malang.

Methodology

This study employed qualitative approach with case-study research. That is, the researcher attempts to explore the phenomena that occur in Islamic Education learning in the New Normal era. The research was conducted at SDN Kebonsari 2 Malang, located on JL. S. Supriadi No. 7 Kebonsari, Sukun, Malang.

Data were collected using interview, observation, and documentation techniques. The validity was obtained through triangulation techniques, namely comparing one data with other data sources to obtain accurate data validity [7]. In so doing, the researcher compared data from interview, observation, and documents.

The obtained data were analysed using the interactive analysis of Miles and Huberman. The stages included were data reduction, data display, data presentation, and data conclusions [7].

Findings and discussion

The policy of Restricted Face-to-face Meeting during the New Normal

The current state of the pandemic makes it impossible for Indonesians to carry out usual daily activities, including schooling. The newest government

policy is expected to regulate people's social activities.

Regulation No. 15 of 2020 preceded Regulation No. 4 of 2020 about Working from Home (WFH) and Schooling from Home (SFH) (Nugroho and Hadiwinarto 2020). The learning process uses the internet network as its main basis. According to Sobron et al., this learning model is commonly called e-learning, or also known as online learning (in the network) (Lubis et al, 2020). However, some argues that online learning methods are inefficient due to several obstacles and problems faced by students, parents and teachers.

Following this, Regulation number 137/sipres/A6/VI/2020 states that face-to-face meeting is allowed in the green zone, while still observing health protocols [6]. This regulation applies to some Covid-safe regions in Malang as written in the Regulation No. 15 of 2021 issued on April 14, 2021 by the City Mayor. This policy specifically regulates the PTMT in Malang.

The urgency of Islamic Education during the New Normal

To accelerate national education level, mutual collaboration to achieve the national education goals is needed. Islamic Education plays a critical part in shaping the personality of Indonesian students. Hence, the Indonesian government is expected to develop a curriculum for Islamic Education in the New Normal era [2].

The curriculum must be pursued in such a way that it can be integrated into the current contents [2] while maintaining its systematic learning concept. It is also important to improve teachers' competency through continuous professional learning. The improvement must keep teachers updated with the rapid changes of ICT, where the learning materials are mostly delivered virtually.

Syamsul Bahri and Novira Arafah (2020) state that equipping teachers with ICT skills is important to build their virtual learning habit [9]. Teachers are expected to keep abreast with the rapid changes of ICT and information flow in the New Normal era.

educational human resources in the New Normal must follow the rules from the Ministry of Education and Culture [9]. Among them is participating in virtual learning through the available platforms. This can help teachers and students to have sufficient provisions and qualified skills in facing the New Normal era.

The implementation of Islamic Education using Restricted Face-to-face meeting during the New Normal at SDN Kebonsari 2 Kota Malang

Interaction between teachers and students in the Islamic Education learning process is important. Thus, its implementation requires an appropri-

ate and efficient learning model, where teachers can create a conducive atmosphere. The learning atmosphere is dynamic, humane, comfortable, and fun; and pay attention to students' emotional condition. This can build emotional bonds between students and pleasure in learning [10].

Islamic Education teachers at SDN Kebonsari 2 Malang carry out learning following the policies that have been issued by the City Mayor. Thus, PTMT-based Islamic Education learning is carried out in a limited time duration, applying strict health protocols. This condition provides challenges for both students and teachers. However, quieter classroom encourages students to concentrate more on learning.

Research by O. Rahmat Hidayat (2021) notes that the pandemic brings the winds of change. It demands a revolution of mental change in human beings. Fundamental changes in various age lines all over the world, especially Indonesia [11]. This is especially true for Islamic education stakeholders. The Covid-19 pandemic has also provided its own wisdom in the aspect of Islamic Education where the SFH requires three components of education. The components are teachers, school institutions, and parents, who must work together to monitor students' learning development. Mutual cooperation between these components will create an atmosphere of harmonious communication that supports student learning.

SDN Kebonsari 2 Malang attempts to apply PTMT in response to the people's needs of remain being productive in the midst of the pandemic [12]. It also responded to the local government policies that urges the citizens to adapt and coexist with the Covid-19 pandemic in the New Normal era.

The implementation of PTMT in Islamic Education at SDN Kebonsari 2 Malang has been well scheduled. Students and parents welcome it with joy. The school also regularly disinfects classrooms, encourages students to wash hands between activities, maintains physical distancing, and implements strict health protocol procedures. All of these as public efforts to prevent the spread of the Covid-19 virus outbreak.

Conclusion

Findings from this study show that the policy about the implementation of PTMT was regulated by the government. As a green zone area, Malang followed to issue a regional decree pertaining restricted face-to-face learning in the New Normal era.

The PTMT of Islamic Education at SDN Kebonsari 2 Malang responds to government policies. The implementation adopts two learning models: online and offline, as the combination to compensate the rapid information

flow in the New Normal era. The Islamic Education teachers are expected to always update their knowledge and learning materials so that learning runs in accordance with the subject's learning objectives.

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Jurisdictional Review of Application for Donation of Debt Payment Obligation in the Middle of the Covid-19 Pandemic

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ABSTRACT

Many companies (debtors) are having difficulty paying their debts, this is as a result of the Covid-19 pandemic. The best way out of settling these debts is using the PKPU scheme by submitting an application to the Commercial Court as mandated by UKK and PKU. The legal consequences of this PKPU affect the status of confiscation and execution of guarantees, the suspension of execution actions that have been initiated to obtain debt repayment. During this postponement period, debtors should not be forced to pay their debts because at this time, the commercial court gives the debtor an opportunity to submit a reconciliation plan so that the obligation to pay debts is also postponed for a predetermined time.

Keywords: Application, PKPU, Legal Consequences, Covid-19 Pandemic

Introduction

Currently, as many as 65 countries are infected with Covid-19, and according to WHO data as of March 2, 2020, 90,308 people have been infected with Covid-19, with a death rate of 3,087 and a cure rate of 45,000 [1]. While in Indonesia, 14,749 were positive, 3,063 recovered and 1,007 died in the 12 May 2020 update [2].

The existence of the pandemic has led to the implementation of a lockdown in almost all regions, there are time restrictions for those who support the economy with large and small businesses, one of which is Micro, Small and Medium Enterprises (MSMEs). With the limitation of hours in running their business, the income of entrepreneurs and employees also decreases, which at the time before this pandemic occurred many businesses were open for 24 hours, currently it can only be up to 20.00 pm. Of course, this is very detrimental to many people, including those who set up businesses such as MSMEs. And even recently, the Emergency PPKM took effect from July 3-20, 2021, which targets a decrease in the addition of daily confirmation cases to below 10 thousand cases per day. This program is implemented in 121 districts/cities in Java and Bali [3].

With current conditions, everything is completely restricted, resulting in delays or non-payment of debts by debtors when they fall due. Therefore, one of the efforts taken by creditors is to demand payment of debts to debtors

based on Law Number 37 of 2004 concerning Bankruptcy and Suspension of Debt Payment Obligations (hereinafter referred to as UUK and PKPU).

Based on data obtained by Hukum online as of January 2019-June 2020, the total number of bankruptcy and PKPU cases filed, both individuals and business entities, has experienced a drastic increase. There have been at least 43 bankruptcy cases throughout the first semester of 2020 [4]. General Chairperson of the Indonesian Association of Curators and Administrators (AKPI), Jimmy Simanjuntak, said that the financial situation of a number of companies during the pandemic had decreased and some companies might not be able to maintain their business and fall into bankruptcy.

Seeing the conditions, which of course cannot be predicted when this epidemic will end, debtors who have difficulty paying debts (defaulting) then many submit applications for Bankruptcy and Debt Payment Delays to the Court, as it has been regulated in Law Number 37 of 2004 concerning Bankruptcy and Debt Payment Delay (hereinafter referred to as UUK and PKPU). This application can be submitted to the Commercial Court of course with reasonable and acceptable reasons. This makes it easier for debtors to continue to fulfill their obligations to pay their debts amid the current pandemic in Indonesia.

The purpose of this writing is to find out: 1). What is the procedure for requesting a Debt Payment Delay by a debtor against a creditor during the Covid-19 Pandemic? 2). What are the legal consequences of the PKPU application?

Discussion

Procedure for Application for Suspension of Debt Payment Obligations (PKPU) Amid the Covid-19 Pandemic

Bankruptcy is the general confiscation of all assets of the Bankrupt Debtor whose management and settlement are carried out by the Curator under the supervision of the Supervisory Judge (See Article 1 paragraph (1) UUK and PKPU). The bankruptcy process for any person or legal entity can be filed for bankruptcy if the company or person concerned has actually stopped paying and there are more than two creditors whose receivables have been collected [5].

Meanwhile, PKPU itself is not defined by the Bankruptcy Law. However, from the formulation of the regulation regarding PKPU in the Bankruptcy Law, we can see that PKPU is a method used by debtors and creditors in the event that the debtor or creditor assesses that the debtor cannot or is expected to no longer be able to continue paying his debts that have fallen due and

can be collected, with the aim of achieving a reconciliation plan (including an offer to pay part or all of the debt to the creditor) between the debtor and creditor so that the debtor does not need to be bankrupt [6]. Meanwhile, Munir Fuady [7] that what is meant by *Suspension of Payment or Surseance van Betaling* is a period given by law through a commercial judge's decision in which during that period creditors and debtors are given the opportunity to discuss ways to payment of all or part of the debt, including if necessary to restructure the debt. Delay in payment [8] is a waiver given to the debtor to carry out his obligations to pay debts but with the initial time having passed the limit, but here a suspension is given to fulfill his obligations, and within that time, the debtor is given the opportunity to meet his income to pay off his debts to the debtor. creditors.

Some legal principles such as the principle of good faith and the principle of *pacta sunt servanda* can be used in these circumstances. The principle of good faith, this provides legal protection for parties with good intentions. The definition of good faith itself is as follows, according to R Subekti, in exercising the rights of a creditor in certain circumstances, the interests of the debtor must be taken into account. Creditors who claim their rights at a time that is not favorable to the debtor, must be considered as an act of good faith. The principle of *pacta sunt servanda*. *Pacta sunt servanda* which means agreement must be obeyed.

According to Zainal Asikin [9], with the existence of PKPU various things can happen, such as the following: a) Claims from creditors will be paid or can be paid in full by the debtor; b) Payment of creditors' receivables is partially settled through step-by-step delivery; c) An agreement can be made if there is an agreement commonly referred to as *gerechelijk* or *dwang*; d) Declaration of bankruptcy, if the objectives to be achieved with the withdrawal of payments cannot be achieved [10].

In Law No. 37 of 2004 concerning Bankruptcy and PKPU, it is stated that there are 2 periods of PKPU, namely temporary PKPU and permanent PKPU. For Temporary PKPU, there is a time limit of 45 days and for permanent PKPU, the period does not exceed 270 days after the decision of the provisional PKPU [11].

The terms and procedures for submitting a PKPU application have been regulated in the UUK and PKPU. The PKPU application is submitted by the debtor to the Commercial Court by bringing the specified requirements, namely: a stamped application letter signed by the debtor and his legal representative and then addressed to the head of the local commercial court, special power of attorney, legalization of the lawyer's license, addresses and complete identities of the attorneys. concurrent creditors accompanied by the amount

of their respective claims on the debtor, financial report, and attachments to the reconciliation plan which includes an offer to pay all or part of debt claims to concurrent creditors.

The PKPU process is carried out after the administrative requirements have been met. This process is divided into the Temporary PKPU Application Process and the Permanent PKPU Application Process. The first process is that the application will be submitted by the clerk to the head of the district court within a maximum period of 2x24 hours from the date the application is submitted. This temporary application can be submitted by the creditor or debtor and then the court must immediately grant the request as stipulated in the UUK and PKPU, then the debtor is given the opportunity to present the proposed reconciliation plan before the creditors meeting. The second process, the application for Permanent PKPU, is a situation where on the 45th day or the creditors' meeting has not yet voted for them about the reconciliation, they are given a period of postponement and an extension of a maximum period of 270 days after the decision to postpone the temporary debt payment obligation is pronounced [12].

Regarding the parties who apply for PKPU are the debtors and creditors. It depends on the initiative of one of the parties. According to Article 222 of the UUK and PKPU, the KPU is proposed by a debtor who has more than 1 (one) creditor or by a creditor. This PKPU applies to all concurrent creditors as well as priority creditors. If the application is filed because of the debtor's initiative, then no party is drawn in court as an opponent or there is only the debtor as the applicant [13].

According to Martinez [14], if an agreement cannot be reached during the suspension of the payment process, bankruptcy proceedings will begin. Insolvency proceedings are similar to deferred payments except for a few differences. Bankruptcy proceedings can be initiated by a debtor who is petitioning or by a creditor who is petitioning for an involuntary declaration of bankruptcy.

In the conditions of the Covid-19 pandemic in Indonesia which resulted in a decline in people's economic income so that for those who have debts it is also difficult to pay them on time. So entrepreneurs and SMEs as debtors in this case can use Article 222 paragraph (3) of the UUK and PKPU to solve their debt problems. If using the UUK and PKPU schemes, it is more appropriate to choose the PKPU route, not bankruptcy.

According to the author, this PKPU scheme is more effective than bankruptcy, because if you use a bankruptcy scheme, it will certainly have a fatal impact on the company, even up to the liquidation of the company. So that

this PKPU is appropriate and effective, it is used by debtors who have difficulty paying debts, especially when circumstances do not allow many people to fulfill their obligations.

It is evident that the PKPU application at the Central Jakarta Commercial Court has increased dramatically. This is also reflected in the data on the website of the Supreme Court of the Republic of Indonesia which experienced a sharp spike, that since January 2020 it has reached 318 cases consisting of: 278 PKPU cases and the remaining 40 bankruptcy cases. In 2020 there are 400 PKPU application cases in Indonesia. This means that 122 PKPU cases are distributed in 4 Commercial Courts, namely: Surabaya, Semarang, Makassar and Medan. So, for one year (2009-2020) it increased by 131 PKPU decisions [15]. From the data at the Supreme Court of the Republic of Indonesia, it is clear that the PKPU application is an alternative for resolving debt repayment difficulties, not using the bankruptcy route, and it is very appropriate, meaning that the PKPU application is more effective than debt settlement through the bankruptcy route.

Legal Consequences of Application for Suspension of Debt Payment Obligations (PKPU)

For a PKPU application, in the event that the application is submitted by the Debtor, the Court within no later than 3 (three) days from the date of registration of the application letter as referred to in Article 224 paragraph (1) must grant the Temporary PKPU and must appoint a Supervisory Judge from the court judge and appoint 1 (one) or more administrators who together with the Debtor manage the assets of the Debtor (See Article 225 paragraph (1)).

Henceforth, the Management is obliged to immediately announce the decision to postpone the obligation to pay debts temporarily in the State Gazette of the Republic of Indonesia and in at least 2 (two) daily newspapers appointed by the Supervisory Judge and the announcement must also contain an invitation to attend the trial which is a deliberation meeting of the following judges the date, place and time of the trial, the name of the Supervisory Judge and the name and address of the management (See Article 226 paragraph (1)).

If at the time the Temporary PKPU is pronounced, a reconciliation plan has been proposed by the Debtor, this must be stated in the announcement, and the announcement must be made within a maximum period of 21 (twenty-one) days prior to the planned trial date (Article 226 paragraph (2)).

The legal consequences of the PKPU decision as regulated in Article 242 paragraph (1) of the UUK and PKPU that "During the postponement of debt payment obligations, the debtor cannot be forced to pay debts as intended in

article 245 and all execution actions that have been initiated to obtain debt repayment must be suspended. The existence of the PKPU decision certainly affects the legal status of the debtor.

With the PKPU decision causing legal consequences on the status of confiscation and execution of guarantees, the suspension of execution actions that have been initiated to obtain debt repayment. Therefore, during this postponement period, debtors should not be forced to pay their debts because at this time, the commercial court gives the debtor an opportunity to submit a reconciliation plan so that the obligation to pay debts is also postponed for a predetermined time. The legal consequence of this is to punish debtors and creditors to submit and obey as well as carry out the contents of the peace [16].

Conclusion

In this Covid-19 pandemic condition, for debtors or companies that are experiencing financial difficulties resulting in default on their debts, the best way out is to restructure debt. This can be done using the deferred debt payment obligation (PKPU) scheme that has been regulated in the UUK and PKPU not through a bankruptcy scheme, because this is more effective and profitable for both the debtor and creditors or creditors with additional time in accordance with the reconciliation plan. which has been agreed by both parties.

The legal consequences of the PKPU decision affect the status of the confiscation and execution of guarantees, the suspension of execution actions that have been initiated to obtain debt repayment. Therefore, during this postponement period, debtors should not be forced to pay their debts because at this time, the commercial court gives the debtor an opportunity to submit a reconciliation plan so that the obligation to pay debts is also postponed for a predetermined time.

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Pros and Cons of Vaccinations and Vaccination Policies in Indonesia in The New Normal Era

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ABSTRACT

Vaccination in Indonesia has drawn controversy regarding the policy that stipulates sanctions for anyone who refuses the vaccination. This is in stark contrast to the existing policies, where social, mental and spiritual health is carried out on a participatory and non-discriminatory basis, which means that there should be no pressure or coercion in any form. In any case, the policy does not at all guarantee a disadvantage of vaccination in the future, which we can see today. There are already some people who got negative results from the vaccination but there is no response in the form of compensation from the government. With this, the author would like to conduct a study of the policy on vaccination with several existing laws and policies, because in this case the government does not care about the existing policies that result in an overlap of the new policies given. At the end of this writing, there will be a renewal that must be enacted by the government so that there is no more confusion or overlap between one law and another.

Key Words: *Refusal of Covid-19 Vaccination Policy*

Introduction

Currently, a vaccine that is able to prevent humans from being exposed to the Covid-19 virus has been invented, and the vaccine has been able to be found in Indonesia with a policy from the government that requires all of the people to be vaccinated. If there is one community who refuses to get vaccinated, they will be subject to a sanction that has been set by the government

Indirectly, this received an unfavorable response from the public, including the author. Why did this happen? This is none other than because of the vaccine was administered without going through socialization to the wider community. What needs to be known is that the community itself also does not want to accept something that they have no clear understanding of, especially something that is detrimental to the community itself.

This applies because the stages in the vaccination policy were not carried out by the government. This policy was taken after the vaccine was available and had been found and brought to Indonesia without providing information on the composition of the vaccine.

In addition, the policy and its implementation did not go through trials, which were supposed to be carried out in order to accommodate all the aspirations of the people who will be the object of administering the vaccine. This

policy should go through several stages of approach before being implemented, so that the community itself can also consider the positives and negatives of the policy and the benefits of the vaccine itself [1].

The existing policy itself is very detrimental to the community, where a policy that is felt to be very deviant from the existing provisions. This becomes problematic; since when is does policy that is set to the community side with one particular group only? This means that there is an element of coercion by giving sanctions that are very unacceptable to the community.

Not only the public, even one person who is in the governmental position, who is from commission IX of the House of Representatives (DPR RI) PDIP FRACTION, Ribka Tjipaning, did not agree with this vaccine, which she felt that the vaccine has not been clinically tested in the third stage. In addition, she also felt that there are cases of death in the administration of vaccines from several cases that have happened.

The people themselves also did not want to accept these free things easily. This is based on the absence of information about the vaccine itself and the absence of policies that are able to provide solutions to existing public concerns. The author thinks that it is a natural thing. This can be said to be natural because people are currently still psychologically and mentally depressed with the news about the development of Covid-19 cases in Indonesia [2].

In this case, the author conducted an analysis of the policies given by the government regarding the covid-19 vaccination in Indonesia, by doing an analysis of existing data from some information that might be able to help the government carry out what the community wants. On the other hand, this will also be a study to educate the public about the benefits of the vaccine.

Research Method

In this study, the author uses normative research method and also some of the results of this study are the results of interviews with community leaders, which can assist the author in providing the research results contained in this article. From the research method, the author not only fully uses the law as a basis, but also uses the thoughts of the community which will later become the subject of the policy. So, indirectly the role of the community itself is very influential on the existence of these policies.

Discussion

Public rejection of vaccine

Based on several sources of interviews with the public regarding the existence of vaccines and sanctions for those who do not refuse the vaccine, various positive and negative responses were found. This is in contrast to the

government's expectations where the government hopes that all people will and can receive the vaccine [3].

In addition, the public also assumed that the sanctions given deviate from human rights where every community has the right to refuse what is not acceptable to the wider community and to themselves, and must also follow what the government has determined by providing guarantees if there are downsides in the implementation of policies of the program. The community itself is actually generally worried about the existence of the vaccine, due to government policies that are coercive without providing the right solution. In addition, there were also those who commented that the community had been harmed materially by the policies implemented by the government during the ongoing pandemic in Indonesia.

In this case, the community said that Act No. 36 of 2009 concerning Health is inconsistent and irresponsible. Because the law states that health is a state physical, mental, spiritual and social health that allows everyone to live socially and economically productive. People feel that this cannot be used as an excuse for the mandatory vaccination. The government can only provide a policy that is coercive in nature but does not provide guarantees and information regarding the downsides of the vaccine. People think that the government wants to guarantee the health of the people, but not mentally and spiritually from the force of coercion that imposes sanctions on those who do not want to accept it. (Act No. 36 of 2009 revoked Act Number 23 of 1992 concerning Health which was in the State Gazette of the Republic of Indonesia of 1992 Number 100, Supplement to the State Gazette of the Republic of Indonesia Number 3495) [4].

Act No. 36 of 2009:

- a. That health is a human right and one of the elements of welfare that must be realized in accordance with the ideals of the Indonesian nation as referred to in Pancasila and the 1945 Constitution of the Republic of Indonesia.
- b. That every activity in an effort to maintain and improve the highest degree of public health is carried out based on non-discriminatory, participatory, and sustainable principles in the context of developing Indonesian human resources as well as increasing the resilience of the nation's competitiveness for national development.

In this case, the government also cannot force people who do not want to get vaccinated, because in Act No. 36 of 2009 paragraph B it has been stated that it is non-discriminatory, participatory, which means with coercion, and is only done voluntarily for people who want it.

Insurance for losses caused by vaccines

What is meant by the loss guarantee is, if there are side effects from the vaccine that can harm health, both mentally and spiritually. What will the government do for the people to handle it? Which can be seen at this time that there are already some people who get a negative impact from the results of the vaccination.

So far, the government has not thought about it. During the pandemic, the government has only made policies that can be said to be 70% detrimental to society spiritually, but improve the financial of some people. Back at the time when the pandemic is still ongoing, the government banned various community activities, both in houses of worship and in the education institutions, but the government did not prohibit activities in crowded places such as supermarkets and so on for the reason of maintaining the economic to avoid a monetary crisis. Is that fair? While there are policies during the pandemic, not everyone also feels assurance from the government [5].

Back to the policy regarding the existence of a vaccine, the author argues with conscience against the vaccine. The community has been harmed a lot both in terms of material, spiritual and financial. With the existence of such a policy, the government should think about the disadvantages of the policy. It is not only about the advantage, but also a disadvantage.

In this policy, the government argues that they are carrying out an obligation policy in the implementation of vaccines based on Act No. 6 of 2018 concerning Health Quarantine

Article 9:

1. Everyone is obliged to comply with the implementation of health quarantine.
2. Everyone is obliged to participate in the implementation of health quarantine

Article 93:

Anyone who does not comply with the implementation of the health quarantine as referred to in Article 9 Paragraph (1) and/or obstructs the implementation of the health quarantine so as to cause a public health emergency shall be subject to a maximum imprisonment of 1 (one) year and/or a maximum fine of Rp. 100,000,000.00 (one hundred million rupiah).

From this we can see that the government provides policies but does not apply the principles stated in Law No. 36 of 2009 namely the non-discriminatory and the participatory principle. Which means that there should be no unilateral coercion and is carried out on a voluntary basis which means only people who want it do it.

With this policy, many of the people as well as the writer himself view that the government is not concerned with human rights. The government does more than just pressuring the people. And there are also those who think that this is a new political way for the government to take advantage of the people.

From the results of the analysis on the government policies regarding vaccination and sanctions for refusing vaccines given by the government, it is concluded that the policy delivery system must first be studied. The existing policies received some negative responses from the community so that the production of the subjects to be given did not work and would only harm the State itself.

Renewing the Penalty System on Sanctions for Refusal of Covid-19 Vaccination

Act No. 36 of 2009 paragraph B concerning health states that the principles of the provisions of the Act are non-discriminatory and participatory. Therefore, the punishment system applied in Article 93 concerning Article 9 Paragraph (1) regarding health quarantine is very inappropriate. This means that there is a dispute between the two laws, all of which are policies and provisions given by the government to the people [6].

Supposedly, if a policy stated in an act gets a dispute, the government must eliminate it or do not need to make it as the basis of an act as a strengthening material in determining policy. This policy has violated the non-discriminatory and participatory principles in Act No. 36 of 2009 Paragraph B concerning health. In addition, the punishment for the Covid-19 vaccination policy is contrary to the Human Rights Law Article 28A of the 1945 Constitution ("*UUD 1945*") which reads: "Everyone has the right to live and has the right to defend their life". The meaning of "the right to defend their life" is that every human being is able to reject and accept what can and cannot be accepted by them. Because things related to defending one's life are related to things that can threaten the life of that person.

Next is **Article 9 of Act Number 39 of 1999 concerning Human Rights ("Human Rights Law")** which reads:

1. Everyone has the right to live, maintain life and improve their standard of living
2. Everyone has the right to live in peace, security, peace, happiness, and in physical as well as spiritual prosperity
3. Everyone has the right to a good and healthy environment.

In this renewal, what we cannot forget is the legal system in Indonesia, where the system is the final point of a decision. These systems are the Common System and the Civil System. Both are two major legal systems that have

differences. From understanding the two systems, it can be seen where and what needs to be done when renewing a decision. Both systems are from the United Kingdom and developed in colonized countries, one of which is Indonesia. The following is a brief understanding of the two systems which can then be made a view in carrying out renewal.

Common Law System

It is a system that uses legal sources based on the courts.

Civil Law System (Continental Europe)

It is a legal system that applies in mainland European countries and their colonies, including Indonesia. This legal system adheres to the codification of laws which are the main sources of law. Civil Law system is inquisitorial.

From a brief explanation of the two legal systems, renewal can be made in this Covid-19 vaccination policy. The government should use the Common Law system where legal decisions or legal sources are based on courts. That means, there is an important process in determining the law in a policy. Why does it say process? This means that there will be a new legal product that can determine whether or not a sanction from a policy is made, because it goes through a court process

Even though the Civil Law system is inquisitorial or the judge has a big role in directing and deciding a case he handles, it also does not guarantee that there is a higher consideration than the judge's conscience in determining the accuracy of a sanction from a policy. Because it is based on the law.

The two systems have the differences that have the same effect on the sustainability of a decision. However, it would be better for the government to implement the Common Law system in providing sanctions for new policies, which aim to avoid or even prevent a dispute between one law and another [7].

Renewal in the legal system and theory used

In the legal system, there are 3 systems that need to be a guide in achieving an integration. In such integration, it can be seen whether a law can run optimally or not.

From the author's analysis, the renewal that needs to be done in the implementation of the policy is a renewal of the legal substance by using a combined theory. This means maintaining a policy but not exceeding the limits of what is necessary and sufficient to maintain order in society. Because people have the right to their freedom.

Why does the substance system in this policy need to be renewed? Because even the people who have the capacity to make this policy are also not

fully supportive and even openly reject it in public. With the existence of an oddity in the existing case, how will the community feel confident and believe in the policy if the policy implementers themselves openly oppose it.

Basically, the legal theory definition is intended to observe the law in a systematic and comprehensive manner, and then acquire basic knowledge. In theory it means views, considerations and in-depth understanding [7].

In theory based on data, it has not been fully discovered that there is an application of sanctions from existing policies. However, it is unavoidable that a substance system must be updated or renewed before a policy is established.

Finally, this is the policy analysis regarding the current Covid-19 vaccination program in Indonesia. If anything, the writer hopes that there will be a further writing update of the basis of this analysis.

Conclusion

At the end of this article, the author concludes that the government cannot implement a policy that has unilateral coercion. It really has to be carefully thought about what to do.

Indonesian society is a socialis society, who cannot be separated from one another. Therefore, many people have conflict with the existence of a policy that limits the existence of such social interaction.

From here, the author gives some suggestions to the government through local institutions that have an appeal to the community about the existence of a new policy. This means that there needs to be a transparent socialization. Because the image of the government in the eyes of the public has been flawed because of the uncertainty of the existing government's vision and mission when it will enter the leadership seat.

The government is demanded to be more active in understanding a system that exists in every aspect to carry out their authority properly. This also shows how professional the authorities in their field are. From the point of renewal, with the existence of the two different systems, the application of the Common Law system is seen to be more appropriate than the sanctions in the new policies. By adhering to the non-discriminatory and participatory principles of the Health Act, which if we examine, there is a very continuous relationship between the contents of the system and the principles of the law.

From here the author ends this article. This writing is the beginning of writing that will be able to be continued by anyone by carrying out existing considerations for the progress of this nation.

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Developing Akhlaqul Karimah Through Memorizing Hadith of Akhlaqiyah in SD 'Aisyiyah Malang Post Covid-19

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ABSTRACT

Akhlaqul Karimah or noble morality plays a critical role in shaping the main foundation human development. In a hadith, the prophet (pbuh) explains that he (Muhammad) is a perfect example of noble morality. To obtain so, one should be continuously guided, where the earliest guidance may be given to primary school students. This study aims to investigate the efforts of SD Aisyiyah to foster its students in performing noble morality. Results show that the efforts included planning and implementation, which help to develop students' noble morality. The coaching was implemented through four methods, named in hadith memorization, habituation, showing exemplary, and rewards and punishments.

Keywords: akhlaqiyah hadith, akhlaqul karimah, moral development

Introduction

Religious and moral education are inextricable, in which Islamic education views moral education as inseparable from religious education. In this case, Islamic education is defined as “guidance performed among human beings to help each other develop optimally in accordance with Islamic teachings”.

In human life, morality plays a critical role that positions individuals in communities and nations. The dynamic changes within societies are highly depending on its people's morality. If people's morals are noble, they will likely prosper physically and mentally. As the opposite, if people's morals are bad, then their both body and mind will be negatively affected. One's self-development lies in his morals, in which noble morals will make one feel safe and calm, and inhibit them from performing bad deeds [1].

Prophet Muhammad (pbuh) was sent to perfecting noble morality as explained in the hadith:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Verily, I was sent by Allah to perfect morals (character). (HR. Bukhari)

The development of noble character is among the goals of Indonesian National Education. The Law No. 20 of 2003 explains that Indonesian national education aims to develop student potential in terms of intelligence, personality, and noble character. It can be said that Indonesian education does not only aim to produce smart generation, but also noble generation with noble morality and persistence – in the hope to show such values in their daily lives. Following this, SD Aisyiyah has developed Islamic Religious Education curriculum that includes additional lessons on memorizing prophetic hadiths related to morality that are closely related to daily lives, named in hadith *akhlaqiyah*. This lesson is among the school's efforts to produce generation with *akhlaqul karimah*, who are capable of applying it in everyday life [2].

Morality in education is vital where it is a must for teachers to be able to craft and manage the learning process itself. The absence of effective learning strategy in the teaching of *akhlaqul karimah* will not bear fruitful results as aimed by the curriculum. Among the goals is the improvement of student behavior. In this case, education is not a mere knowledge transfer process from teachers to students, but also including positive behaviour as shown in students' daily life. The aim of education is more than producing intelligent students, but also focus on self-development through noble morality. Hence, teachers are required to have effective teaching method in order to achieve these goals.

The real purpose of education is to equip students with useful knowledge, and make them a believer and pious person in addition to their intelligence. In Islam, the main purpose of education is to make better humans, with Islamic personalities and noble character. It is expected that education will result in intelligent human beings who are also pious and obedient. Herein lies the importance of noble morality education, in which its implementation is the key to achieving these goals [3].

During the teaching and learning process, efficient inclusion of noble morality in the subject matter is important. The craft of these two can improve the quality of faith, knowledge, and charity, which can be reflected students' attitudes and behavior. A careful strategy plays a pivotal role where knowledge and environment support each other. Concurrently, Islamic schools and Islamic boarding schools have always included noble morality education in their institutions, in the forms of respecting teachers, being obedient to parents, and behaving according to Islamic teachings.

Based on the background above, it is of particular interest of the author to study "The development of *akhlaqul karimah* through the memorization of *akhlaqiyah hadith*." The research problems are formulated as follows: 1) How is the planning of *akhlaqul karimah* teaching at SD Aisyiyah Malang; 2) How

is the implementation of *akhlaqul karimah* teaching at SD Aisyiyah Malang; and 3) How are the results of developing *akhlaqul karimah* teaching at SD Aisyiyah Malang [4].

Research aims

This research aims to describe:

1. The efforts carried out by SD Aisyiyah in nurturing *akhlaqul karmah* to the students;
2. The implementation of *akhlaqul karimah* in SD Aisyiyah; and
3. Results of *akhlaqul karimah* as observed through student behaviour in SD Aisyiyah

Literature review

The concept of construction

According to Mitha Thoha, coaching is better action, process, result, or statement that shows progress, increase growth, evolution of various possibilities, and development or improvement. There are two elements of the definition of coaching, those are: 1) coaching can be in the form of an action, process, or statement of purpose; and 2) coaching to improve [4].

Masdar Helmi defines coaching as all forms of business, endeavors, and activities related to planning and organizing and controlling things in an orderly and directed manner. Meanwhile, Poerwadarmita (in bukharistyle.blogspot.com: 2012) states that coaching is an effort, action, and activity carried out efficiently and effectively to obtain better results.

Coaching is etymologically derived from the word *coach*. It is the process, manufacture, method, renewal, effort, and action or activity carried out in an efficient and effective manner. In the concept coaching should be based on pragmatically effective things that can provide the best possible solution to the problems. It must be based on the existing facts in accordance with reality so that they are useful and applicable [6].

The concept of *akhlaqul karimah*

1. The definition of *akhlaq*

Etiologically, *akhlaq* comes from the word *Al-Huluq*, which means character, habit. *Akhlaq* or noble morality refers to something related to the human soul where noble actions are spontaneously shown without going through a thought process, consideration or research.

The word *akhlaq* is rooted in the word *khalafa* or *khalqun* that means events, forms, creations, appearances, behaviors, behaviors, which at first glance only connotes outwardness. In fact, morality includes the inner in ad-

dition to the outer, in which inner attitude is prevalent in the study of morality. There are cases where one is polite with acceptable behaviours, but is not defined as noble because his actions were only to get praise or even to deceive [2].

Therefore, morality cannot be identified with character, ethics, or manners they are limited to outward looks besides social relations. Noble morality must include:

- a. Relationship between human and self
- b. Relationship between human and Allah
- c. Relationship between human and society
- d. Relationship between human and surrounding environment

2. The definition of *akhlaqul karimah*

Akhlaqul Karimah is defined as a good and commendable character, which is a rule or norm that regulates the relationship between human beings, God, and the universe. *Akhlaqul karimah* also refers to noble morality: to Allah by carrying out obligatory and voluntary worship; and to fellow human beings by maintaining good relationship. *Akhlaqul karimah* includes [1]:

- a. *Husnudzhan hablumminallah wahablumminannas* (good relationship with Allah and other human beings)
- b. *Qana'ah* means accepting
- c. *Ikhlas* means doing good deeds just because of Allah
- d. *Sabr* means being patience in good times and hard times
- e. *Istiqomah* means persistence, stable
- f. *Tasammuh* means being tolerant
- g. *Ikhtiar* means working hard
- h. *Du'a* means praying to Allah

3. Types of *akhlaq*

There are three types of *akhlaq*:

- a. *Jawarih* (physical activities)
- b. *Lisan* (verbal actions)
- c. *Qalbu* (personal traits)

4. Based on the characteristics, *akhlaq* includes:

- a. *Al-Akhlaq al-Karimah* (good) or *al-Mahmudah* (noble)
- b. *Al-Akhlaq al-Sayyi'ah* (bad) or *al-Mazmumah* (disgraceful)

Morals are extensively explained in the Al-Qur'an and Sunnah. It must be actualized in which the bad ones must be avoided. Another thing that distinguishes morality from character is that Islam may view bad people as having good morals, but deceitful as they do actualize it from their hearts.

Hadith of *akhlaqiyah*

1. The definition of hadith

Hadith is literally defined as something new to indicate something close or a short time. Hadith also means news, which is reported, discussed, and transferred from one person to another. According to *syara'*, hadith means anything that comes from The Prophet (pbuh) in the forms of words, deeds, or confessions (*taqrir*), as explained in the followings [5]:

Hadith Qauliyah (statements) refers to hadiths stated by The Prophet (pbuh) in various conditions with various aims.

Hadith Fi'liyah refers to The Prophet's (pbuh) actions, such as the procedures of five times obligatory prayers, the procedures of hajj, and even the procedures of court actions between lawyers, witness, and criminals.

Hadith Taqririyah refers to actions from The Prophet's (pbuh) friends and early followers, in the forms of statements or exemplary behaviours. Meanwhile, pledge is sometimes done by keeping it quiet, or giving birth to a favorable opinion of the act. If one performed an action or made a speech before the Prophet (pbuh) or during the Prophet's (pbuh) time, the Prophet knows what that person is doing and is able to refute it. On the other hand, if the Prophet (pbuh) was silent and did not object, then it was considered as an approval.

Findings

1. The planning of *akhlaqul karimah* development in SD Aisyiyah

The planning was formulated following the school's vision, mission, and targets of learning outcomes.

a. Vision

SD Aisyiyah aspires to be "persistence in faith, noble in morality, excellent in achievement, patriotics, and loving the environment".

b. Mission

The missions of SD Aisyiyah are:

1. Preparing intellectual Muslim scholars
2. Nurturing routine worship based on Al-Qur'an and sunnah
3. Developing competitiveness in achievement and good deeds
4. Nurturing the understanding and implementation of Qur'anic values through Thematic Qur'an Memorization
5. Akhlaqul karimah as based on akhlaqiyah hadiths
6. Getting used to clean living patterns, polite behavior, compassion, mutual respect, love for the homeland and nation, proud of diversity, and care for the environment.

3. Student pledge

1. Lifetime praying
2. Respectful to parents
3. Respectful to teachers
4. Lifelong learning
5. solidarity and compassion
6. Helping each other
7. Adhering to rules

4. Memorization targets

The Materials of Akhlaqiyah Hadith Memorization Sd 'Aisyiyah

No	Year	Themes	Materials
1.	One	Eating courtesy	<ol style="list-style-type: none"> a. Starting in the name of Allah, and ending with compliments b. Reaching for the closest food c. Sitting while eating, and eating with the right hand d. Licking the fingers e. Cleaning up the fallen food and eating it f. Not blowing hot food g. Not saying bad about food h. Avoiding being too full
2.	Two	Cleanliness	<ol style="list-style-type: none"> a. Being clean is a part of faith b. Being loved by Allah c. The key of praying d. Getting into the Heaven e. Cleaning up the house f. Self-care g. Avoiding public defecation h. Washing hands upon waking up
3.	Three	Socializa- tion	<ol style="list-style-type: none"> a. Greetings b. Procedures of greetings c. Greet properly d. Smile unto others e. Not sitting in between two people f. Not sitting in the middle of a circle g. Reciting closing pray

- | | | | |
|----|------|--------------------------------------|--|
| 4. | Four | Noble morality | <ul style="list-style-type: none">a. The Prophet (pbuh)b. Differences between good and bad deedsc. The chosend. More noble than those who fasting and doing midnight praye. Being advantaged on the Doomsdayf. Being loved by Allahg. Groups getting into Paradiseh. The perfection of faithi. Self-nobilityj. Sitting by The Prophet (pbuh) on the Doomsdayk. Being saved from the hellfire |
| 5. | Five | Loyal to the leaders | <ul style="list-style-type: none">a. Everyone is a leaderb. The Prophet (pbuh) loves Meccac. The Prophet (pbuh) loves Madinad. Being attentive and obedient to the leaderse. Being loyal to the leadersf. Mocking the Leaders is mocking Allahg. Obeying the Leaders is obeying Allah |
| 6. | Six | Knowledge and Muslim scholars | <ul style="list-style-type: none">a. Knowledge is every Muslim's rightb. Learning is mandatoryc. Being advantaged in life and hereafterd. Staying on the right pathe. Being feared by Shaytaanf. Better than the worshippersg. Syafaat giverh. Being saved from the enemiesi. Being begged forgiveness by others |
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The aforementioned vision, missions, and memorization targets are implemented in students' daily lives. The development of *akblaqul karimah* includes subject matters on a daily basis, those are [3]:

1. Congregational prayers in the mosque
2. Implementing *asma'ul husna* (the beautiful names of Allah)
3. *Sunnah* fasting of Mondays and Thursdays
4. Living clean and being discipline
5. Reciting and memorizing Al-Qur'an and hadith
6. Being respectful to parents, teachers, and friends
7. Being cooperative and compassionate among friends

The development of *akhlaqul karimah* in SD Aisyiyah is the job of every teacher in the school as supervised by the principal and the other authoritative parties. In so doing, the students must be monitored and assessed regularly where their daily behaviours reflect the taught noble morality. It is a good indication if students further apply *akhlaqul karimah* in the families and society.

2. The implementation of *akhlaqul karimah* in SD Aisyiyah

The teaching of *akhlaqul karimah* is not a sole purpose of religion teachers, but also all teachers, including the home teachers. The teaching is carried out through habituation, exemplary, hadith memorization, and reward and punishment [4].

3. Results of *akhlaqul karimah* di SD Aisyiyah

The results of *akhlaqul karimah* teaching can be seen through students' positive changes and behaviours in school. In addition, a close observation helped the author to identify students' positive attitudes inside and outside the classrooms.

Conclusion

This study shows that the efforts of students' *akhlaqul karimah* development included planning and implementation. The planning involved the establishment of school's vision, missions, and hadith memorization targets. The implementation included hadith memorization, habituation, exemplary, and reward and punishment.

Beside teachers, parents were also asked to involve in developing students' *akhlaqul karimah* by writing daily journals in My Daily Activity book to note students' development in mandatory five times prayer, reading, reciting Al-Qur'an, and hadith memorization.

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A Legal Study on Covid-19 Claim Policy in Hospitals Providing Covid-19 Services

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ABSTRACT

Based on the global distribution of WHO data from 223 countries confirming Covid-19 cases, a total of 179,686,071 people worldwide were confirmed positive and a total of 3,899,172 death cases were reported. In Indonesia, 2,072,867 cases were found; the number of recoveries reached 1,835,061, while the death toll reached 56,371 cases based on an update on June 25, 2021. According to the mandate of the 1945 Constitution Article 28 H paragraph 1, every individual has the right to get health services. Referring to Law Number 24 of 2011 concerning BPJS, a state-owned company of Republic of Indonesia aimed at providing universal health care to its citizens, BPJS has the authority to verify hospital claims. The government assigned BPJS through a ministerial letter number S.22/ME/ENKO/PMK/III/2020 regarding a special assignment to verify Covid-19 claims. This study is a normative juridical one with a statutory, conceptual, and comparative approach. The data used were secondary data collected through literature study analyzed using qualitative descriptive methods. The results of this study indicated that the perspective of the SJSN Law, the BPJS Law and their derivative regulations did not include regulation on the Covid-19 insurance. Instead, the government appointed BPJS to carry out the Covid-19 claim verification process. The Covid-19 claim from the Ministry of Health reimbursed the cost of treatment as well as to make payments to hospitals. BPJS managed the administration of Covid-19 claims in a transparent and accountable manner. In addition, it verified health service bills and coordinated with the Ministry of Health for the previously verified claim payment process submitted by hospitals. The hospital recapitulated the data of the patients served and submitted claims for service fees on a regular basis. The main principles of 'Good Governance' elements are accountability, transparency, participation, and the rule of law of bureaucratic apparatus. The implementation of KMK Number 4718/2021 included the roles and functions of the Ministry of Health, BPJS Health, Provincial Health Offices, Regency/City Health Offices, hospitals, and field hospitals to carry out their respective roles and functions.

Keywords: Covid-19, Claim, Hospital

Introduction

A country has a responsibility to provide service facilities and financial support for its citizens in order to guarantee the fulfilment of public health administration. Health facilities are built in order to provide legal protection and certainty to providers and recipients of health services [1]. Citizens' rights to health are recognized based on the 5th Pancasila philosophy and in the Article 28H, 34 of the 1945 Constitution [2]. Law Number 36 of 2009 concerning Health states that everyone has the same right to obtain safe, quality, affordable health services [3]. In Law Number 4 of 1984, Infectious Disease Outbreak is an outbreak of an infectious disease in the community whose number of sufferers has increased suddenly and significantly [4]. Based on

Law Number 6 concerning Health Quarantine, during an extraordinary pandemic outbreak potentially spreading across regions and countries, the central government shall establish a public health emergency [5].

The Government of Indonesia, through Presidential Decree Number 11 of 2020 concerning the Determination of the Covid-19 Public Health Emergency, stated that Covid-19 is a public health emergency that must be handled immediately [6]. In addition, the government has determined through Presidential Decree Number 12 of 2020 concerning the Determination of Non-Natural Disasters for the Spread of Covid-19 as a National Disaster. The spread of Covid-19 is currently still increasing and expanding, accompanied by an increase in the number of cases and the number of deaths [7]. Based on the global data distribution from WHO, from 223 countries having confirmed their Covid-19 cases, a total of 179,686,071 cases were reported and those who died reached 3,899,172. While in Indonesia, among a total of 2,072,867 Covid-19 positive cases, the number of recoveries reached 1,835,061 and the death toll reached 56,371 cases based on an update on June 25, 2021 [8]. This Covid-19 outbreak has led to a negative impact on the global stability of public health, including hospital services. Hence, the handling of Covid-19 in the form of providing and accelerating health services for Covid-19 patients in hospitals must be carried out consistently. In the context of continuous health services in hospitals providing Covid-19 services, based on Minister of Health Regulation Number 59 of 2016 concerning Exemption of Patient Fees for Certain Emerging Infectious Diseases, the financing of patients being treated with certain infectious diseases can be claimed to the Ministry of Health through the Director General of Health Services [9]. The Directorate General of Health Services noted that there were around 2,654 out of a total of 3,014 hospitals throughout Indonesia that provided services for Covid-19 patients [10]. The Ministry of Health has budgeted the payment of Covid-19 claims to hospitals in 2021 amounting to IDR 23.94 trillion. Payments that had been made in the 2020 service month were worth IDR 5.6 trillion, and the payments made for the 2021 service month were IDR 10.53 trillion [11].

As for the verification of claims, it has been referred to Law Number 24 of 2011 concerning BPJS, that BPJS Health has the authority to verify claims from Advanced Level Referral Health Facilities (FKRTL) or hospitals as regulated in Presidential Regulation Number 82 of 2018 concerning Health Insurance [12]. BPJS' authority to verify Covid-19 claims is also supported by the government through the Minister of Health and letter Number S.22/MENKO/PMK/III/2020. The Ministry of Health has prepared a comprehensive policy in the mechanism for financing Covid-19 claims which is implemented in all hospitals providing Covid-19 services. However, there are

challenges to equalize understanding in a short time. This has been proven since the claim policy based on the technical instructions for claiming reimbursement for Covid-19 health care costs for the Covid-19 organizing hospital underwent 7 regulatory changes, starting with (1) KMK Number 238 of 2020 dated April 6, 2020; (2) SE Number 295 of 2020 dated 24 April 2020; (3) KMK Number 413/2020 dated 13 July 2020; (4) KMK 446/2020 dated 22 July 2020; (5) KMK Number 4344/2021 dated 5 April 2021; (6) KMK 4641/2021 dated 11 May 2021; and the last (7) an amendment dated May 21, 2021 KMK Number HK 01.07/MENKES/4718/2021 regarding Technical Instructions for Claims for Reimbursement for Covid-19 Patient Service Fees for Covid-19 Service Provider Hospitals [13].

The implementation of the regulatory policy encountered problems, namely different understanding in the implementation of the policy. For example, the guarantee criteria that resulted in a disputed claim at the hospital occurred because of differences in determining the criteria for the intended patient. Under the Covid-19 guarantee by the government or through JKN financing, non-covid patients turned out to be Covid-19 patient. The patient recovered, but there were complications or co-morbidities, covid with co-occurrence. There are differences in understanding the technical issues such as the billable diseases, isolation room criteria to the administrative process of separating the Covid-19 diagnosed patients guaranteed by the Ministry of Health and the comorbidities or coincidences that are not guaranteed by the Ministry of Health. In the criteria for coding norms, in this case, the Ministry of Health stipulates that the coding used in the Covid-19 guarantee is based on ICD-10 for diagnosis and ICD 9-CM for action. Meanwhile, hospitals use the coding standard according to the WHO recommendation, namely U.07.1 for the Covid-19 code according to the latest ICD (ICD 11). For the potential errors and fraud, in this case overpayment, the hospital is asked to be willing to return the overpayment if there is an audit and an overpayment is found. In addition, there is a risk that the hospital charged payments to patients.

Based on this background of the problem, the focus of the problem formulation in this study includes: (1) How is the Covid-19 claim policy viewed from the perspective of legislation? (2) How is the Covid-19 claim policy viewed from the perspective of 'good government' general principles based on Law Number 30 of 2014?

Literature Review

Health Insurance

Article 28 H paragraph 1 of the 1945 Constitution explains that every individual has the right to obtain health services. UU Number 36 of 2009

article 4 concerning health, stating that everyone has the right to their health, article 5 stating that everyone has the same rights in obtaining access to resources in the health sector, as well as obtaining quality and affordable safe health services. In accordance with the mandate of Law Number 40 of 2004 concerning SJSN and Law Number 24 of 2011 concerning BPJS, it has been defined that BPJS, as the Organizing Agency is a public legal entity formed to administer the National Health Insurance (JKN) program, is mandated to develop a health service system, a quality control system and cost control, as well as an effective and efficient health service payment system in order to achieve the JKN program [14]. The purpose of the National Social Security System (SJSN) is to ensure that all people can meet the basic needs of a decent life. The principles in implementing the JKN system are based on the principles of mutual cooperation, non-profit, openness, prudence, mandated funds, and the results of managing social security funds are used for the benefit of participants. Accordingly, the program can achieve the highest degree of public health in providing health financing guarantees. Presidential Regulation Number 82/2018 on Health Insurance is a guarantee in the form of health protection so that participants receive health care benefits and protection in meeting basic health needs given to everyone who has paid Health Insurance contributions or Health Insurance contributions paid by the central or regional government [15].

Theory of the General Fundamentals of ‘Good Governance’ (AUPB)

In AUPB, it is mentioned the Law Number 32 of 2004 concerning Regional Government, added two additional principles, namely efficiency and effectiveness, but there is no explanation in the law. AUPB is divided into two parts, namely (1) formal or procedural principles and (2) material or substantial principles. Formal principles relate to procedures that must be met in every decision making, consideration and decision making. The types of AUPB are as follows [16]:

- a. The principle of legal certainty: Every decision that has been issued by the government is not to be revoked, until proven otherwise in the judicial process.
- b. Basis of balance: Expecting a balance between departmental punishment and the negligence or omission of an officer and requires the existence of clear criteria regarding the qualification of the offense.
- c. Principle of equality in decision-making: This principle requires that governing bodies take the same action (in a non-contradictory sense) on cases where the facts are the same.
- d. Principle of prudent action: This principle requires the government or administration to act prudently in carrying out various activities and govern-

- ment duties in order not to cause loss to citizens.
- e. Motivation basis for every decision: This principle requires that every decision of governing bodies should have sufficient motivation or reason as a basis in publishing the decision.
 - f. The principle does not confuse authority: This principle requires that officials do not depart from their three authorities, namely in terms of material, territory, and time.
 - g. The basis of a decent game: This basis requires that citizens be given the widest possible opportunity to seek truth and justice, to defend themselves with arguments.
 - h. Principles of justice and fairness: These principles demand action that is proportional, appropriate, balanced, and consistent with the rights of every person.
 - i. The foundation of trust and responding to reasonable expectations: This foundation requires that every action taken by the government should raise expectations for citizens.
 - j. Basis negates the consequences of a void decision: This basis relates to an officer fired from his job by a decision letter.
 - k. The principle of protection of personal views or ways of life: This principle is inherent in the protection of human rights.
 - l. Principle of wisdom: Governments are required to act quickly, broad-minded and far-sighted and able to consider the consequences that arise.
 - m. Principle of maintenance of public interest: This principle requires that we always prioritize interests that cover all aspects of people's lives.

The main principles of 'Good Governance' elements are accountability, transparency, participation, and the rule of law of bureaucratic apparatus [17]. AUPB is basically a legal norm (written) and/or ethical norm (unwritten) that specifically applies in the government administration environment. AUPB functions as a guide for the government or the government administration officials in the context of realizing clean, stable, and good governance [18]. With the AUPB, it is hoped that the government as a public service provider can accept AUPB as a legal norm that must be used as the basis by public service providers in carrying out their authority, as well as a means for citizens to sue deviant public service providers [19].

Research Methods

This study is a normative juridical one using a statutory approach, a concept approach, and a comparative approach. The data used were secondary data collected through library research later analyzed using qualitative descriptive methods.

Results and Discussion

The Covid-19 claim policy for hospitals providing Covid-19 services reviewed from the perspective of legislation

The SJSN law is implemented based on the principle of humanity, the principle of benefit, and the principle of social justice for all Indonesian people. SJSN aims to guarantee the fulfillment of the basic needs of a decent life for each participant and/or family member. SJSN is held based on the principles: mutual cooperation, non-profit, openness, prudence, accountability, portability, mandatory membership, mandate, and the idea that the results of the management of social security funds are all developed for the benefit of the participants. However, for the guarantee of Covid-19 cases, the SJSN does not regulate.

In accordance with the mandate of Law Number 24 of 2011 concerning BPJS, it states that BPJS as the organizing body is a public legal entity formed to administer the JKN program for all Indonesians, mandated to develop a health service system, a cost control system, and an effective and efficient health service payment system. However, related to the Covid-19 case, the BPJS law does not regulate guarantees. BPJS is only appointed as a verifier through letter Number S.22/ MENKO/PNK/III/2020 regarding a special assignment to verify Covid-19 claims.

Presidential Decree Number 82 of 2018 concerning Health Insurance states that BPJS has the authority to verify claims from Advanced Level Referral Health Facilities (FKRTL) as regulated in the Presidential Regulation Number 82/2018 concerning Health Insurance. However, the authority to verify in cases of Covid-19 has the potential to cause problems, considering there is no limits of authority in verification and those who give tasks are equivalent to the minister, while BPJS Insurance is directly under the President. Article 52 paragraph 1 letter o explains that health services that are not guaranteed include health services due to emergency response disasters and extraordinary events/epidemic. Thus, although BPJS does verify Covid-19 claims, it does not participate in guaranteeing health care financing for hospitals that provide Covid-19 services.

Minister of Health regulation Number 59 of 2016 concerns with the Exemption of Fees for Patients with Certain Emerging Infectious Diseases. The claim policy based on the technical instructions for claiming reimbursement for Covid-19 health care has undergone 7 changes, starting with (1) KMK Number 238 of 2020 dated April 6, 2020; (2) SE Number 295 of 2020 dated 24 April 2020; (3) KMK Number 413/2020 dated 13 July 2020; (4) KMK Number 446/2020 dated 22 July 2020; (5) KMK Number 4344/2021 dated

5 April 2021; (6) KMK Number 4641/2021 dated 11 May 2021, and the last (7) amendment dated May 21, 2021 KMK Number HK 01.07/MENK-ES/4718/2021. The role and function of the Covid-19 claim administration from the Ministry of Health is to replace the cost of treating certain emerging infection patients, making payments to health facilities that provide services for Covid-19 patients. Meanwhile, BPJS is managing the administration of Covid-19 claims in a transparent and accountable manner, verifying health service bills for hospitals that provide services for Covid-19 patients, and coordinating with the Ministry of Health in the context of processing claims bill payments by hospitals that have been verified, the results of the verification process are in the form of minutes which are submitted to the Ministry of Health. Meanwhile, the role and function of the hospital is to recapitulate the data of patients served, submit claims for service fees on a regular basis, sign a claim payment work order, complete the claim file in accordance with the services that have been provided including medical resume, the type of treatment room, the proof of service, identity card, the encrypted txt output of e-claim application, as well as to receive claim payment receipt.

The criteria for guaranteeing patients whose services can be claimed for outpatient criteria for ODP/PDP/covid-19 confirmed patients, with or without comorbidities/comorbidities, is to attach evidence of routine blood laboratory examinations, chest x-ray, or other radiology. Chest x-ray evidence is excluded for pregnant women and patients with certain conditions such as patients with mental disorders. Covid-19 confirmed patients, with or without comorbidities, attach proof of RT PCR examination from the hospital or from other health facilities. The time interval for PCR examination is a maximum of seven days before conducting an outpatient hospital examination. There are two criteria for inpatients: (1) suspected patients over 60 years of age with or without comorbidities, and (2) patients less than 60 years of age but with comorbidities such as ARI or severe pneumonia. In asymptomatic confirmed COVID-19 patients with uncontrolled comorbidities, confirmed patients with mild symptoms, moderate symptoms, and severe/critical symptoms also attach evidence of RT PCR examination from the hospital or from other health facilities. The time interval for PCR examination is a maximum of seven days before carrying out an inpatient examination at a hospital. Suspected/probable/confirmed asymptomatic and mild symptomatic patients with co-incidence. Newborns with suspected criteria are treated in a special isolation room separate from their mothers according to the guidelines for antenatal, delivery, postpartum, and newborn services.

Coding norms in submitting Covid-19 claims using INA-CBG Software; the code B34.2 is for patients with positive Covid-19 (Coronavirus In-

fection, the code Z03.8 is for the suspect/probable patients, the code P 39.8 is for newborns with a positive Covid-19, and the code P96. 8 is for newborns with suspect/probable status.

To avoid potential errors and fraud, in this case overpayment to hospitals, there is a letter of absolute accountability in the context of providing Covid-19 patient services if there is an APIP/BPK/BPKP audit and an overpayment is found. In the event that the submission of a Covid-19 claim resulting in legal problems, this will be the responsibility of the hospital. In addition, if there is a hospital charging a patient, the patient can sue the hospital. This is because before the patient is treated, he must sign a letter of approval for the replacement of the Covid-19 insurance payment signed by the hospital and the patient.

A review of the Covid-19 claim policy based on the General Principles of 'Good Governance'

The main principles of 'Good Governance' elements are accountability, transparency, participation, and the rule of law of bureaucratic apparatus. AUPB is basically a legal norm (written) and or ethical norm (unwritten) that specifically applies in the government administration environment. AUPB functions as a guide for the government or the government administration officials in the context of realizing clean, stable, and good governance.

In the implementation of KMK Number HK 01.07/MENK-ES/4718/2021 regarding Covid-19 claims, there are roles and functions to fulfill AUPB, namely: (1) The Ministry of Health reimburses or pays for Covid-19 patient service fees and claims for health services in case of incident follow-up after the Covid-19 vaccination for non-active JKN participants and other than JKN participants; and (2) Perform reimbursement or payment of service fees to hospitals that provide Covid-19 services or health services for post-Covid-19 vaccination cases. Resolved claims for hospital disputes providing Covid-19 services by forming a Central Dispute Claims Settlement Team (TPKD) and coordinating with the Provincial Dispute Claims Settlement Team (TPKD).

BPJS manages claims administration by organizing data and document/file management for hospitals that provide Covid-19 services and claims for health services in cases of follow-up events after Covid-19 vaccination in a transparent and accountable manner.

The Provincial Health Office conducts guidance, supervision, and evaluation of the implementation of services and the settlement of Covid-19 claim services at hospitals in their working areas, prepares data needs and recapitulation of Covid-19 patients, and carries out the dispute claim settlement process

at the Covid-19 service provider hospital in its working area by coordinating with BPJS and other related parties by forming a Provincial Dispute Claim Settlement Team (TPKD).

The District/City Health Office conducts guidance, supervision, and evaluation of service delivery and settlement of claims for Covid-19 patient services and claims data on health services for post-Covid-19 vaccination follow-up events at hospitals in their working areas, prepares data needs and recapitulation of patients with Covid-19 disease and cases of follow-up events after Covid-19 vaccination. Coordinate with hospitals in the settlement of pending claims for hospitals providing Covid-19 services in their working areas and carries out the dispute claim settlement process at the Covid-19 service provider hospital in its working area by coordinating with BPJS Health and other related parties to be further coordinated with the Provincial Dispute Claims Acceleration Team (TPKD).

The hospital provides health services for Covid-19 patients and health services for cases of follow-up events after the Covid-19 vaccination. Besides, it recapitulates data and submits claims for services for Covid-19 patients and patients with follow-up events after the Covid-19 vaccination being served. Next, it completes and submits a claim file for Covid-19 patient services and re-checks the claim file submitted by hospital staff as needed according to the services provided. After that, hospital resolves pending claims with BPJS, in coordination with the local district/city Health Office and responds to the completeness of the documents or claim files needed by BPJS Health, the Central and Provincial Dispute Claim Acceleration Teams in accordance with the provisions of the time through the E-Claim application. Last. It coordinates with BPJS and/or the Provincial and Central Dispute Claims Acceleration Team.

Emergency Hospital provides health services for Covid-19 patients, coordinates with the Health Office in the context of providing health services for Covid-19 patients and with supporting hospitals for the implementation of claim submissions and performs data recapitulation of Covid-19 patients served.

Conclusion

From the discussion above, it can be concluded that the perspective of the SJSN Law, the BPJS Law and their derivative regulations do not regulate Covid-19 insurance. It is the BPJS, a state-owned company of Republic of Indonesia aimed at providing universal health care to its citizens, that is appointed by the government to carry out the verification process for Covid-19 claims. The Covid-19 claim from the Ministry of Health reimburses the cost

of treatment and makes payments to hospitals. BPJS manages the administration of Covid-19 claims in a transparent and accountable manner, verifies health service bills and coordinates with the ministry of health for the claim payment process by hospitals that have been verified in the form of minutes submitted to the ministry of health. The hospital recapitulates the data of patients served and submits claims for service fees on a regular basis.

The main principles of ‘Good Governance’ elements are accountability, transparency, participation, and the rule of law of bureaucratic apparatus. The implementation of KMK Number 4718/2021 included the roles and functions of the Ministry of Health, BPJS Health, Provincial Health Offices, Regency/City Health Offices, hospitals, and field hospitals to carry out their respective roles and functions. With the existence of AUPB, the government as a public service provider can accept AUPB as a legal norm that must be used as a basis by public service providers in the health sector in carrying out their authority, as well as a means for citizens to sue deviant public service providers.

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Optimizing The Evaluation of Learning Results Through Google Form to Smp Muhammadiyah 4 Students in Malang in The New Normal Era

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ABSTRACT

This study aims to determine the advantages and disadvantages of using Google forms in evaluating students' online learning in the new normal era at SMP Muhammadiyah 4 Malang. This study uses qualitative methods and data were collected through techniques of observation, interviews, and documentation. The learning process at SMP Muhammadiyah 4 Malang was carried out using WhatsApp, Zoom, and cell phones. However, for the learning evaluation, both daily, mid-semester, and end-of-semester evaluations, SMP Muhammadiyah 4 Malang used Google Forms because this application from Google was very easy to access by anyone provided that they had a gmail.com account. The results show that the learning evaluation using Google Form conducted by SMP Muhammadiyah 4 Malang was less effective due to limited features, design, and lack of editing history. In the scope of assessment, teachers are expected not only to refer to one type of Learning Evaluation but need to apply an assessment (evaluation) which is continuity, objectivity, comprehensiveness, practicality and cooperativeness aimed at optimizing ongoing learning. The positive contribution of this article is expected to provide information to education practitioners in order to improve skills and integrity in various learning activities in general, as well as in distance learning (online) in particular, in order to facilitate the learning evaluation process in the current new normal era.

Keywords: Google Form, Evaluation, Learning, new normal

Introduction

During the COVID-19 pandemic, Indonesia made several efforts to stop the spread of Covid-19 by making new innovations in the economic, social, educational, health and security sectors [9]. Among these efforts, one of them is by making it mandatory for the government to implement WFH (work from home) and SFH (study from home). The Minister of Education, Nadiem Makarim, made an effort for all educational institutions to conduct distance/online learning [10].

Schools are trying to follow the regulation issued by the Ministry of Education and Culture. Among the many educational institutions in Indonesia that conduct distance learning, one of them is the Junior High School (SMP) Muhammadiyah 4 Malang in order to support the implementation of the learning and teaching process at this time. The implementation of distance learning (online) in SMP Muhammadiyah 4 during the new normal era requires all teachers to use technology-based learning. By implementing the use

of Google forms in the evaluation of learning, it is hoped that the learning process can continue by not bringing students to school, which could result in the gathering of students, because it is feared that it will result in an increase in the number the COVID-19 pandemic victims. The purpose of implementing distance learning is to stop the spread of Covid-19. This is certainly interesting to study further, especially about the use of Google form which is used as a learning evaluation medium [2].

Research Method

The approach used in this study is a descriptive qualitative approach. The data were collected through observation, interview, and documentation techniques. The data were then analyzed using techniques of data reduction, data display, drawing conclusions and verification [20]. This research was conducted in a school or educational institution at the junior high school level, namely SMP Muhammadiyah 4 which is located on Jl. Gajayana III/570-D Dinoyo Village, Lowokwaru District, Malang City, East Java Province [23]; [24].

Results and Discussion

The Use of Google Form

Google form application is a service from Google docs. This application has space to create quizzes, online surveys and forms that are supported by a lot of accessibility, which can only be read (reading) and also for editing documents (editing). When a teacher is going to evaluate a learning process, then the requirement to create a Google form is that first a teacher must have a Google account by registering at <http://account.Google.com/login> [3].

Google form has several advantages in the world of education, namely 1.) teachers can make daily practice questions / tests per chapter. 2.) can collect a questionnaire by providing a website address. 3.) to collect teachers and students data in a short time. 4.) to make an online registration form without having to come to the school secretariat [18].

Hence, in an effort to prevent the spread of the COVID-19 outbreak, Google form is very helpful in the evaluation process of school learning at this time. This is in accordance with the instructions of the Minister of Education and Culture of the Republic of Indonesia regarding circular letter Number 4 of 2020 about the implementation of Education Policies during the Emergency Period of the Spread of Corona Virus Disease (COVID19). The learning system is carried out through a personal computer (PC) or laptop that is connected to internet network connection [4].

Learning Evaluation

Evaluation means an activity that is done to provide scores or considerations that are in accordance with predetermined criteria to obtain objective and accurate evaluation results which can be in the form of quantitative or qualitative information [7].

Act number 20 of 2003 article 39 paragraph 2 concerning the national education system states that educators or teachers are professionals who are tasked with planning and implementing the learning process, assessing learning outcomes, as well as conducting research and community service, especially for educators. Evaluating the learning activity is a professional competence of an educator [2].

Forms of Learning Evaluation are generally divided into 2, namely Subjective Tests and Objective Tests.

a. Written Test in the Form of Essay

This Subjective Test is often known as Essay Test or Essay Examination. The test is carried out in the form of a written question, the answer of which is in the form of an explanation or long sentence.

b. Objective Test

Objective tests are also called dichotomy test or dichotomously scored items because the questions can only be answered by selecting True or False, then each answer has a score range of 1 or 0. There are several types of objective form tests, for example: completion test, multiple choice, matching, true-false questions, and filling-in type questions.

In the learning process, when the material has been explained by the teacher, then at the end of each material or semester a learning evaluation will be carried out by the respective subject teacher. According to Hanna: "Assessment is the of collecting, interpreting, and synthesizing information to aid in decision making. Assessment synonymous with measurement plus observation. It concerns drawing inferences from these data sources. Decision making in the assessment process is carried out based on data obtained from measurement results (quantitative data) combined with qualitative data obtained from observations [6].

Evaluation Process in Education

Learning evaluation needs efforts to improve the quality of learning programs as a whole [8]. Efforts to improve the quality of learning programs require information on the results of the evaluation of the quality of the previous learning process. That way, in order to be able to renew the sustainability of educational programs, including learning programs, evaluation activities of current and previous programs need to be carried out properly [11].

Thus, the function of assessment in the teaching and learning process has dual benefits, namely for students and teachers. Assessment of learning outcomes can be carried out in 2 stages:

- 1) The short-term stage, which is the assessment carried out by the teacher at the end of the teaching and learning process. This assessment is usually called formative assessment.
- 2) The long-term stage, which is the assessment carried out after the teaching-learning process has taken place several times or has taken a certain time, for example the mid-semester assessment or the end-semester assessment. This assessment is usually called summative assessment [22].

Both evaluation processes are very important to use, because evaluations aimed at seeing students' achievement can be carried out through formative and summative evaluations. When a teacher wants to conduct an assessment, then the things that are taken are to set the object of the assessment.

The main target objects in the assessment include [14]:

- a) Behavioral aspects related to students' attitudes, interests, attention, skills
- b) Aspects of educational content related to mastery of learning materials that have been given by the teacher.
- c) Aspects related to the teaching-learning process.

In the learning evaluation process, not only one model is used, but at least two learning evaluation models. From a technical point of view, there is no significant difficulty to implement an online-based learning evaluation model. However, when the teacher gives assignments to students with a set period of time, the teacher's concern is for students who get extra assistance, giving rise to the impression of doubt for the teacher [5].

Results

1. Advantages and Disadvantages of Using Google Forms in Learning Evaluation during the new normal era at SMP Muhammadiyah 4 Malang.

In the learning process, students of SMP Muhammadiyah 4 Malang did a distance learning using Whatsapp, Zoom, and cell phones. However, when the learning evaluation came, both for the daily, mid-semester, and end-semester evaluations, SMP Muhammadiyah 4 Malang used Google Form. This application from Google is very easy to access by anyone provided that they have a gmail.com account [15]. In the splendor of the use of Google forms in this new normal era, there are many advantages and disadvantages in using the application. The advantages of using the Google Forms application are:

- a. The application is very easy to use both in its registration and use [19].
- b. The application is free. We can enjoy Google Form services for free, no need to waste money to buy the applications or the services.

- c. The program is light, unlike Zoom and Microsoft Team which highly require adequate internet network access.
- d. Easily shareable which can be spread across platforms.
- e. Has the Spreadsheets feature, which can view survey responses that have been distributed to various respondents with a very neat and automatic form display [17].

Based on this, the teacher can process learning evaluation questions well. Before the implementation of the use of Google Forms in learning evaluation, the Principal of SMP Muhammadiyah 4 Malang first conducted questionnaire respondents for approval of the use of Google Forms in the online learning evaluation activities. Whereas, the disadvantages of Google Form include:

- a. Cannot be used for online discussion rooms.
- b. Cannot be used for direct equations, which mathematical symbols. This feature is not available in Google Forms.
- c. Limited designs
- d. Limited export options
- e. There is no e-mail notification when a response has been received
- f. No editing history [1].

Based on the data above, the use Google form at SMP Muhammadiyah 4 Malang was only done during online learning evaluations, considering that there are many shortcomings in the Google Form features. However, before the implementation of the online evaluation, the school informed the parents that the online evaluation would be conducted using a Google Form. On the other hand, because many of the parents are workers, Google Form is used as an alternative for schools to continue conducting online-based learning evaluation activities.

2. The Results of Using Google Form at SMP Muhammadiyah 4 Malang

Google form is an application in the form of a worksheet or a form that can be applied using a personal G-mail account address. It can be stored in the form of Google Drive and other applications in the form of Google Sheets, Google Docs and others.

The results from the Google Form can be downloaded using the Spreadsheet application where the application can save the response results in the form of Ms. Excel. With this, the data that has been stored into Ms. Excel will be easily accessed by the subject teachers and homeroom teachers in the process of processing the final evaluation score [13].

Google form in evaluating the learning process has a high level of ease, with good speed and is practical and efficient in the use of time. This is due to the geographical location of students and the school has a fairly good internet

network coverage and is running well [12].

The obstacles in the implementation of the Final Assessment, Mid-Semester and End Semester Assessments include homeroom teachers and subject teachers overseeing the continuity of the evaluation. For example, did students do their semester assignments independently or did they discuss it with their parents. However, based on the results of the questionnaire, it was found that the evaluation was carried out independently by the students and under the supervision of the students' parents/guardians.

The advantages that Google Form has are that teachers feel quite helped both in terms of finances and personnel. Everything can run well provided the school's facilities and infrastructure are adequate, such as the internet network, Gmail accounts, and electronic equipment (mobile phones, tablets or laptops). In addition, parents and homeroom teachers can easily do the online learning evaluation, because they do not have to bring students to school and learning evaluations can be carried out along with the implementation of distance learning (Online) [21].

- a. The Effectiveness Level of Online Learning Evaluation Using Google Form at SMP Muhammadiyah 4 Malang. The learning evaluation that is carried out must be given adequate attention in order to run effectively. Effective learning evaluation can be accomplished if it is carried out not only with one type of evaluation, for example only relying on an oral test while the teacher does not only take one type of evaluation but several types. According to Arifin (2012) to obtain better evaluation results, it is necessary to pay attention to the evaluation principles, namely [15]:

- a. Continuity

Evaluation is not merely done incidentally, because learning is a continuous process. The evaluation results obtained are combined with other evaluation results.

- b. Comprehensive

Evaluation takes all objects as evaluation material. For example, if the object of evaluation is a student, all aspects of personality are evaluated, either in terms of cognitive, affective, or psychomotor.

- c. Objectivity

In this section of evaluation, the teacher only evaluates objectively. Evaluation is carried out fairly and evenly without any social inequality. Since the aspects observed are those that are appropriate to the student's circumstances, the student's sense of ability, and without negative prejudice, must be based on facts.

- d. Cooperative

In this evaluation, the teacher collaborates with all parties, namely the

other teachers, school principals, students and parents.

e. Practical

The evaluation is carried out easily by anyone, both in terms of the method and type.

Based on the data obtained through interviews with the principals and homeroom teachers, the researchers concluded that the online learning evaluation using Google Forms carried out by SMP Muhammadiyah 4 Malang was still not effective, because it only focused on one type of evaluation, which was a written test that was applied to Google docs.

This certainly indicates that it is necessary to carry out evaluations that are continuous, comprehensive, objective, cooperative, and practical. Because in evaluating learning, we do not just rely on one type of learning evaluation if we want to get good results in learning evaluation.

Optimization in the evaluation is intended for teachers to be able to know the level of development of all personal aspects of students, not only an assessment on the aspect of knowledge mastery (cognitive). With the implementation of a learning evaluation, a teacher can obtain valid information regarding the learning process and students' achievement in following distance learning activities (online learning) [16].

Conclusion

Based on the results of the study, it can be concluded that the use of Google Forms in evaluating online learning can be done if there are adequate facilities and infrastructures, such as affordable internet network, strategic geographical location, and sufficient electronic devices such as cellphones, tablets, and laptops. These are the efforts done by SMP Muhammadiyah 4 Malang to break the chain of the Covid-19 outbreak so as not to bring students into the school area which is feared to be the cause of the spread of the Covid-19 outbreak. The use of the Google Form application at SMP Muhammadiyah 4 Malang received a good response from teachers and guardians of students because one of the advantages of using Google Form is that it is very easy to access and can minimize the costs required when evaluating face-to-face learning. The learning evaluation that was done is the type of learning evaluation in the form of a test that aims to measure and assess students' learning outcomes, especially cognitive learning outcomes related to learning materials mastery. However, the test can also be used to assess learning outcomes in the affective and psychomotor aspects, which are applied to the Google Form so that students can easily do the learning evaluations. The use of Google Form in the learning evaluation is not yet fully effective if the learning process is carried out in a face-to-face (Offline) situation because the type of evaluation used

is in the form of a written test which is applied to the Google Docs feature.

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The Relativity of Citizens' Autonomous Rights in Article 5 (3) of the Health Law on Covid-19 Vaccination

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ABSTRACT

How the relativity of citizens' autonomous rights to health in accordance with Article 5 paragraph (3) of Law Number 36 of 2009 in relation to the Covid-19 vaccination is serves as the problem focus of this study. The purpose of this study is to analyze the relative autonomy of citizens' rights to health in relation to the administration of vaccination as an effort to overcome the Covid-19 pandemic using normative juridical methods. The results of the study found that Article 5 paragraph (3) of the Health Law as an autonomous citizen's right to health is no longer an absolute thing to be fulfilled. This is because it intersects with the interests of the wider community in the context of tackling Covid-19. The government in an effort to realize the legal objectives must be able to integrate and coordinate various interests in society. The wide open opportunity to overcome the pandemic, which is expected to be able to reduce the transmission rate of Covid-19 through herd immunity, makes a strong reason for setting aside the autonomous rights of citizens compared to the rights of the wider community to obtain health degrees in the midst of the Covid-19 pandemic.

Keywords: *Relativity, Autonomous Rights, Vaccination, Covid-19*

Introduction

Indonesia is currently experiencing a health emergency due to the outbreak of the Covid-19 virus. WHO as the world association that oversees the health sector has declared this health emergency to be a global pandemic, which in a short time has infected various countries in the world[1], including Indonesia. As a country of law with the inherent principle of legal certainty, Indonesia in implementing government actions, including efforts to prevent infectious diseases, must form a regulation[2]. The government's initial follow-up steps in accelerating the handling of Covid-19 was reflected in (1) the establishment of a task force unit for the acceleration of handling Covid-19 to accommodate the Covid-19 handling policy through President Decree Number 7 of 2020; (2) stipulating the Covid-19 pandemic as a public health emergency and clarifies policy directions based on Presidential Decision Number 11 of 2020 concerning the Determination of Public Health Emergency; and (3) determining the spread of Covid-19 as a non-natural national disaster in order to immediately prepare the required resources, including in terms of funding according to President Decree Number 12 Year 2020.

Based on data released by the Covid-19 Handling Committee and National Economic Recovery as of June 15, 2021, as many as 1,531,005 positive cases were reported with a recovery rate of 1,404,639 people and 42,666 people died[3]. The global pandemic caused by Covid-19 has triggered a broad change in the order of the joints of human life which began to shift in the New Normal era by adapting to new habits[4]. These new habits involve active collaboration between the community and the government by implementing 3M for the community (Wearing masks, Washing hands and Maintaining distance and avoiding crowds), while for the government is the implementation of 3T (Tracing, Testing and Treatment).

Another effort of the government as their responsibility in protecting the entire Indonesian nation is by promoting vaccination its citizens. A number of regulatory instruments aimed at ensuring the implementation of vaccinations were created, including President Decree Number 99 of 2020 concerning the Procurement of Vaccines and the Implementation of Vaccinations in the context of dealing with the Corona Virus Disease 2019 (Covid-19) pandemic which was subsequently amended into President Decree Number 14 of 2021, Minister of Health Regulation Number 84 of 2020 on the stages of implementation, targets and sanctions against vaccine refusal as well as several regional regulations as derivative regulations including DKI Regional Regulation Number 2 of 2020 regarding the prevention of Covid-19. The government's implementation of vaccination has sparked controversy due to articles containing administrative sanctions to criminal threats for anyone who refuses to be vaccinated. On the other hand, the refusal of a number of people to vaccinate occurs for various reasons, including questionable vaccine safety, side effects, vaccine effectiveness, and the halal aspect of vaccines (religious beliefs).

Adhering to Article 5 paragraph (3) of Law Number 36 of 2009 concerning Health, which describes the granting of autonomous rights to citizens in self-determining the health services needed for themselves independently and responsibly[5], has led to an understanding among the public that refusing vaccination is a right legitimized in positive state law. In contrast to the understanding of citizens' right to health, which includes the relationship between the government's obligations and the community, which in this case is related to the Covid-19 vaccination, the implementation of the Covid-19 vaccination faces challenges even though the vaccine itself is expected to overcome the Covid-19 pandemic. Based on the description above, further research is needed regarding the relative autonomy of citizens' rights to health in relation to the administration of vaccinations as an effort to overcome the Covid-19 pandemic.

Problem Formulation

How is the relativity of citizens' autonomous rights to health in accordance with Article 5 paragraph (3) of Law Number 36 of 2009 in relation to the Covid-19 vaccination?

Literature Review

Country's Responsibility in the Provision of Vaccines

Vaccination is a form of a country's responsibility related to the ongoing problem of tackling the Covid-19 pandemic[6]. The government's responsibility in administering vaccines is an obligation based on the Article 28H paragraph (1) of the 1945 Constitution of the Republic of Indonesia which guarantees the protection, promotion, enforcement, and fulfillment of citizens' human rights to health[7], as well as based on the Article 153 of Law Number 36 of 2009 concerning efforts to control infectious diseases, the government ensures the availability of safe, quality, effective, affordable, and equitable immunization materials for the entire community. Vaccinations are carried out by the government, free of charge to achieve 70% artificial herd immunity with the main aim of tackling the Covid-19 pandemic. Regardless of the various challenges faced by the government, the success of vaccination is expected to create opportunities to achieve reductions in morbidity and mortality due to Covid-19, the creation of herd immunity to protect people's herd immunity, maintain productivity and minimize social and economic impacts as well as protect and strengthen the overall health system.

Research Methods

This study is a normative juridical one, aiming at solving legal problems arising by achieving results in the form of prescriptions about what should be done. The approach used in this study is a statutory approach and a conceptual approach, using primary, secondary, and tertiary legal materials.

Discussion

Efforts to overcome Covid-19 are not only the domain of the government, but also the role of the community. Community active participation to protect the public interest is the purpose of the law as a protector of the interests of the community by integrating and coordinating various interests[8]. There are pros and cons among the public regarding the implementation of the Covid-19 vaccination. Citizens having the rights to determine their own service conditions according to themselves as an autonomous right inherent in themselves is guaranteed by the Government in Article 5 paragraph (3) of the Health Law, which then used to escape from the obligation to participate

in the Covid-19 vaccination.

The principle of health law recognizes the right to health care as a basic social right based on individual basic rights[9], including the right to information and the right to self-determination[10]. In relation to the implementation of the Covid-19 vaccination, which is basically a public policy issued by the government, not only as a legal product but also as a political product; there are often conflicts in its implementation[11]. However, referring to the magnitude of the opportunities that will be obtained in dealing with Covid-19 for the wider community, carrying out the Covid-19 Vaccination can be an obligation for citizens. The intersection between individual rights and the interests of the wider community stems from the limitation of each person's human rights with the rights of others, as regulated in Article 69 paragraphs (1 and 2) of Law Number 39 of 1999 concerning Human Rights that everyone is obliged to respect the human rights of others and every human rights of a person creates basic obligations and responsibilities in reciprocal relations between the human rights of others which are the duty of the government to respect, protect, uphold and promote them[12].

As in terms of health in the pandemic era, respecting the rights of others to obtain health care is also contained in Article 10 of the Health Law which states that everyone has the obligation to respect the rights of others to obtain a healthy environment - physically, biologically, and socially. Covid-19 vaccination as an inseparable part of efforts to tackle Covid-19 has a binding force. This is regulated in Article 14 paragraph (1) of Law Number 4 of 1984 concerning Outbreaks of Infectious Diseases, which imposes criminal sanctions[13] on people who hinder the prevention of epidemics[14]. The implementation of the Covid-19 vaccination can ultimately be classified as an obligation, and anyone who hinders it can be subject to sanctions. Refers to the potential of someone who is not vaccinated to become a virus carrier for others and causes causality.

Conclusion

A significant challenge in administering the Covid-19 vaccination in the pandemic era is the rejection of some people for the vaccination. This makes Article 5 paragraph (3) of the Health Law as an autonomous citizen's right to health no longer an absolute thing to be fulfilled. This is because it intersects with the interests of the wider community to cope with Covid-19. The government in realizing legal objectives must be able to integrate and coordinate between various interests in society. The great opportunity to overcome the pandemic which is expected to be able to reduce the transmission rate of Covid-19 through herd immunity makes a strong reason to put aside the

autonomous rights of citizens compared to the rights of the wider community in getting health treatment amid the Covid-19 pandemic.

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Optimizing Islamic Education Learning through Google Classroom in the New Normal Era at SMA Muhammadiyah 2 Sumberpucung

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ABSTRACT

The era of the industrial revolution 4.0 has recently become a global conversation. As the world is witnessing technological developments in all sectors, these developments bring positive things, including in the field of education. Internet facilities and virtual media make information, communication, and technology (ICT) easier as they go across space and time. Such development has a positive impact on digital learning. Concurrently, the optimization of Islamic Education through Google Classroom is among the ways to support student learning during this Covid-19 pandemic. Participants of this study were the students of XI IPS SMA Muhammadiyah 2 Sumberpucung, Kabupaten Malang. Results showed that Google Classroom positively impacts the Islamic Education learning as it facilitates the transfer of knowledge.

Keywords: learning optimization, Islamic Education, Google Classroom

Introduction

Rapid development of technology is inevitable in this digital era. The world is now entering the 4.0 of industrial revolution era and is facing the 5.0 society era, where technology is fundamental. The fast-growing ICT has largely impacted human life, including the field of education. Accordingly, the traditional face-to-face learning has been shifting to a more open and flexible learning where students can learn in their convenient pace. Teachers, of course, have to keep up with these changes, which call for innovation in education [1]. In the 4.0 era, teachers must be digital literate, so that they can carry out modern teaching and learning as demanded by the current conditions [1].

Both teachers and students are connected through the internet. In this case, learning process is no longer limited to information seeking, but also involving active virtual participation [3]. Teachers must plan various creative and innovative technology-based learning techniques, as known as e-learning. E-learning is expected to highly benefit students, especially in the application of problem-based learning. The use of e-learning can be combined with traditional face-to-face learning in the forms of blended learning. [1].

There are issues pertaining Islamic Education subject in many edu-

educational institutions. The process of knowledge delivery requires certain methods and strategies to facilitate the process of information transfer from teachers to students. So far, the books taught to XI IPS students at SMA Muhammadiyah 2 Sumberpucung convey curricular requirements imposed by the government. The submission of material is facilitated by technology-based media following the teaching and learning process. It calls for teachers' professionalism in executing the improvement and development. Especially during Covid-19 pandemic, people are heavily dependent on the use of technology where direct human interactions are limited. Google Classroom is among the learning platforms used by Islamic Education teachers.

Methodology

This research employed qualitative descriptive method. It studies the delivery of Islamic Education through Google Classroom in XI IPS at SMA Muhammadiyah 2 Sumberpucung. Islamic Education in this high school requires seven hours a week, and the subject is divided into several subjects. This study describes the implementation of Islamic Education through Google Classroom to unravel digital learning methods.

Discussion

Islamic Education using Google Classroom

Google Classroom is a digital learning application that help teachers and students with assignment distribution, submission, and assessment. It is designed to facilitate teacher-student, or student-student interactions in cyberspace. It allows the users to explore scientific ideas, transfer knowledge and provide assignments [3].

Although Google Classroom facilitates digital communication among the users, it sometimes faces obstacles pertaining electricity and internet access [4]. The operation of Google Classroom may not run according to plan when there is absence of high-quality internet access.

However, the use of Google Classroom must be maximized in school. It helps to improve student ability to be more adaptable to the modern world [5]. Teachers who are accustomed to the Google Classroom may not experience significant obstacles. However, Google Classroom is found difficult by teachers who are digital illiterate.

The steps of operating Google Classroom

The steps to operate Google Classroom below may help teachers in using this learning application:

- a. Open Google via Chrome or Mozilla Firefox, then open the Google Class-

room link.

- b. Make sure teachers and students have Google Apps for Education accounts.
- c. Teacher add students by direct invitation or code sharing
- d. Teacher distributes assignments. Some Islamic Education teachers assign the tasks to support independent learning or group study. Students' assignments are automatically saved in the Google Drive.
- e. Discussion rooms can also be used in addition to giving individual or group assignments.
- f. Google Classroom is an ideal discussion platform.

As an example, when an Islamic Education teacher wants to explain about Environment, he can search the teaching media on the internet before getting into the Discussion Room. With one click, an image or video will be easily sent to the students in a relatively fast count. Then, the students can directly check their Google Classroom and immediately do the assignments given by the teachers.

Effective learning methods requires initial steps in the success of learning in an educational institution. Successful learning begins with the right steps by a teacher through several appropriate methods. These steps must be carried out by teachers, both thematic subject teachers and Islamic Education teachers.

Strengths and weaknesses of Google classroom in Islamic Education

There are advantages of using Google classroom, summarized as follows (Abd Rozak, 2018):

- a. Fast setup process
- b. Saving space and time
- c. Improving student discipline
- d. Improving class collaboration and communication
- e. Maximum and centralized data storage
- f. Affordable, safe and comfortable
- g. Fully organized

However, there are some drawbacks, including [3]:

- a. Unstable internet access
- b. No notification system
- c. not easily accessible

The urgency of using Google Classroom for Islamic Education

The use of digital learning media can be done by all teachers, including Islamic Education teachers. Being familiar with the delivery modes are critical. In this case, bot students and teachers must always be updated with the most recent technology development. This will improve the quality and service,

so that the delivery of knowledge to students can be conveyed properly and quickly.

Digital learning through Google Classroom requires technology utilization coupled with rich content with a broad scope. This is expected to enhance student skills and knowledge. Each learning method must include the formulation of the organization of lesson materials, delivery strategies, and management of activities by taking into account the factors of learning objectives, learning barriers, student characteristics to obtain effectiveness, efficiency, and learning attractiveness.

The use of Google Classroom in Islamic Education learning bears fruitful results, such as [6]:

- a. Understanding the positive effect of implementing Google Classroom on the teaching and learning process in the classroom and outside the classroom;
- b. Identifying the effectiveness of designing and creating learning materials in Google Classroom;
- c. Identifying the effectiveness of the evaluation of the implementation of learning with Google Classroom.
- d. Getting students' responses to learning using Google Classroom which is applied to the teaching and learning process.

The use of learning media must have function as follows, as expressed by Fatah Syukur, quoted by Ali Mufron [7]:

- a. Facilitating student learning and and teacher teaching
- b. Providing real learning experiences
- c. Attracting greater student attention, in which they are more enthusiastic to follow the lesson
- d. Activating all five student senses
- e. Contributing to the development of theory

The application of Google Classroom is expected to facilitate the process of knowledge transfer between teachers and students. In particular, Islamic Education teachers can send learning material through the application. Once sent, it will be easily accepted by students who are members of a class, guided by a tutor.

Islamic Education teachers can deliver learning material, for example, about Free Sex and Adultery to the students of XI IPS. The teacher can play a video of the negative impact of Free Sex and Adultery prior to inviting the students to see the facts, observing their environment about the negative consequences of these actions.

For example, students can do extensive reading on authentic material as

a home assignment by reading news about criminal acts caused by free sex. Sometimes free sex leads to pregnancy where both parents do not want to raise the child, which will further result in abortion. Crimes on adultery are sometimes involving drugs. By reading authentic materials, students can learn about the danger of drug addicts that leads to death by overdosed. Reading authentic materials is expected to help students relate the material given by the teachers in the Google Classroom to their surroundings and real condition.

Principally, the core of Islamic Education teaching is giving examples (*uswatun hasanah*). Teachers are expected to show exemplary behaviours that students will look upon, and act as responsible adults that can provide assistance to students' physical and spiritual development. Teachers must help students to reach their maturity, be able to stand alone, and fulfill their responsibility as servants of Allah, and saviours to human beings. It is no doubt that teachers possess a high position in Islam [8].

The sophistication of today's ICT development to assist teaching, however, can never surpass teachers' roles in maintaining emotional closeness with the students. Islamic Education teachers, especially, must guide students and walk them by the hands as the followers of The Prophet (pbuh) who patiently guided the people of his era. This is among the manifestation of *da'wah* where every Muslim is obligated to spread peace.

Conclusion

Google classroom is a teaching application that can facilitate the teaching and learning process where its activities involve students-teachers interaction through the internet. Google Classroom is a discussion forum, as well as assignments forum where teachers can hand out tasks and students submit them back. The use of Google Classroom is highly relevant during the current pandemic where its supports optimal learning. The operation of Google Classroom must follow several steps orderly, including lesson plan, organization, and schedule; student evaluation; data collection; data analysis; and note taking. Getting used to Google Classroom is not an easy job for beginners, but the intense practice of the application will facilitate digital learning easily.

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The Effectiveness of Google Form-Based Evaluation for Learning in The New Normal era at sd Muhammadiyah 4 Batu

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ABSTRACT

This study aims to describe the effectiveness of Google Form as a learning evaluation at SD Muhammadiyah 4 Batu. It employed qualitative approach where the data was obtained through observations and interviews with teachers at SD Muhammadiyah 4 Batu. Documentary research on printed literature and e-learning media was also employed. Results showed that Google Form was effective in supporting teaching and learning activities provided stable internet connection, within-area geographical location, and adequate electronic devices such as cellphones, tablets, and laptops. The use of Google Form at SD Muhammadiyah 4 Batu was responded positively by teachers and parents because this platform was easy to access and minimizing the logistic costs as required by traditional face-to-face learning.

Keywords: effectiveness, Google Form, learning evaluation

Introduction

The current pandemic has shocked the whole world, including the government that rolled education policies concerning the safety of teachers and students. Changes in lifestyle because of the Covid-19 pandemic calls for quick adaptation where new rules are introduced and applied, including in education.

Indonesia is among the countries that has made various efforts to stop the virus transmission introducing innovations in the fields of economy, social, education, health and security [1]. Among the efforts are mandatory WFH (work from home) and SFH (school from home). The Minister of Education and Culture, Nadiem Makarim, has urged Indonesian educational institutions to conduct distance or online learning [2].

Looking at the current state of Indonesia as a country the highest number of cases, the Ministry of Education and Culture (MoEC) required all schools be carried out from home. [4]. The number of cases per July 20, 2020, has reached 43,803 and continuing to increase [3].

In this digital era, the use of information, communication, and technology (ICT) provides various kinds of technological facilities, which are expected to overcome anxiety and complaints from parents and students in

the teaching and learning process. Teachers' roles have become more prevalent in creating innovations for the continuity of the learning process during the pandemic.

In so doing, teachers are in need of the media that facilitate distance learning process. According to Syahrudin and Mutian in Nugraheny et al, distance learning offers more freedom to teachers to provide teaching materials and evaluate students' learning. They can craft materials that attract students' interest and enthusiasm. It is obvious that teachers must master the fast-growing science and technology [5].

SD Muhammadiyah 4 Batu is among many schools that keep abreast of the MoEC regulations. The school fully support the new schooling method in this New Normal period, where teachers are required to use technology-based learning. The use of Google Forms for student evaluation is among many efforts to support distance learning where students and teachers do not need to meet physically.

Methodology

This research was conducted at SD Muhammadiyah 4 Batu and employed qualitative approach. The data collection method involved the search of various data sources, both literature and in the field. The obtained data must be relevant to the discussion of this present study, which concerned about the use of Google Forms as an evaluation platform of student learning. The data was collected through interviews, observation, and documentary research. The obtained data was analysed to draw conclusions.

Findings and discussion

Google Form as the media of evaluation

Google form is an application in the form of templates or worksheets that can be used independently or together for the purpose of obtaining user information [6]. This app works within Google Drive cloud storage alongside other apps like Google Sheets, Google Docs, and other add-ons. Google Forms templates are very easy to use, and are available in many different languages. It requires users' google accounts to operate.

After having a Google account, the user can choose the features that have been provided by Google. To name a few, Gmail, Google forms, Google Drive, or Google play. Google Forms offer several benefits, including: 1) teachers can make daily practice questions /tests per chapter, 2) can collect questionnaires by providing website addresses, 3) collect teacher and student data in a short time, and 4) create online registration form [8].

That way, Google form is helpful in the evaluation process of school learning at this time. The use of helping application for distance learning follows the regulations for learning material Number 4 Year 2020 concerning the implementation of education in the emergency period for the spread of Covid-19. In so doing, learning activities can be carried out through digital devices with the support of stable internet connection [9].

The steps in making Google forms are:

1. Having a gmail account

To create questions in Google Form, a user must first have a Google account. They can sign in by visiting the page <http://accounts/Google.com/signin>.

2. Publishing questions

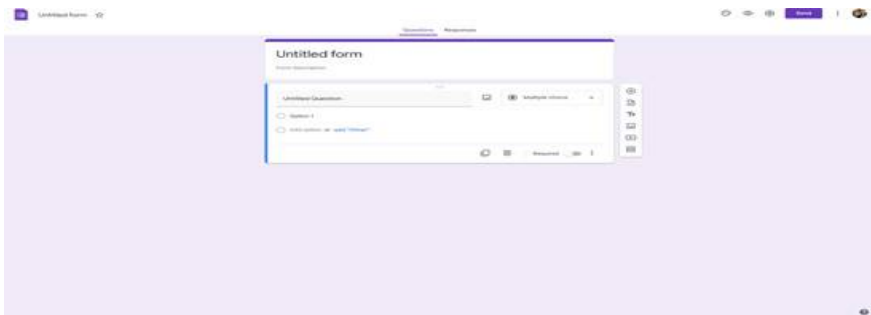
Publishing questions online using Google Forms can be done by clicking the “submit” button, which is divided into: 1) email, 2) web address, and 3) website/ blog display. Users must fill in the email address, title, and email message in the fields provided by clicking paste on the media known and visited by the respondent. Next, determine the page size of the form, then copy the available HTML text and click paste on the website post.

3. Explaining the procedures

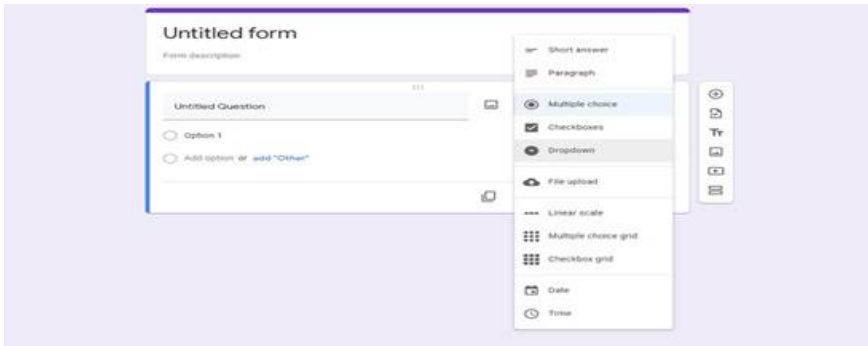
To provide information to respondents on how filling out the Google Form including several steps: 1) login to your Google account, 2) visit the page, 3) fill in all questions, and 4) submit a response by clicking the “submit” button. The steps can be seen below:



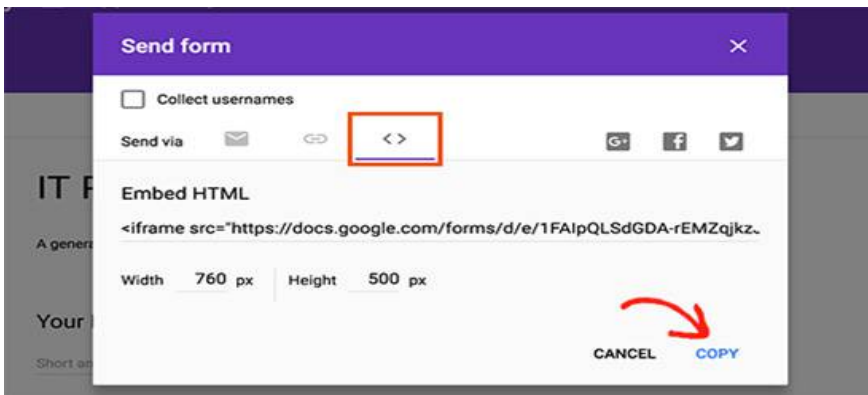
First, open the Google Form creation link from form.google.com, click blank or select a template.



In the editing page, the editor can do some editing according to the desired needs. Some of the features that can be used are: 1) Changing the title, 2) Providing a description, 3) Adding questions.



On this page you can add the desired question in the Google Form



To submit the form, it can be via email, copy and paste the link in a chat message or email, website or social media.

Google Form as the media of evaluation in SD Muhammadiyah 4 Batu

- a. In the learning process, students of SD Muhammadiyah 4 Batu use WhatsApp, Zoom, and cell phones. The Google Form is only used for midterm and final term evaluations. Google Form is easy to access by anyone with a gmail account.
- b. The implementation of Google Form for learning evaluation must be monitored to ensure it runs effectively. Effective learning evaluation calls for various types of valuation, including oral test. According to Arifin (2012), it is important to take into account several principles to obtain better evaluation results, namely: [10]

- c. Continuity Evaluation. The evaluation is not conducted only once as learning is a continuous process. By so doing, the evaluation results can be combined with other evaluation results.
- d. Comprehensive evaluation. It takes all objects as evaluation material. For example, in evaluating a student, all aspects of his personality are evaluated, including cognitive, affective, and psychomotoric.
- e. Objectivity Evaluation. It is when the teacher only evaluates objectively, fairly, and evenly without any social inequality. Since the observed aspects concerning students' conditions, all students' senses of ability must be evaluated without negative prejudice, and must be based on facts.
- f. Cooperative. In this evaluation, the teacher cooperates with all parties, such as principals, students and parents.
- g. Practical Evaluation, which is carried out easily by anyone with any method and type.

Interviews with school principals and homeroom teachers showed that online learning evaluation using Google Form conducted by SD Muhammadiyah 4 Batu was less effective. It solely focused on one type of evaluation, which is written test applied to Google docs.

It is critical to carry out continuous, comprehensive, objective, cooperative, and practical evaluation. A single rely on one other type of learning evaluation will not likely bear a good, just, and fair evaluation results.

Optimization is suggested to understand the level of development of all personal aspects of students, aside from their mastery of knowledge (cognitive). Comprehensive learning evaluation can help teachers to obtain valid information about the learning process and student achievement in participating in activities through distance learning.

Conclusion

It can be concluded that the use Google Forms to evaluate online learning will only be effective with the full support of facilities and infrastructure, such as stable internet connection, strategic geographical location, and adequate electronic devices. SD Muhammadiyah 4 Batu has attempted to break the chain of the Covid-19 outbreak by introducing Google Form as learning evaluation platform. The use of Google Form in this school was responded positively by teachers and parents. However, this platform merely focused on assessing students' cognitive ability, and unable to evaluate students' affective and psychomotoric. It can be said that the use of Google Forms is not yet fully effective to support the online learning.

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The Accessibility of Digital Information for Diffable During Covid-19 Pandemic Theme: Under The New Normal: Challenges And Opportunity

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ABSTRACT

The Covid-19 virus has infected 216 countries in the world including Indonesia, the impact is very visible to all sectors and communities including for diffable. This group is vulnerable to be affected by covid 19. The focus is on the accessibility of digital information diffable during covid-19 pandemic. Innovations related to digital facilities have been done since several years ago as an effort to make it easier for diffable to access digital information; however, not all diffable, especially visually impaired, can access it because it is not yet available in all regions, only a few Ministry of Social Affairs halls and Universities have prepared it. Thus, people with visual impairments have always relied on disability assistants or special education teachers in accessing digital information. The realization of a disability-friendly city is very important to ease diffable accessing the facilities in order to fulfill their rights.

Keywords: digital information for diffable, visually impaired

Introduction

Nowadays, information has become a basic tool for people to know everything in developing their potential in all aspects of life. Therefore, the freedom to access information should be a right of citizens as stated in 1945 Constitution of Republic of Indonesia (UUD 1945) Article 28F as follows: "Every person shall have the right to communicate and to obtain information for the purpose of the development of his/her self and social environment, and shall have the right to seek, obtain, possess, store, process and convey information by employing all available types of channels" [1]; [2].

The Constitution clearly guaranteed every person to access the information. Despite of people live in villages or cities, and physically perfect or not, they should have the same opportunity to access and obtain the same information. Diffable, especially visually impaired, should also be given the same opportunities as mandated in Law number 4 Article 5 of 1997 "Every person with a disability has equal rights and opportunities in every aspect of life and livelihood." Moreover, technological advances allows the facilities for diffable to get the same rights [3]; [4].

The development of communication and information technology is unstoppable. The discoveries of tools and information systems are getting faster and forcing people to follow. All analog system is now turning into digital. From convenience reason, savings, and better quality, almost all media are migrating to digitalization. Thick books do not need wide shelves because there is a digital versions of books (e-books) which can be easily stored as files on computers, laptops, and even flashdisks [5].

The fulfillment of accessibility rights for diffable, especially visually impaired, is continually developed by government like the access to literacy. Diffable rights for literacy are stated in law number 8 of 2020, it states the right to have education, to the accessibility, to get public services, to express an opinion, to communicate, and to obtain information [6].

Digital information or digital literacy is starting to be accessed by every people, including diffable. Various efforts have been made for diffable to be able accessing the information, as implemented by the Indonesian Ministry of Social Affairs through the Technical Service Unit which manages Braille Literacy, the Abiyoso Cimahi Literacy Center. This center is under the authority of the Directorate General of Social Rehabilitation of Indonesian Ministry of Social Affairs [7].

This illustrates show that literacy strategy do not only rely on methods for reading, but the Ministry of Social Affairs also creates a literacy system which leads to a reading as a culture. If there are limitations, Braille literacy technology is specifically developed. One of the innovations of the Abiyoso Cimahi Literacy Center is the talking book which facilitates people with visual impairments to access reading materials such as textbooks, story books, and psychosocial therapy books. Besides Talking Books, the Abiyoso Cimahi Literacy Center previously has produced braille books, audio mobile libraries, digital pens, and tactual maps [8].

Likewise, the Ministry of Communication and Information (Kominfo) through the Research and Development Agency for Human Resources and and the Center for Providing and Managing Telecommunication and Information Financing (Balai Penyedia dan Pengelola pembiayaan Telekomunikasi dan Informatika or BP3TI) held the ICT jamboree for National Level youth and adults with disabilities in 2017 to improve digital literacy for diffable.

Diffable have the right for the opportunity to work, of course, based on their abilities and conditions. Diffable must be considered by all sectors, the government reminds that all citizens deserve to get a proper work [9].

Law number 8 article 1 stated that an equal of opportunity is a condition that provides opportunities and/or accessibility for diffable to express

their potencies in all aspects of national and community administration. The diversity of demographic structure of Indonesian society becomes the biggest obstacle which have to be solved. Even if the technology has succeeded to unify the diversity of customs, cultures, and backgrounds of Indonesian people, does it also apply for diffable? Diffables who have limitedness, of course, need special needs in accessing information. Based on the description above, this paper will focus on how the diffable accesses information in the midst of digitalization era during covid-19 pandemic. The method used in this research is a literature study which taken from news, articles, journals and thesis about disability, services access for diffable, digital literacy, and services provided by the Indonesian Ministry of Social Affairs [10].

Discussion

Information Accessibility for Diffable

Diffable or different abilities is defined as someone who do the activities differently compared to ordinary people. It includes the activity disorder and limited participation. A disorder is an issue with the body's function or structure; a limitation of activity is the difficulty faced by individuals to do the tasks or actions. Meanwhile, limited participation is an issue faced by individuals to get involve in daily life activities. Thus, diffable is a complex phenomenon which reflects the interaction between the characteristics of a person's body and the characteristics of the social community, quoted from WHO.

Diffable are principally divided into five categories, namely: (1) Visually impaired (limitations in the sense of sight), (2) Physically impaired (limitations in movement), (3) Deaf (limitations in the sense of hearing), (4) Speech impairment (limited in speech), and (5) Mentally Impaired (mental limitation). It must be realized that these physical and or mental impaired do not erase their rights as citizens, including the right to access information [11]; [12]; [13].

Diffable have special needs in living their daily lives as well as in accessing information. Information as a necessary for anybody is also needed by diffable, especially for those who are currently having education. However, the gap in access to information has become a central issue for diffable and the discrimination in access the information even occurs in educational institutions [14].

From previous researchers in 2019, there were 401 diffable registered as students in Indonesia. This number is still low considering that there are still many diffable who have not had opportunity accessed to higher education. Every educational institution, both special schools and university with special need students, must have accessible services according to the variety of dis-

abilities. The explanation about the accessibility is described in Government Regulation Number 13 of 2020 about an adequate accommodation for diffable students which was stated in February, 2020. Meanwhile, Law Number 8 of 2016 about the dividing of diffable into four groups: physically impaired, intellectually impaired, mentally impaired, and sensory Impaired. Each diffable requires different accessibility [15].

The Fulfillment of Information Accessibility for Diffable

Nowadays, the efforts to fulfill the needs of diffable in obtaining information are being promoted by several institutions, especially educational institutions in Indonesia. The main access to information for students and diffable to obtain teaching materials is the library. Although there are few libraries facilitating for diffable, it should be an achievement which has to be appreciated. One of the universities as a pioneer in providing facilities in library for diffable, especially the visually impaired, is the State Islamic University of Sunan Kalijaga Jogjakarta (UIN Suka) [16].

Since 2007, as the initiation of several lecturers from Social Welfare Study Program who are studying master degree in Canada, UIN Suka has started the Center for Study and Services for Disabilities (Pusat Studi dan Layanan Difabel/Disabilitas or PSLD). This internal institution aims to provide special services for diffable students and conduct various studies related to disability issues, for example how to adapt teaching methods and services for diffable students, how to manage a study center and disability services by involving non-disabled students as volunteers, and so on.

As an inclusive campus which provides equal access to education for everyone, regardless of race, religion, social and economic class, or physical condition, UIN Suka through PSLD has made various efforts to expand campus accessibility. For physical accessibility, almost the entire first floor has been provided with ram facilities (sloping stairs) that allow wheelchairs to access it. UIN Sunan Kalijaga Mosque, for example, is one of few mosques that is already accessible and provides special rows for wheelchairs.

At UIN SUKA Library, there is a Diffable Corner (DC). This service is integrated with UIN main library, so the library book is accessible and affordable for diffable. DC aims to provide an aid device for visually impaired to get an easy access to books. Among the diffable, visually impaired have the most difficult in accessing books. Therefore, aid device is very necessary for them to read books independently. The devices are the Al-Qur'an in Braille; a digital talking book produced by Mitra Netra; and aid device to give easy access for the visually impaired in the book, computers equipped with *Jaws* (screen readers) which help the visually impaired in navigating menus and computer

contents, scanners and open book software *optical character recognition (OCR)* which is accessible for the visually impaired. By these three devices, the visually impaired people who will read books in the library can bring the books to DC. In DC, the visually impaired can scan the book in order to get its soft file, and access the soft file document with a talking computer [17].

The example above is for diffable in higher education, and how about other diffable with limited access to these services? If Indonesian Ministry of Social Affairs through Abiyoso Cimahi Literacy Center and the Ministry of Communication and Informatics can collaborate with UIN SUKA which also has the same services, diffable who have not joined Higher Education will be able to access this service at least for their literacy. This kind of education model does need support and enthusiasm from government, academics, activists, and organizations for diffable. The right for diffable to obtain information and education services in order to increase their knowledge and broad discourse on several issues related to skills, for example, is very important for their life.

Covid-19 pandemic, of course, affects the accessibility of diffable to digital information. Not all diffable could access the digital information before pandemic; moreover, the ministry office halls also have limited number of clients during the pandemic. The availability of assistants for diffable helped them in this accessibility or at least the assistants could convey the information through voice recordings if the assistants were trained, or the assistants can be their family members who have IT skills [18].

For diffable with visual impairments who have skills and independent businesses, they still exist with their businesses such as opening massage services. Their skills are trained by social rehabilitation centers for visually impaired. Apart from being equipped with skills, they are also equipped with tools (beds, mattresses, and blankets) as business capital and additional business development capital from the local government to expand their business. Besides working, they also need information from the media such as television, radio, and gadgets by assisted from family members to access the information.

Physical limitations do not reduce the enthusiasm of diffable in working and accessing information. For diffable with physical disabilities and hearing & speech impaired, who can still access information from several media, are also assisted by special education teachers and assistants. Otherwise, there must be specific facilities for diffable with visually impaired such as talking books / digital talking books, Braille Qur'an, or computers equipped with jaws (screen readers). Those supporting aids are not yet available in all areas, because not all areas are disability friendly. It needs to be considered by the

stockholders in that area [19].

Conclusion

There are quite a lot of diffable in each area, and not all of them have been taken care by the local government, even to access in information services. The services which should be received based on diffable needs are still not fully covered. Therefore, a comprehensive mapping of diffable is needed. It is undeniable that in every district or city in Indonesia, there are many organizations or associations for diffable in each area of Indonesia in order to be a bridge in accessing the services. In fact, there are many obstacles in its implementation such as long distances (geographical areas), family openness, community response, insufficient of diffable assistants, and factors of interest from the organization itself.

If a regency or city area has an assistant for diffable in each sub-district whose task are collecting data, providing services for educating families and the community about disability, helping diffable and their families to access the services according to their needs, and helping to access the digital literacy; their views and thoughts will be more open. When diffable and their families understand the importance of accessing the services, health and educational services; they will have knowledge and skills for their independence in the future. The support from family is very necessary because the family is the most important thing to provide this issue apart from the assistants, village officers, or ministry officers.

Lot of families are very closed if they have family members with disabilities, they are ashamed and consider the existence of diffable to be unimportant, the worst is to exploit the diffable. The role of several sectors is needed to break this information impasse. Diffable who have been successful with their education and productive endeavors can give testimony to other families who do not understand the importance of information.

Accessibility of digital information or digital literacy is highly needed by diffable, especially for visible impairment. If the innovations as stated in discussion can be provided in every regional library, it will be very useful and helpful for diffable to get information and to enjoy the technological advances in this digital era, especially during a pandemic.

The realization of a disability-friendly city is an important topic to give an easiness for diffable to access all facilities in a city or district, because they also have the same rights as other people. It should be a matter of thought for policy makers so that diffable rights can be realized and they do not feel marginalized by their situation.

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Implementation of Authentic Assessment on Aqidah Akhlaq Subject in the New Normal Era

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ABSTRACT

This paper examines the application of authentic assessment on Aqidah Akhlaq (AA) subject during the Covid-19 pandemic. The Kurikulum 2013 (K13) requires authentic assessment, including affective assessment (student spiritual and social attitudes), cognitive assessment (student knowledge), and psychomotor (skills). This research employed descriptive qualitative approach. Results showed that the application of authentic assessment of AA could not be maximized during the pandemic. Especially, the affective assessment highly relies on parents, in which uninvolved parents could not provide optimal, fair, and just assessment. In terms of cognitive assessment, MTs Muhammadiyah 1 Malang employed digital learning media to assist online learning. A learning app named Siponsel could also support assessment process with the help of parental roles. In psychomotor assessment, teachers employed video calls, voice notes, and collages. For example, students were asked to memorize Chapter 29 and 30 from the AA book related to exemplary behaviours (adab). Students' implementation of noble morality was also checked through collages, for example, submitting photos that show a step-by-step in applying the etiquette of Qur'an reciting, obligatory prayers, using social media, and so forth. A thorough assessment on these three skills has impacted student habit, exemplary behaviours, and noble morality.

Keywords: Aqidah Akhlaq, authentic assessment, Covid-19

Introduction

Covid-19 has a large impact on human life around the world in various countries, including Indonesia. It shocked the world at the beginning of 2020, whose spreads have caused many shifts, especially in the economic and social fields. The outbreak of this virus has caused a pandemic, which should be monitored because of its relatively rapid transmission, with high mortality rate, and no definitive therapy [1]. This condition has forced many governments, including Indonesia, to roll out the policy of physical distancing to avoid larger human transmission. Physical distancing, of course, has impacted the situation of traditional face-to-face schooling, in which Indonesian educational institutions were forced to carry out distance or online learnings. This follows Law Number 4 Year 2020 from Indonesian Minister of Education and Culture (MoEC) where its second verse mandates home learning throughout the pandemic [2]. As a result, learning has been highly dependent on online media, such as, WhatsApp, Zoom, Google Classroom, WebEx, Youtube, and TV channels (TVRI) [3], [4]. Despite this condition, the policy of Kurikulum 2013 (K-13) requires learning to be carried out

optimally. K-13 is the development from the competency-based curriculum (KBK) in 2004, and the Education Unit Level Curriculum (KTSP).

What makes K-13 differs from the previous curricula is that K-13 specifically aims to shape student characters and positive traits. It employed scientific approach, which was not covered by the KBK and KTSP. The K-13 integrates student attitudes, knowledge and skills, in which the most fundamental difference lies in the assessment. The K-13 employed authentic assessment [5], which refers to the measurement of a person's ability to demonstrate his mastery. The assessment can be in the form of a written test, portfolio, performance or discussion [4]. Authentic assessment itself is the basis of student character building. It is carried out during the learning process and after learning ends, covering aspects of attitude (affective), knowledge (cognitive) and skills (psychomotor) [8]. The assessment carried out during the learning process is called process assessment, while after learning ends it is called learning outcomes assessment [9].

The K-13 implemented at MTs Muhammadiyah 1 Malang targets all subjects, including Aqidah Akhlaq (AA). This subject is closely related to character education, which is critical in building students' personality in the school, family, and community. AA emphasizes in the realm of attitude (affective) that teaches faith and noble morality. AA looks through the reflection of one's heart that directs him to act and behave in everyday life, as well as the reflection of faith or belief. It can be said that a good person will also have noble morals [10]. It is inevitable that an authentic assessment is needed in AA amidst the schooling style affected by the pandemic.

Covid-19 has impacted student character education because it affects continuous, direct assessment that was usually performed by teachers. The distance between teachers and students has affected teachers' fair and just observation of student behaviours in schools. Authentic assessment in AA subject is necessary to observe students' faithfulness and noble morality [11]. AA subject is critical to shape Indonesian young generation generation to have better morals, noble character, and possessing awareness in good faith. AA enforces noble family value that the students have learnt at home into school environment. However, this pandemic has reversed the condition where teachers inform students about noble morality, and parents have to enforce such behaviours at home.

The description above shows that the AA learning has transferred from schools to homes. This calls for adaptation in terms of learning preparation, implementation, results, and assessment.

Several studies related to this research were demonstrated by Alfian [12],

where the implementation of authentic assessment has led to the applicable provisions. The form of assessment must adapt to the given conditions, in which the current pandemic affects learning materials and assessments. Puspitasari [13] noted that the implementation of K-13 on Islamic Education and Ethics have always assessed students' cognitive, affective, and psychomotor skills, although it was not optimal. Through learning media technology in the form of Google Classroom Platform, Google Meet, and WhatsApp [14].

This paper aims to describe the implementation of authentic assessment on AA during the Covid-19 pandemic at MTs Muhammadiyah 1 Malang. Problems and impacts arisen from the fields were also discussed in this study.

Methodology

This research employed descriptive qualitative approach. The studied phenomenon is related to the implementation of authentic assessment in AA learning. Subjects of this research is AA teachers to the 7 Graders of MTs Muhammadiyah 1 Malang. The data was validated through data triangulation to test the truth of data and information from the same sources with different techniques

Findings and discussion

This study notes on: 1) the implementation of authentic assessments on AA during the Covid-19 pandemic, and 2) problems of authentic assessment during the Covid-19 pandemic.

Implementation of authentic assessment on AA during Covid-19

Learning process is inseparable from assessment. Upon assessment, teachers draft assessment plans on an ongoing basis between the syllabus and lesson plans. Assessment is not only limited to results, but also encompass the celebration and support for students who face challenges in learning [15]. The assessment plan includes teachers' analysis on AA in K-13, including minimum score criteria, core competencies, basic competencies, and essential materials. Next, teachers map out learning materials following the basic competencies, which are described in learning indicators. Teachers also determine the purpose of the assessment that can absorb the level of achievement of student competence in teaching materials. According to Kellaghan and Greaney (2001: 19) in Zurqoni [16], assessment is a procedure or activity designed to collect information about the knowledge, attitudes, and skills of individuals or groups of learners. Authentic assessment is made to evaluate from the beginning of learning (input), during the learning process, and learning outcomes (output) [17]. Assessment in K-13 includes affective, cognitive and psychomotor assessments. There must be correlation among components, such as

the curriculum, teachers, students, infrastructure, learning media and others.

Implementation of affective assessment on AA during Covid-19

Affective assessment is used to assess students' attitudes. There are two affective assessment in K-13, namely, spiritual and social attitudes. In so doing, students are expected to perform exemplary behaviours, showing good habits, and real actions. Assessment on student spiritual and social attitudes are carried out through observation, self-assessment, peer assessment, and journals.

The instrument used in affective assessment includes observation, self-assessment, and peer assessment with check list or rating scale accompanied by a rubric. Teachers can also use fieldnotes for observation [6]. Affective assessment is carried out to obtain information that describes student behavior. It involves not only learning outcomes, but also learning process [18].

Implementation of affective assessment on AA subject

The implementation of affective assessment at MTs Muhammadiyah 1 Malang used observation with parental involvement. In so doing, the instrument given to parents, and must be filled out every day. AA teachers provide directions and guidelines for what is assessed online, such as through WhatsApp group for parents to observe student attitudes and behaviours during the home learning. The assessed behaviours include presence list, religious activities, and on-time task submission. Some of the indicators are Dhuha prayer, reciting Qur'an juz 30 (evidence shown through pictures and voice notes), picture collages of proper wudhu.

Assessment using the observation fieldnotes is critical to record students' activities in prayers, showing responsibility, tolerance, mutual cooperation, courtesy, and self-confidence. In addition to affective assessment through observation, parents are given check list on certain behaviors or characters that are expected to be shown by students. The observation guide is equipped with a rubric and scoring instructions. It conveys scoring instructions, scale, and steps in converting the scores into final scores [19]. Students are also required to do self-assessment and peer-assessment. The format is provided by the AA teachers, including check list on student attitudes during learning. In peer assessment, students are asked to assess each other by providing a check mark in the yes or no column.

Implementation of cognitive assessment on AA subject

In cognitive assessment, students are assessed on their ability on processing the learning material and mastery. The instruments used are written tests, oral tests and assignments, whose scope covers knowledge assessment of student understanding, applying, analyzing, synthesizing, and eval-

uating [20]. During this pandemic, the cognitive assessment employs various learning media, such as Google Classroom, Google Meet, Zoom, Video calls, and many others. In addition, MTs Muhammadiyah 1 uses *Siponsel*, a new e-learning platform specifically designed for AA subject. Teachers use *Siponsel* to draft learning materials, delivering the material, and then uploading learning materials to the implementation of knowledge assessment. In order to join, students are required to attend first. After that, they can start the learning process.

The assessment of knowledge includes written tests, oral tests and assignments, for written tests the material in the form of questions is entered in the mobile phone for each basic competency or at the end of the discussion, during the distance learning process, after learning, written tests are also carried out during daily tests, mid-semester evaluations and end of year assessment or assessment for grade promotion. The implementation of written tests and all assessments that use automatic mobile media is facilitated by making students more flexible in working wherever they are as long as there is internet. For students who have not been able to work online via mobile, there will be convenience, namely students are encouraged to go to school to take the questions. The implementation of the knowledge assessment is in accordance with the current conditions of students. However, the online/offline system is actually not perfect because educators cannot see students directly. But thanks to the collaboration of educators and the assistance of parents and guardians of students, one by one the difficulties can be overcome, but not optimally. Educators need to be consistent in authentic assessments, especially the subjects of Akidah Akhlak so that habituation, culture and character of students are formed.

Implementation of psychomotor assessment on AA subject

The psychomotor assessment uses evaluation tools in the form of: 1) student performance in demonstrating certain skills using practical (work) tests (using observation sheets); 2) projects (using project report document); and 3) portfolios (using product assessment sheet instrument in the form of a check list or priority scale) [21]. MTs Muhammadiyah 1 used video calls, collages, and learning videos. Through video calls or voice notes, teachers can see students, for example in reading or memorizing selected material in chapters 30 and 29 about etiquette or examples of the application of morality in life.

Teachers also use daily use of collages, for example, steps to apply the etiquette of reading the Qur'an and praying, etiquette using social media, etiquette to parents and teachers, etiquette to relatives and neighbors, as well as etiquette for walking, dressing, and eating and drinking.

The impact of authentic assessments on AA

Learning process is an interaction between teachers and students with the components including the curriculum, educators, students, infrastructure, learning media and others. However, the COVID-19 pandemic has challenged the world of education. Teachers have to make sure that they involve students as much as possible in order to create learning goals because in online learning, most students feel bored and less motivated. Learning does not solely target learning outcomes, but study the process that is accepted in learning. If teachers can carry out their role as educators and make students better with the process, learning outcomes will not merely depend on end-results or outcomes, but can also be observed throughout the process. Positive changes in student behavior must be taken into account, for example, student ability to memorize, understand, and apply noble morality in everyday life.

However, the current Covid-19 pandemic has hampered the process of authentic assessment. First, the affective assessment (social and spiritual attitudes) are constrained by distance learning, and thus depending on parental roles to assess the format provided by teachers. The format includes the assessment of discipline and responsibility, where learning is assessed directly by parents and reported to teachers fortnightly. Second, the process of cognitive assessment is constrained in terms of material delivery and task submission. Unstable internet access and gadget ownership often hampers the process of cognitive assessment. Last, the psychomotor assessments, similar to cognitive assessment, is hampered by the media availability. Impacts on these three authentic assessments are prevalent on the students' behaviours, exemplary, and desired character as targeted by the AA subject.

Conclusion

It is obvious that the Covid-19 pandemic has forced MTs Muhammadiyah 1 Malang to shift traditional face-to-face learning into online learning. despite various learning media and digital support, the online learning is not quite effective because teachers cannot assess students directly. The authentic assessment thus calls for mutual collaboration between parents and teachers to overcome the difficulties. In this case, teachers must be consistent so that the shape of student habit, characters, and behaviours are resulted from the AA subject.

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The Implementation of Islamic Education Teacher Learning Model at MTs An-Nur Sumberurip, Pronojiwo, Lumajang in the New Normal Era

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ABSTRACT

The Covid-19 pandemic that hit the world since December 2019, including Indonesia, has forced the government to issue policies that slow down virus transmission, such as maintaining strict health protocols and social distancing. These policies have caused massive changes in various life aspects, including education. In this case, Indonesian educational institutions responded positively by implementing a learning model that fits the pandemic situation, as carried out by MTs An-Nur Sumberurip, Pronojiwo, Lumajang. This study aims to describe the implementation of Islamic education learning model during the New Normal Era along with the challenges faced. Results showed that Islamic Education teachers at MTs An-Nur Sumberurip implemented online learning. In so doing, they encountered obstacles where learning is considered as ineffective because not all students have gadgets. They faced network difficulties, experienced lack of parental attention, and showed low classroom participation. In this New Normal Era, MTs An-Nur Sumberurip blended this online mode with offline learning for three times a week. The blended learning mode was proven effective as a learning alternative during the pandemic era.

Keywords: learning model, New Normal Era

Introduction

The pandemic of Covid-19 that hit the world in 2019 was believed to be originated in Wuhan, China. The rapid spread of the disease has forced government in many countries, including Indonesia, to rule physical distancing. Indonesia's Large-Scale Social Restrictions (*Pembatasan Sosial Berskala Besar/ PSBB*) have been imposed to minimize the spread of the virus which is assessed by WHO as a high-alert pandemic [1]; [2].

Such new policies have caused massive changes various life aspects, including education. Indonesia's Minister of Education and Culture (MoEC) regulated in Law Number 15 Year 2020 concerning Guidelines for organizing home learning. Accordingly, school activities and assignments during home learning are carried out in various ways between regions, educational units, and students according to the interests and conditions faced by each, respectively, including considering the gap in access to learning facilities from home [3]. Before the pandemic, Indonesian teachers and students always carry out

direct and face-to-face learning method. They were forced to conduct online learning because of the pandemic.

Online learning is originally intended to optimize physical distancing to break the chain of virus transmission. Such learning mode utilizes information, communication, and technology (ICT) that are inextricable from electricity reception and stable internet access. It can be said that education will not take place without the use of ICT. All educational institutions are expected to adapt to this ICT development during the PSBB [4].

In subsequent developments, the New Normal Era was introduced by the Indonesian government. It refers to a new way of life that continuously maintain strict health protocol through regular handwashing, wearing masks all the time, and maintain physical distancing [5]. This offer gave a breath of fresh air to the educational institutions as they may shift from full online learning into a blended learning. In the New Normal Era, many schools began to apply partial offline learning by giving structured assignments to students and providing rules for teachers to remain present at schools following the schedule. The blended learning modes between online and offline were introduced.

On one hand, blended learning is capable of accelerating efficiency in designing and structuring lesson plans, as well as implementing and evaluating the learning process. On the other hand, problems of network limitations, digital literacy, and technology devices remain present. These phenomena call for an in-depth study that is able to identify obstacles during learning as a form of monitoring and evaluation, so that learning can be carried out effectively. Results of such study may offer resolutions in the learning process after the pandemic.

Among many educational institutions that carry out blended learning is MTs An-Nur Sumberurip, Pronojiwo, Lumajang. The school was used to implement full online learning during the first period of the pandemic, and then has shifted to blended learning during this New Normal Era. This study aims to describe practices of Islamic education teachers in implementing blended learning model along with the obstacles faced. Results of this study are expected to map the challenges and find resolutions concerning effective learning models at MTs An-Nur Sumberurip in the New Normal Era.

Learning model during the pandemic of Covid-19

Learning model is a conceptual framework used as a guide in learning. It is a plan or pattern to direct classroom or tutorial learning. The learning model refers to the used approach, including teaching objectives, stages in learning activities, learning environment, and classroom management [6].

Professional teachers do not only think about what will be taught and how it is taught, but also about the receivers of the lesson, what learning means, and what abilities students have in participating in the learning process [7]. Therefore, in choosing a learning model, a teacher must pay attention to the student condition, classroom nature, teaching materials, facilities, available media, and the condition of the teacher himself.

Several learning models were applied during the Covid-19 pandemic. Some of them can be used as alternatives in the New Normal Era as the Islamic Education teachers have adjusted to the learning models to achieve the objectives of the learning materials.

a. Online Learning Model

Distance learning refers to a learning mode where teachers and students are not interacting directly in one place at the same time. In distance learning, the use of media will determine learning outcomes. The used media can be in the form of printed media (modules), or electronic media that are usually presented in the form of web-based computer-assisted learning, known as online learning [8].

Online learning is closely related to ICT service, designed and created for learning process. The implementation of online learning requires devices to access online anywhere and anytime, such as mobile phones, smartphones, tablets, laptops, computers, netbooks, and iPhones, which are now familiar items to be seen and used in daily life [9].

In Indonesia, there are 12 online learning platforms available and ready to access by the students. These online learning platforms can help students carry out distance learning during this pandemic, which include: e-learning, WhatsApp, Learning House, MejaKita, Icando, Google for Education, Microsoft Office 365, Quipper School Cisco Webex, Google Classroom, Dokeos, and Edmodo [1]. Online learning model allows students to do all learning activities by utilizing the platform. A full online learning model helps the learning system continues and is delivered while all students remain in their respective homes. This makes it easier for the teachers to carry out the learning process and is very appropriate for students who are in the red zone area.

b. Offline learning model

The offline learning model is carried out without network, which requires teachers and students to meet at the same time and location while still observing strict health protocols. Offline learning must be implemented while avoiding crowds. It fits students who are in the yellow or green zones, and can be used as an alternative for students with lack of online learning facilities and infrastructure.

c. Blended Learning model

The Blended Learning learning model is a combination of the two learning models above (online and offline). According to Noord, blended learning is an amalgamation of various forms of learning, namely online and face-to-face [10]. Blended learning is a renewal in the online learning process by trying to integrate innovation in learning technology with traditional learning that requires the participants to always be in touch and participating directly.

According to Watson [6], there are several forms of implementation of Blended Learning, including:

- a) Fully online, with the option of doing face-to-face learning via video conferencing.
- b) Partial or full online, with at certain times face-to-face learning either in the classroom or in the laboratory.
- c) Mostly or fully online, with students continuing to study conventionally in the classroom or laboratory every day.
- d) Conventional learning in the classroom, but students are required to take part in certain online activities as an enrichment or addition.
- e) Conventional learning, involving online sources, and online activities that are not a requirement for students to follow it.

From the description above, it can be concluded that the blended learning model is highly varied.

Findings and discussion

Implementation of the Islamic Education Learning Model at MTs An-Nur Sumberurip during the Covid-19 Pandemic

During the Covid-19 pandemic, the learning model applied in Madrasah Tsanawiyah An-Nur Sumberurip is distance and online learning. It follows Indonesian government recommendations to break the chain of the virus spread, as stated by Khoirul Anwar (Teacher of Islamic Education at MTs An-Nur) as follows: *During this pandemic, students no longer have to study in class, but they can do it at home. Teachers and students no longer meet face to face. However, in this case, media is needed as a learning tool such as a laptop or cellphone.*

In this online learning model, the use of media will determine learning outcomes. The media used can be in the form of printed media or electronic media. Islamic Education teachers at MTs An-Nur used Whatsapp, class rooms and E-learning. Each of these platforms in learning is used according to the function of each application. Hidayatullah (Teacher of Islamic Education MTs An-Nur) stated as follows: *As an Islamic Education teacher, I use Whatsapp and*

E-learning applications in online learning. WhatsApp is used to send videos and photos. Meanwhile, Class room and E-Learning are used for written assignments and sending document assignments.

To monitor and evaluate students' learning, teachers at MTs An-Nur provided written and practical assignments to students, as explained by Rofa (student): *We are given the task of doing written assignments and practicing in a video, which are sent back to each teacher.* Series of information above showed that students carried out learning activities through video delivery of material from the Whatsapp group. Through this platform, students can also send videos about the practice of the material being taught, such as in learning the Qur'an and Hadith. Also, students received materials in the form of documents or writings, and written assignments through the E-Learning and Classroom platforms.

However, there are challenges faced by MTs An-Nur Sumberurip in conducting online learning, including the following:

1. Not all students have their own phones

People of low socio-economic status have been hit the most in this pandemic era. Residents of Lumajang are mostly farmers, who could not sell their crops, as being requested to maintain strict health protocols. As explained by Mr. Hidayatulloh: *Most parents of MTs An-Nur Sumberurip students are from the lower middle economic class. They commonly have only 1 cellphone in their house, which is shared with other family members. Majority of parents are farmers, and they needed the phones to monitor the crop sale.* The learning process was thus ineffective due to the inadequate facilities. Students have to share gadgets with parents, which caused them cannot freely carry join the learning process.

2. Lack of parental attention

Parents who can support students with gadgets cannot fully supervise them, either. They are busy with their jobs, as explained by Ilham, one of the eighth graders: *My parents are busy with their work. They cannot supervise me at all times. I feel free to do whatever I want with my own phone. I feel like I wasn't that responsible with the tasks given by the teacher.* The lacking of parental supervision has made students free to play with gadgets and escape from the responsibility of school assignments.

3. Unstable internet access

Some students live in remote areas that are unreachable by internet access. Also, different phone has different capacity in which not all students' gadgets can bear abundant learning materials. Mr. Hidayatulloh explained that: *The problem of online learning is unstable internet access. Some students reside in remote villages. Other than that, they mostly own old phones whose*

capacity are not adequate. These double obstacles inhibit students' learning, and further cause low learning outcomes.

4. Low learning participation

As learning participants, students must involve actively during the learning process, including online learning. However, online mode inhibited communication, in which less classroom participation made the students lazier. This was explained by Diva, one of the eighth graders: *I am happy studying at home because I don't have to go to school, but I will be even happier if I study with other friends in the class. Studying alone at home makes you feel bored.* Students' low participation was caused by the lack of peer communication, thus made them feel bored.

The Implementation of Islamic Education Teachers in Learning Model at MTs An-Nur Sumberurip in the New Normal Era

When the New Normal Era came into effect, MTs An-Nur began to apply the blended learning. The offline learning was held three times a week. In the offline learning process, teachers and students could interact directly at school by following strict health protocols with a limited time. The principal of MTs An-Nur, Mr. Muhammad Hasan, explained that: *Offline learning in the New Normal Era is very different from the previous one. Not only the number of times of face-to-face learning, but also a lot of time cut in the implementation. One meeting that was usually lasting for 60 minutes now becomes 45 minutes.*

This statement is in accordance to the observation data. The researcher observed that students embraced on learning activities at school in turns. In this case, a class divided the numbers of students into two groups. These two groups attended the school in turn on every other day. This shift model provides an opportunity for each group to study at school three times a week. The offline learning was taken place in a shorter time from 07.30 am to 10.20 am. This condition called for teachers' creativity in utilizing the available time, so that students' learning experience remains effective. Teachers are required to be well-planned where all learning materials are distributed evenly to all students in each group.

To improve the effectiveness of face-to-face learning, Islamic Education teachers at MTs An-Nur optimized the practice of blended learning using various approaches, as Mr. Abdul Malik (Teacher of Islamic Education MTs An-Nur) said: *With different learning models, the evaluation or assessment results obtained by students are not quite satisfactory because they are not very active in online learning. Blended learning is a solution in learning during this pandemic by strictly applying the health protocol.* The researcher observed that Islamic Education teachers at MTs An-Nur Sumberurip delivered material using the lecture method, and question and ansession wer between the teacher and stu-

dents during the offline learning. The online learning is plotted for material stabilization, assignment, and evaluation. Such blended learning offers solution to the obstacles during full online learning. This may reduce problems such as limited facilities and infrastructure for students' online learning devices. This blended learning model also encouraged students' active participation that was hardly obtained in online learning.

Conclusion

The pandemic that has been around since 2019 has forced Islamic Education teachers at MTs An-Nur Sumberurip to adapt to the new teaching and learning methods. The application of online learning mode that beared minimum results made the teachers think about an effective solution on learning during the pandemic. Among the obstacles are not all students have their own cellphones, experiencing network difficulties, lack of parental attention, and low students' participation during learning. Hence during the New Normal Era, MTs An-Nur Sumberurip applied blended learning where students attended the school for three times a week. The combination between online and onffline learnings was proven effective where each model was designed for different activities. The offline learning model was for material delivery through lecturing, and question and answer sessions; while the online learning was for material stabilization, assignment, and evaluation.

Results from this study indicated that blended learning can be used as an alternative in teaching Islamic Education at the MTs level during the pandemic. By such combination, problems of online learning model were resolved. Results of this study strengthen Rohana's (2020) research, which stated that blended learning model is an effective learning model that fit the pandemic situations.

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Shari'a during Pandemic between Worship and Culture

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ABSTRACT

Nowadays, a society cannot be separated from culture and religion because they form rules, norms, and ethics which are firmly held and used to regulate every behavior to create an obedient society. Unfortunately, the society have misunderstood about the meaning and relation between culture and religion. According to some experts about culture, the rules, ethics, and norms are not just an annual practice and activity. It is similar with religion, especially in worship practices which are still wrong about the one which is purely sacred or cultural values. Also, it is not standard and it can be released if it threatens or is dangerous to apply. In the discussion, the author will briefly mention a little about a mistake by people who believe a culture as worship which rise several conflicts because many religious activities was restricted and even stopped "ritually" during pandemic. In addition, the author will explain the role of religion during the pandemic and this difficult situation because the community needs not only how to revive the economy but also how to build a strong mentality. To build a strong mentality, the society need to start from psychological characteristics such as how to respond to the conditions currently in society.

Keywords: Religion, Culture, Pandemic

Introduction

The pandemic in Indonesia is getting worse; several efforts have been made by the government and solutions have been raised. It feels like this pandemic become the focus of working at this time. PSBB, PPKM and PPKM *darurat* have been implemented, but it still have not found the solution for this problem. Social assistance is distributed by the government to suppress people's needs which cannot be eliminated from basic food to cash. Based on several sources, one way to suppress this problem is to remain calm and alert. It is clearly addressed that the society needs to maintain their mentality and psychology, not only limiting physical needs. On this occasion, the author tries to give an explanation through the Shari'a or religious beliefs because human life is basically never separated from God's destiny or provisions. As a country with many religions or beliefs, the role of religion should be involved. However, the author wants to limit the discussion only from an Islamic perspective because the majority of the population in Indonesia are Islam.

Besides religion, Indonesian also hold the concept of culture. Culture in people's lives are very close and cannot be separated from each other because culture and society are like two sides of a coin which cannot be separated,

especially for Indonesia with its various cultures. Each region almost has a different culture, and the culture in society also cannot be separated from religion. According to Muhammad Natsir, religion is a problem of ultimate concern, non-negotiable and an obligation. In addition, religion is a way of life implemented by humans to create safe, peaceful, and prosperous life with rules, values, or norms in human life as absolute, supernatural and sacred power that must be followed and obeyed [1].

The word “culture” comes from the Sanskrit language, *budhayah*, which is the plural form of buddhi with the meaning is character or thinking. In English, it is known as culture which comes from the Latin word “colore” which means to process or work. In Bahasa Indonesia, there is Serapan kultur (cultural absorption). Culture is associated with part of Characteristics and human thinking. This culture is a pattern or way of life which is continuously developed by a group of people to the next generation [2].

According to E. B. Taylor, culture includes knowledge, belief, art, morals, law, and customs acquired by humans as members of society. According to Soerjono Soekanto, he defines culture as something that is obtained or learned by humans as members of society. From several definitions above, culture is not only limited to a ritual or an annual event, but also culture is a binding rule in every act and attitude of society based on the agreement of the society. Thus, the culture in every place is clearly different and cannot be the same, because people will basically make a rule based on the geography and the society. For example, the hill society culture will be different with the customs and cultures in coastal society [3].

Discussion

A Pandemic and Society

First, we have to distinguish between bacteria and viruses. According to health experts, bacteria are creatures that exist in the human body, bacteria are single-celled microorganisms that can live in various places and conditions, and can even survive in very cold or extreme heat. In the human body, a lot of bacterias lives in each pore from head to toe. Bacteria which lives in human body are mostly good bacteria, but there are only a few bad bacteria lived in human body or well-known as pathogenic bacteria. On the other hands, viruses are micro-parasitic organisms which can only be seen from an electron microscope. The virus cannot live and develop itself, unless it resides or lives in human body. If they are not able to find the host, it cannot live for a long time.

Etymologically, the word "Masyarakat" comes from Arabic "Musyarak", which means relationship (interaction). The definition of society is a group

of people who live together in one place and interact with each other in an organized community. So, society is a group of people who live together in an area and formulate a system that is half open and half closed, and it is where interactions among individual in groups take place [4].

Society Views towards the Pandemic

People in a society views and responses uniquely and vary to this pandemic. There are those who implement the health procedures as ordered by the government, but not a few people are also disobedient and even consider it as a big propaganda with the information they get from the media. There are also various views from a religious point of view; there are those who must hold back and be patient until this pandemic is over, and there are also those who keep praying as usual because they believe and are sure that destiny has already determined and it is happened by the will of God. If God does not destiny it, no matter how heavy the threats and challenges are, it will never happen. Regardless of these views, there are actually several analyzes either because they are really lack of education and do not know, or because of the urgent needs and so on. Otherwise, the author does not focus on that area in this occasion. The author will focus on the restriction of worshipping habit which does make the society upset, because they feel of losing their main practice of worship, especially during the major religious months such as Ramadan and Eid al-Adha [5].

For example, Indonesian Muslims carry out some common traditions and are considered as a complement to worship in Ramadan, which is actually not in the Shari'a and is not a *mahdah* worship such as eating together or *munggaran* in sundanese, the torch parade on the first night of tarawih, must do tarawih in *jama'ah*, *tadarus* together before breaking the fast and eating in sahur, waking people up for sahur, *ngabuburit* and so on. Nowadays, those habits cannot be done in Ramadan and it has become a public complaint that those habits will be reduced. Because people are tempted by a hadith which states that "Whoever rejoices with the entry of Ramadan, Allah will forbid his body to go to hell. (This narration is mentioned in the book *Durrat An-Nasihin*)". This hadith has a false degree, some even consider this hadith to be *maudhu* (fake), it cannot be applied. Indeed, there are some *sahabat* who will be very happy when Ramadan arrives, because they understand that there are a lot of glory and kindness in Ramadan. In contrast, some customs and habits tend to be opposite to the concept of happy from *sahabat*, and it rises the anxiety from people because they are afraid that their worship is not perfect.

Whereas a worship in Islam is very easy and not difficult, such as praying in *jama'ah* and other worships. There is absolutely no prohibition on praying in *jama'ah*, the government only provides certain conditions which is contrary

with the custom; for example, maintaining a distance makes *shaf* not close, No shaking hands after prayer, and reducing communication before and after prayer. It is a grassroots problem because people with that habits do not understand the real concept. The role of government and religious leaders is also needed to make people feel safe and comfortable in prayer, because prayer in calm feeling will create a comfortable and effect the soul [5].

The Corelation of Religion and Culture

Basically, Islam never hates culture or customs from generation to generation. Otherwise, Islam hates anything that is contrary to its teachings, including culture. For example, Islam never takes care of the kinds and traditions of marriage. According to Kuntowijoyo, religion and culture are two things that interact and influence each other. First, religion influences culture in its formation, the value is religion, but the symbol is a culture. Second, culture can influence religious symbols. Third, culture can replace religious systems and symbols [6].

In morality philosophy perspective, moral acts are in the context of human freedom and responsibility, and the context of freedom itself must fulfill two conditions, knowing and wanting. *Knowing* is not only about the knowledge of objects and targets made, but also recognize himself/herself in action. For example, a drunk person kills a child because he thinks the child is a walking monkey, it is clear that he does not recognize who he is and his object. Meanwhile, *wanting* is the essential condition of freedom which should be no coercion. Otherwise, freedom has made choices, for example, soldiers who are bound by duty are still said to have freedom. In a brief opinion, the majority of people still do not know and understand to distinguish between proper prayer and prayer as a cultural symbol, because all activities basically will be worth as a prayer and get good deed based on the rules. For *mahdah* worship, there are rules arranged by God, and humans cannot change the rules, practices, or the procedures. This problem arises because of lack of knowledge. Worship is equally treated as the same and people will get sin for not doing it; even though, there are clearly terms and conditions applied in Islam. This problem will later become a community issues for worshipping during the pandemic. In fact, people are obligated in worship with no troublesome and burdensome, there are other options to take and are worth as same as the reward. That is the causes of worshipping problems in society during pandemic [6].

Therefore, some solutions are offered by Islamic organizations, *MUI*, and other religious figures, to provide guidance of worship practices during a pandemic. The society hopefully is no longer worry that their worship will not be perfect, because there are other options offered by religious leaders to achieve perfect worship in limitedness [7].

Challenges and Opportunities

There must be lessons to be learned behind all calamities, these words leave a task for people to take the advantages to answer the challenges that exist. The concept is similar with worship, it is proved that Islam is a perfect religion in this pandemic. In fact, Islam is very relevant and not conservative because Islam can adapt to circumstances as well as in the practice of worship.

The opportunities are by opening up the new knowledge related to the *fiqih* of worship, such as worship that can be done anywhere or anytime and not just be done as usual. In Islam, there is term *rukhsah* or the easiness of worship. The role of government is necessary for not only providing nutrition, but also the knowledge to create the serenity and comfort in urgent and obligated worship. As explained in the beginning, to create serenity for soul and mentality is to provide a guarantee of serenity in worship [8].

The challenges occurred during pandemic for worship are people who do not want to do worship as usual because they do not understand the concept of worship in crisis. In the past, the *sahabat* had ever abolished Friday prayers because of rainy conditions and slippery roads and was replaced by praying at home. Moreover, the reason is the pandemic which not only threatens people's life themselves but also endangers other people around.

This is a homework for everyone to create serenity and comfort. In author's opinion, Just solving the economy is not a solution. If people have a serenity in their mind, they will be able to think clearly for any condition and it is impossible to do actions out of the limits as a normal human being. They will be able to accept the situation patiently and diligently for their future life [9].

Conclusion

From the explanation above, mental roles are needed during the pandemic. A solution to strengthen mentality is to create serenity in soul, and it depends on how close that person to God. A person's happiness is not measured by wealth and position in work, it is measured by grateful and enjoy for what that person's have. Even though everything is limited, everything will be fine with gratitude. In fact, people do not need being afraid of the imperfect worship, because religion is actually not burdensome and tends to be flexible. As in culture, it does not require perfectly as in standardized because culture will also change by the times and people's activities. The progress of the times can never be rejected and it will affect cultural practices, even though the values and essence are the same. And the most important thing is that the role of religion which is very large during this pandemic, because if people already knows their God, everything will be done well without blaming someone else.

Being close to God will also make it easier to calm down their mind and to realize that all good efforts are for together purpose, not individually, because they believe in God's goodness through fellow humans who live around them.

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