ISLAMIC RELIGIOUS EDUCATION LEARNING POLICY AFTER COVID 19 IN MADRASAH IBTIDAIYAH AND ELEMENTARY SCHOOLS

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Abstract: The COVID-19 pandemic has changed the education paradigm around the world, including in Indonesia. The focus of this journal is to investigate post-pandemic Islamic religious education learning policies in Madrasah Ibtidaiyah and Primary Schools. This study aims to analyse the strategies and policies adopted by these educational institutions in facing the challenges of distance learning and the implementation of health protocols. The research methods used were case studies and in-depth interviews with key stakeholders such as school principals, teachers, parents and students themselves. Data was analysed using a qualitative approach to describe the changes in learning strategies, the role of technology in teaching Islam, and the challenges and opportunities faced in the adaptation process. The results show variations in the implementation of learning policies, depending on technological infrastructure, availability of human resources and parental support. Nonetheless, Islamic religious education remains a top priority with an emphasis on religious and moral values amid the global health crisis. The implications of this study are the need for improved technological infrastructure, more intensive teacher training in online learning and the important role of families in supporting religious education at home.

Keywords: Covid 19 pandemic; Education; Islamic; Religious.

INTRODUCTION

In Indonesia, starting 12 April 2020, kindergartens, elementary schools/ madrasah ibtidaiyah, junior high schools/madrasah tsanawiyah, senior high schools/madrasah aliyah, colleges, out-of-school education institutions, universities, undergraduate, postgraduate, and postgraduate education institutions will be closed. Education in the country has shifted to an online form. This grey year has been devastated by the Covid-19 pandemic to the extent that the normal recovery of Islamic education has been disrupted. The future of Islamic education, madrasas, and madrasah diniyah in the archipelago is now at risk of being lost, which is feared to lead to the loss of a generation. The Decree of the Director of Pendis No. 2791 on emergency curriculum guidelines for madrasahs to support learning amid the Covid-19 pandemic is clear evidence, as is the Decree of the Director of Pendis No. 2791.

The development of Islamic education in Indonesia and its policies cannot be separated from the historical development of the Indonesian nation and education policy at that time. The long history of national education in the country has undeniably given many colours to national education in the country. The integration of Islamic education into national education, in a mutualistic manner,

has had a huge impact on each party. The year 2020 will be a different year for Islamic education, as well as national education.

Teaching and learning activities must continue, despite the pandemic and the learning process cannot be carried out as usual. As schools are disrupted by online learning, teachers teach from home and students learn from home without being able to interact directly. Inevitably, many teachers and students are unable to adapt to pandemic conditions. The distance learning policy is a challenge for all academicians to continue to strive for the ability to teach online using technological facilities. Not only that, the existing online learning policy demands the creativity of educational institutions in managing the learning process as interesting as the pre-pandemic situation.

The Ministry of Education and Culture's policy can be interpreted that the role of Islamic education is now time to adjust its learning format and methods. This adaptation is a necessity in reorienting education during a pandemic, especially Islamic education. Although the reality seen in the field has not been able to fully compensate for the above policies, this is a positive stimulus for Islamic education in Indonesia in responding to the challenges of the pandemic. This is a challenge for teachers, educators, and all educational practitioners, not only in the development of learning, but also in the provision of institutional services. If Islamic education is ready to face the challenges of a technical situation, then the post-pandemic conditions accompanied by the globalisation era will become a milestone in the development of Islamic education

policy in increasing its existence and role in Indonesia's educational development.

As described in the previous research above, the novelty of this research lies in the reorientation of Islamic education policy from before the pandemic to the issuance of the policy of implementing distance learning to then be reoriented by looking at the impact of the policy. For this reason, this research is expected to contribute to developing the treasure of knowledge related to the reorientation of Islamic education during the Covid-19 pandemic.

METHODS

The research methodology in the journal entitled "Post COVID-19 Islamic Religious Education Learning Policy in Madrasah Ibtidaiyah and Primary Schools" includes the following steps:

Research Design: This research uses a qualitative approach with a case study as the main design. Case studies were chosen because they can provide an in-depth understanding of the implementation of post-COVID-19 Islamic religious learning policies in madrasah ibtidaiyah and primary schools. Selection of Participants: The research participants consisted of several key parties, including principals, teachers, parents and students. Participants were selected based on the consideration that they have direct experience and relevant insights related to Islamic learning policies during the pandemic.

Data Collection Instruments: Data was collected through in-depth interviews and participatory observation. Interviews were used to gain first-hand perspectives from participants on the learning strategies implemented, challenges faced and

solutions implemented. Participatory observation was used to directly understand the policy implementation in the context of classroom and daily interaction.

Research Procedures: The research was conducted in several stages, including initial preparation, conducting interviews and observations, periodic data analysis, and verification of findings with key participants. The preparatory stage included setting the research objectives, selecting schools that represented variations in geographical context and infrastructure.

Data Analysis: The collected data was analysed using a qualitative approach. The analysis began with coding the data to identify themes and patterns that emerged from the interviews and observations. Then, the data was classified and linked to relevant theories, focusing on policy adaptation and its practical implications.

Validity and Reliability: The validity of the research was ensured through triangulation of data from multiple sources, namely interviews with various parties and direct observation. Research reliability was maintained by ensuring consistency in data collection, analysis and interpretation.

RESULTS
Reorientation of Islamic Education Policy after the Pandemic

Work From Home (WFH) policies, social and physical separation, and online teaching and learning methods all contribute to the dynamics of Islamic education. Especially during the Covid-19 pandemic, the outbreak left no choice but to adapt and take advantage of it. One solution that can be taken from the above strategy is to refocus Islamic education within the framework of modern normal education. (a new adaptation in the field of education). Most people believe that Islamic education is nothing more than a transfer of knowledge, not values in the learning process. (learning instruction). While it is clear that Islamic education covers such topics, reducing Islamic teaching to mere knowledge transfer is a mistake.

This definition comes from the abbreviation of the Arabic word, ta'lim. Ta'lim is the process of transmitting knowledge from teacher to student. There are two other words associated with Islamic education: Tarbiyah and Ta'dib. Tarbiyah comes from the word rabbayarubbu-tarbiyatan which means guiding the student by the teacher in various aspects both spiritual and material.

The three vocabulary words above have different implications, both theoretically and practically. Theoretically, they have different influences on the process and material. If ta'lim emphasises a limited meaning, which is nothing more than the process of teaching and learning, then Islamic education has a broader and more general meaning, namely as a teaching and learning process that is not limited by place and time in developing all human potential, both holistically and comprehensively.

In Indonesia, Islamic educational institutions consist of formal educational institutions and religious institutions, both formal, non-formal and informal. There are at least two models found in formal educational institutions, namely the madrasah model and the school model. Both have contrasting historical backgrounds. While conservative Muslims established madrasas, modernist Muslims established schools. While the madrasah

diniyyah paradigm, both tarekat and salafi, exemplifies the idea of non-formal education. Finally, some types of informal education are private education models with the idea of autonomy.

Post-pandemic Islamic education policy should focus on at least three aspects, namely the use of Islamic teachings based on the Quran and Hadith, human needs, and technology. Firstly, the Quran and Hadith have been manifested as the spirit of Islamic education. The formulation of the curriculum and various supporting forces of Islamic education are based on these primary sources. The sanctity of the Qur'an and Hadith are described by Muslim scholars as timeless texts, so their credibility and authenticity remain relevant in every time and place. Second, the existence of human needs. The competence and capacity of human resources has emerged as an important factor in Islamic education. The changing times require Islamic education to remain adaptive. Therefore, the primary educator acts as a shaper of human quality. The ability to master pedagogic, personal, professional, and social competencies becomes very important.

Third, technology. The climate of the Covid-19 pandemic makes us unable to carry out the online learning process. All educational institutions from primary to tertiary levels are asked to stop the learning process. (offline). Instead, distance learning (PJJ) is carried out. (PJJ). This process clearly requires mastery of technology. While the obstacles in the field, the majority of "old educators" are still unfamiliar with communication technology such as webinars, zoom, google meet, google calshroom, skype, and so on. After the pandemic passed, educators began to

get used to operating a digitalisation culture in learning.

The positive impact of online learning as a form of government policy to deal with this pandemic is that educators and students are not always dependent on face-to-face learning because they are used to distance learning. But in reality, the role of teachers cannot be replaced by any sophisticated technology. The use of technology in education can only help teachers in the transmission of knowledge, not in the development of students' personalities. According to Ojat Darojat, an education expert at the Open University, technology cannot replace teachers' jobs. Even if there are robots, they only teach, not educate. Teachers are the only ones who can educate students directly. He also emphasised that the fourth industrial revolution will not be able to replace teachers as educators.

The Role and Challenges of Islamic Education after the Pandemic

Islamic education is an unavoidable vital aspect in the formation of human personality. A believer becomes pious, not because he is moulded to fear, but because of continuous education. (lifelong learner). According to a hadith, education lasts throughout the human life, including the time spent in the family, school and community.

As the person in charge of Islamic education, the Ministry of Religious Affairs has prepared emergency curriculum guidelines for madrasas to promote learning during the Covid-19 pandemic. This is stated in the 2020 Decree of the Director of Islamic Education No. 2791. This curriculum applies to all levels of madrasah education, from Raudhatul

Athfal (RA) to Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA). This emergency curriculum emphasises character development, noble character, Buddhism, and student independence.

In the post-pandemic climate, Islamic education has no choice but to revive its role. According to Masdar Hilmy's book Amartya Sen's Universal Values of Democracy, religious education is essential to fulfil three roles. First, the fundamental role. In other words, Islamic educational institutions in this situation must be active and agile in pursuing constructive-productive ideals for holistic human development. Curriculum orientation, techniques and procedures, as well as the suitability of educators, must all be directed towards building an entity of human values. Secondly, paying attention to the function of the instrument. As an educational tool, it only serves to bring students to the level of ceremonial and social integrity through the transformation of potential goodness which is then objectified into character in daily life.

Third, there is a constructive role. Islamic educational institutions must be able to develop the Islamic character of students, which is manifested in a harmonious and peaceful life in diversity. Islamic education contributes to the achievement of development goals. Islamic teachers, madrasas and schools play an important role in shaping students' personalities and maximising their full potential.

In the history of education, especially Islamic education, 2020 has proven to be the most decisive year. Under these conditions, decisive means determining the future of Islamic education,

such as the adaptation of new learning concepts, human resource management, and good and correct institutional administration. Of course, every era has its own challenges, the challenges of Islamic education today are very different from the challenges of Islamic education in the era of its predecessors. Both classical and medieval times, both new times and reform times. Meanwhile, the current situation is in the era of disruption, industrial revolution 4.0, coupled with a pandemic.

The good news about the Covid-19 pandemic is that it has disrupted the adaptation of technology in education. Various kinds of learning media can be tried and used, such as e-learning, zoom, google meet, google classroom, youtube, and so on. So that the acceleration of technology-based learning media can make students not feel bored in participating in online learning. Therefore, the ability to utilise technology is an urgent thing during this pandemic.

DISCUSSION

According to Carter V Good referred to in Rozak's writing, education policy is a value-based evaluation of various conditional aspects which then become the basis for maintaining educational institutions. The era of education reform has given rise to a number of policies whose effects can be directly felt by the community in a broad and comprehensive manner, not only for public schools managed by the Ministry of Education and Culture, but also for madrasah and universities managed by the Ministry of Religious Affairs.

As far as education policy in the reform era is concerned, this can be seen from the time Soeharto stepped down in

1998. In higher education, for example, there had been a transformation and conversion of IAIN into UIN initiated in the late 1970s by a number of senior Department of Religious Affairs (Depag) officials and IAIN rectors. But the political and legal constraints of the Soeharto era as well as purely academic reasons made this extremely difficult. The sudden fall of President Soeharto in May 1998 brought liberalisation to Indonesia, not only in politics, but also in education. Efforts within IAIN to convert IAIN into UIN, which had been intensified since 1997, became even more vigorous. The new paradigm in higher education introduced in 1998 by the Ministry of National Education (Depdiknas) which included greater autonomy, greater accountability, and better quality assurance for public universities in Indonesia, made the transformation of IAIN possible. The appointment of A Malik Fadjar, professor of Islamic Education at IAIN Jakarta, as Minister of National Education in the Megawati presidential era (2001-2004), has accelerated the transformation of education. As a result of the transformation of Islamic higher education, according to data from the Directorate of Islamic Higher Education with reference to the PTKI Statistical Number (NSPTKI), the number of PTKIs is now 23 UIN, 29 IAIN, and 6 STAIN throughout Indonesia.

There are several important reasons behind the effort to transform IAIN into UIN. Firstly, more and more Muslims are realising that the long-standing dichotomy between Islamic and general sciences is no longer tenable. Secondly, the development programmes launched in Indonesia in the early 1970s onwards have resulted in a growing need for Muslims to play a greater role in close proximity to all segments of society. In popular discourse since the 1970s it has been stated that Muslims should not be the object of development, they should be the subject of national development. Thirdly, the transformation of the majority of madrasahs into public schools with Islamic characteristics as stated in the National Education Act of 1989 has brought further consequences for IAIN and STAIN. Now, if a graduate of a secondary madrasah (Madrasah Aliyah/MA), especially in the fields of natural sciences and social sciences, wishes to continue his or her studies at IAIN, then IAIN itself must provide similar academic programmes. This, of course, is beyond IAIN's traditional mandate. As a result, since 1997, the number of prospective students at IAIN and STAIN has experienced a steady decline.

In terms of Islamic education, Indonesia, as a country with a majority Muslim population, oversees the process of Islamic education. This is reflected in the 2003 National Education System Law, which contains provisions on Islamic education. The 2003 National Education System Law contains at least three provisions relating to Islamic education: recognition of Islamic educational institutions such as madrasahs and Islamic schools, acceptance of Islamic education as a subject in schools or madrasahs, and recognition of Islam as a subject.

This time the difficulty is very different from the previous ones. The coronavirus disease (COVID-19) has brought disaster to modern life. Its impact is still and will continue in every sector of life, in addition to facing major ideological wars like industrialised countries, such as moral decline, corruption, and lack of

funding allocation for Islamic education, including in educational policy changes. Pandemics are similar to technological disruptions in that they come unannounced and are not a given. It is very difficult for experts to predict, and when something like this happens, experts are completely overwhelmed. This outbreak has also undermined the established norms of Islamic education, ranging from traditional learning methods (sorogan, bandhan, halaqah), curriculum systems, funding allocations, educational facilities, and so on. In fact, the future of Islamic education for future generations is threatened if Covid-19 is not handled properly.

Reorientation of Islamic education policies that are in accordance with the needs of the times and still pay attention to the values of Islamic education is urgently needed. In this regard, the government intervened by issuing a Joint Decree (SKB) of four ministers on the implementation of learning at the beginning of the 2020/2021 academic year, namely the Minister of Education and Culture Circular Letter No. 4 of 2020 concerning the Implementation of Learning. The Ministry of Religious Affairs, which is responsible for the implementation of Islamic education, has also issued an emergency certificate.

Some important aspects of the letter include: 1) Online learning is becoming a practice to provide meaningful learning experiences for students, 2) Online learning can also focus on the importance of hygiene and crime prevention, 3) Online learning becomes a tool for teachers to assess how efficiently assignments can be done as effectively as possible. But all of that of course requires a community that has well-established facilities and qualified human resources.

Students are the most important investment for any country, especially for countries that are in the process of becoming developed countries. The growth of learning is closely related to government policies, the responsibility of educators, and how students can transform information. Then something that is instilled in most students is that school becomes a fun place to learn, play, interact, and build connections and social awareness. Schools are also the focal point between teachers and students in terms of acquiring knowledge, skills, and instilling attitudes and character, which is disrupted when online learning policies are implemented and schools are suddenly closed.

The above policy indicates that Islamic education must start accelerating the learning format by implementing online learning without eliminating Indonesian educational and religious values. The discourse on online independent learning does cause pros and cons. Some mention the wisdom of accelerating the adaptation of the use of technology in the learning system. There are also those who start learning Islamic education by developing encounters between teachers and students, who teach and teach, because of the preservation of the tradition of Islamic science, namely "sambungayawnya" to the Prophet. To answer these challenges, it is explored how the reorientation, role and challenges of Islamic education in the midst of this pandemic.

CONCLUSIONS

The pandemic period has become a historical record of the world of education, especially Islamic education. The presence of Covid-19 has forced all sectors to

transform catalytically to accommodate offline-based activities to online. The birth of government policies to work and study from home is one of the efforts to protect the community from the pandemic. However, after the outbreak of Covid-19, the pandemic provides lessons for educators, for example, parents are required to monitor their children's learning progress directly. This is a transformation of the educational paradigm charged to schools and teachers to return to the role of parents as the first educational institution for their children. In addition to the impact and wisdom of this pandemic, Islamic education must reconcile its character, function, and response to the difficulties of the technological pandemic era. There is no other choice for Islamic educational institutions but to adapt to new normal living habits, such as monitoring the cleanliness of the learning environment, conducting social media-based learning, and building the character of students, and other adaptations. Therefore, Islamic education remains the choice of the Indonesian Islamic community in order to produce a generation with character and integrity for the growth of civilisation and the Indonesian state.

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