THE IMPLEMENTATION OF ISLAMIC VALUES TO STUDENTS OF SD MUHAMMADIYAH 5 PALEMBANG DURING THE COVID-19 PANDEMIC

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Abstract: The purpose of this study was to find out the ways in instilling Islamic values to students at SD Muhammadiyah 5 Palembang in the course of pandemic. During the Covid-19 pandemic, all activities accentuate the use of technological advances and were carried out online. The research method used was a qualitative method. Data collection was taken by conducting interviews and observations. Interviews were conducted orally with the headmaster and several teachers including *Al-Islam* teachers, classroom teachers and teachers in the field of study involved in the implementation of Islamic activities for students at SD Muhammadiyah 5. Furthermore, observations were made to observe the religious activities performed by the students. As the results of the study, information was obtained that the instilling of Islamic values in SD Muhammadiyah 5 Palembang students during the covid-19 pandemic was executed online (remotely) and offline (face to face), scilicet by instilling habits in students to carry out religious activities such as dispersing greetings (*salaam*), recitation activities, and memorizing short *surah* that were established online. As for the implementation of congregational prayers and the Qur'an, it was fulfilled once a week while still adhering to health protocols.

Keywords: Religious activities; instilling Islamic values; the Covid-19 pandemic.

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INTRODUCTION

The cultivation of Islamic values is the process of instilling useful and important values as a reference for behavior in everyday life based on Islamic law (Gafur, 2020). The process of instilling Islamic values is something that is highly recommended for a child to become a human being who is obedient to Allah and has good character in accordance with the objectives in education that refers to Islamic values, namely forming good morals (*Akhlakul Karimah*). The purpose of this education is also in accordance with the purpose of education in the Qur'an, namely forming and fostering humans individually and in groups so that they are able to carry out their functions as servants of Allah and His *khalifa*. As explained in the Qur'an *surah Adz-Dzariyat* verse 56 which means: "I did not create the jinn and mankind except to worship Me". Therefore, education is needed for a child as a very important process not only in terms of development but also to bring students to the level of devotion to Allah SWT and can understand and realize all the potential that exists within him (Zaim, 2019).

The successness in instilling Islamic values in students, certainly, cannot be separated from the methods used by educational institutions starting from the preparation, implementation and

evaluation stages of the learning process results. In addition, the use of appropriate media is an important part of the learning process. The media used must also be adapted to the situation and conditions, especially during the current pandemic. Therefore, an educator must be able to use the precise media so that learning can take place well.

The current pandemic period has brought about substantial and very influential changes in various fields of life. Not a few have felt the impact of this Covid-19 Pandemic. For instance, many companies experience severe trials so that some of their employees feel a lack of income and even lose their jobs or experience termination of employment. In the field of education, it was also affected quite fatally at the level of education such as primary school, junior high school, senior high school and university. Everyone feels the impact of this pandemic period, especially in learning activities.

Student activities such as meeting activities, collecting assignments, administering exams, and other activities must be carried out online. Learning activities in this way, besides providing convenience, are not limited by place, of course, they also cause many problems for both educators and students. The limitations of students and teachers in the ability to use technology and access learning media in the form of limited ownership of laptops, frail in telecommunication or signal networks, and quota fees are the causes of not being able to create a good learning. In addition, it does not rule out the possibility of complaints arising from students regarding the learning process they went through during this pandemic due to the limited circumstances of the students.

The learning process during the Covid 19 pandemic is carried out online where the implementation of online learning is one way to break the chain against the spread of covid 19. The learning process emphasizes the use of technological products, where everything is done can not be separated from the use of cellphones, social media , internet, zoom meeting and google meeting. The use of the media is surely adapted to the learning objectives to be achieved. The use of these facilities is carried out for the streamlined implementation of the learning process during the pandemic.

Education as a means of conveying knowledge and forming morals (*Akhlakul Karimah*) must continue to be carried out even during this pandemic. The priority education given to children is moral (*akhlak*) education, because morality is the soul of Islamic education. As revealed by al-Abrasyi (Makbuloh, 2011) that moral education is the soul of Islamic education, namely the maximum effort to achieve perfect morals is the real goal of the Islamic education process. This statement shows how important moral education is in shaping behavior that fosters moral values that will affect behavior. In the same way, this moral education starts from early childhood because that is where children have a great curiosity, unique personality, active and energetic so that children will get used to behaving that reflects religious values.

Currently, morality among the younger generation has begun to crisis. The moral values of the Indonesian people have begun to erode. The behavior displayed by most young people today is

sometimes very miserable. Behaving badly to parents, some even dare to fight against the teacher, such as making improper words is a common thing to do. Whereas, the younger generation is the backbone of the country that will be a strength in a nation in achieving progress. The facts as mentioned above need to be overcome so as not to cause the sterility of the Nation because it needs to be emphasized again that the future of the Nation is very dependent on the younger generation and must be rebuilt, especially through education, be it moral education, *akhlak*, or religious education (Sulistiyani, 2017).

One of the ways to form *akhlakul karimah* is to instill Islamic values in students, by familiarizing students with religious activities even though the implementation of learning is done online. The current pandemic period is not an obstacle for the world of education to convey knowledge and teach kindness to students, even the current situation does not make the enthusiasm and motivation of teachers become weak and uninspired. On the contrary, various efforts are made so that the learning process continues to run well and students can continue to gain knowledge that can be their provision in living life in the future.

There has been a lot of discussion about how to inculcate Islamic values, but all of them have different areas on the focus of study. One of them is a study conducted by Fitriyani (2016) entitled "Cultivation of *Akhlakul Karimah* through Cartoon Media on *Akidah Akhlak* Subjects at MI Ma'arif Beji Kedung banteng Banyumas". The thesis more focuses on the media used in learning *akidah akhlak*. The media referred in this article is to use cartoons in the subjects of *akidah akhlak*

as a means to instill morality. The use of this cartoon is expected so that communication and interaction between teachers and students is not monotonous. Basically, the writing has something in common, namely discussing the media used in learning. The difference with this research is that the thesis used cartoon media while the media studied in this study emphasizes the use of technology.

Mahmudin (2016) in his research "The Values of Islamic Education in Spiritual Guidance at the State Police School (SPN) Purwokerto". The paper focuses on Islamic spiritual guidance activities which are expected to foster police officers in the religious field to have spiritual resilience and morality (*akhlakul karimah*). Although, the focus of the study is both discussing religious activities, the author here focuses more on the religious activities of the students of SD Muhammadiyah 5 Palembang.

In another study conducted by Sulistiyani (2017) entitled "Instilling Religious Values through Religious Activities in Students at SMP PGRI 1 Sempor". The previous thesis described the religious activities carried out by students at SMP PGRI 1 Sempor. Both of these studies discuss the activities carried out by students as an effort to instill religious values in students. The difference is the time of conducting the research where the present study was conducted during the Covid-19 pandemic. Moreover, the level of student education where the present researcher observed elementary school students while the previous study focused on junior high school students.

Furthermore, the research held by Suprayogo (2014) in the journal GEMA entitled "Implementation of Islamic Values

in Daily Life". The article emphasizes on how Islamic values must be present in all activities carried out, and everything begins with good intentions in order to obtain good results as well. To achieve good results, of course, it cannot be separated from good preparation, which starts from the process, implementation and then evaluates (Gafur, 2020).

Meanwhile, Rianawati (2019) in the Conciencia Journal revealed that in religion there are first things that are taught to children and these things are easy to understand, for example saying the 99 names of Allah (*Al Asma Ul Husna*), making close friends with them, supervision, education, and children are also told to seek knowledge by studying at the mosque. This research is more aimed at religious education in the family carried out by parents by teaching through, giving examples, experiences and punishments.

Overall, the previous studies mentioned above are not the same as those carried out by the current researcher. In the present study, the researcher discusses the ways to instill Islamic values which include the ways in which they are carried out and their implementation in the learning process. Furthermore, another difference lies in the time of implementation, where previous study was carried out during normal times, so that the efforts made and the implementation of the activities in question were also carried out face-to-face. While the present study that the writer did was during the Covid-19 pandemic, where all learning activities were carried out online. In terms of discussion, the researcher also places more emphasis on ways to instill Islamic values by utilizing technological advances as a medium and means of learning.

The implementation of online learning does not always run facile and smoothly, but sometimes it creates various challenges and obstacles that are felt by all parties, both from teachers, students and even involving parents. The forms of obstacles experienced by students, teachers and parents in general include lack of mastery of technology, additional internet quota fees, additional work for parents in accompanying children to study, communication and socialization between students, teachers and parents is reduced and unlimited working hours for teachers because they have to communicate and coordinate with parents, other teachers, and school principals (Purwanto et al., 2020).

This kind of learning process makes students faulty in using technology so that there are students who do not focus on learning. Teachers also cannot unite and know whether their students can still follow the lesson well or not. For this reason, the role of parents is very necessary so that children are not wrong in using technological advances and the learning process can run well even though it is beyond.

Although in limited conditions, efforts to instill Islamic values in students are still undertook. As an Islamic-based education, SD Muhammadiyah 5 has its own way of instilling Islamic values into its students, especially during this pandemic. This is what makes the researcher feel interested in studying and knowing more about ways to instill Islamic values in students at SD Muhammadiyah 5 Palembang, and their implementation during the Covid-19 pandemic.

METHODS

This study used qualitative research methods. Qualitative research according to Bodgan and Taylor (as cited in Moleong, 2000) is a process carried out in research and produces descriptive data in the form of written words or information obtained through interviews with the informants involved, namely 4 people with the initials SSS, J, LH and KA.

This research was conducted at SD Muhammadiyah 5 Palembang. The location of this school is very strategic, in the middle of the urban center so that it can be passed by means of transportation from any direction. Based on the consideration of cost factors, time, energy and supported by strategic location considerations, the researcher was interested in conducting research in this location.

To obtain the necessary data the researcher conducted interviews and observations. Interviews were conducted by giving a series of questions related to the ways in which Islamic values were instilled in students which included various religious activities carried out, the media used, and how they were implemented in the learning process during this pandemic. Interviews were conducted orally to several informants who were considered to have knowledge and insight about various activities carried out by students as an effort to instill Islamic values in the students concerned, including the headmaster and several other teachers, such as *Al-Islam* teachers, classroom teachers and teachers in the field of study. In addition, data collection was also obtained through observation, namely direct observation of several students, including those with the initials NDZ, AA, MRP, MN, AHB and BNK. This observation activity aimed to find out directly about the process of instilling Islamic values through various religious activities that students usually do every day and the media used during the Covid-19 pandemic.

After the data has been collected and accumulated from the data source, the researcher then processed the data and classified it based on certain categories according to the limitations and formulation of the problem, and in accordance with the objectives of the research. Furthermore, the researcher conducted data analysis according to Sugiyono (2008) including data selection, data presentation, and conclusion drawing. Data that has been obtained through data sources, then collected and selected. Furthermore, the data is grouped according to certain categories. The next stage is to carry out the data presentation process by providing an overview of the methods used and the media used in instilling Islamic values in students and their implementation during the Covid-19 pandemic.

RESULT

The implementation of learning at SD Muhammadiyah 5 has begun to implement the full day system for the first time in 2021. This statement was also confirmed by LH (Interview, 2021d) and he also explained in detail about the change in the learning schedule. Basically, these changes do not bring overall changes to learning activities. It's just that the study time has slightly changed. Before the full day school system was implemented, teaching and learning activities took place

for 6 days starting from Monday to Saturday starting from 06.45 to 13.00 WIB, but at present since implementing the full day system learning activities take place from Monday to Friday, starting from 06.45 to 15.00 WIB. During the Covid-19 pandemic, the implementation of learning starts at 08.00 until 12.00 WIB. Furthermore, the headmaster named S (Interview, 2021b) revealed that in the learning process at SD Muhammadiyah 5 every teacher has a learning device, one of the elements of which is the Lesson Plan (Rencana Pelaksanaan Pembelajaran/ RPP). The implementation of the plan can be prepared based on the needs in a certain period in accordance with the wishes of the planner. But the most important is that the plans made must be carried out easily and on target, then what has become the RPP is then actualized in the learning process to students. In this stage, the teacher conducts teaching and learning interactions through the application of various strategies, methods and learning techniques, as well as the use of a set of media. After that, what is done is the implementation of the evaluation. At this stage the teacher's activity is to assess the learning process that has been carried out.

SD Muhammadiyah 5 is an educational institution based on the Qur'an and Hadith in its application so that the instillation of Islamic values in students is a priority for this school. This is in line with the goals to be achieved so that students have good morals. The method used as an effort to instill Islamic values in students emphasizes using the habituation method (Interview, 2021a) where this school familiarizes its students to carry out Islamic activities during class hours.

The forms of activities carried out during the implementation of learning at school, as expressed by Mr. Junaidi, one of the *Al-Islam* teachers, include:

1. Activities Before Entering the Class

Based on the results of interviews and observations, information was obtained that before entering class students were required to take part in line activities in the field and start learning activities by reciting *Al-Fatihah* together led by a student in turns. Then they uttered "*Janji Pelajar*" or the pledge of Muhammadiyah students'. The student's vow that is spoken is intended to make them know and realize the good values contained in the student's vow and want to apply it in everyday life. In general, the students' pledge motivates students to become human beings who obey Islamic law, respect parents and teachers, become diligent students and study hard and create a sense of caring for others.

After the morning activities were over, the students entered the classroom and greeted all the teachers. This is done so that students get used to the culture of shaking hands with teachers as a form of respect for teachers who have taught knowledge and provide knowledge so that students become clever.

Generally, every Friday all students will have their nails checked for cleanliness. This nail inspection accustoms students to get used to living clean according to what is recommended in Islamic teachings, that cleanliness is part of faith. Activities like this are carried out every day before entering class.

The above activities were carried out when conditions were still normal, while during the current pandemic these activities cannot be carried out because the

implementation of learning is carried out online.

2. Activities in the Classroom

Based on interviews and observations, it was found that before starting lessons at school, students prayed again by reciting *Al-Fatihah* and pray before studying. Next, students recite the short *surah* contained in chapter 30 or *Juz 'Amma* starting from *An-Naas* onwards. The reciting of this *surah* is done gradually, and continuously. In other words, not everything was recited but through stages starting from the last *surah* and then increasing to the next few *surah*. Reciting short verses of the Qur'an which is done every day and repeatedly aims to make students always remember and can memorize the verses easily.

After the students read the short *surah*, then the students took part in reciting and writing activities of the Qur'an. The daily recitation activities aimed to instill the habit and love of students towards the Qur'an, so that automatically students are accustomed to reading the Qur'an and always love to read the Qur'an every day.

During the current pandemic, these activities are still taking place using online distance learning media and utilizing ICT developments through various media such as smartphones, whatsapp, video calls, voice recordings and video recordings.

3. Activities in the Daytime

When it is time for prayer, students perform the midday (*dzuhur*) prayer in congregation in the mosque. This prayer activity is one of the activities that must be followed by all students. If there are students who do not pray for no particular reason and leave it intentionally, the student will get a punishment in the form of a warning or advice given by the teacher.

During the pandemic, congregational prayer activities at schools also continue. The activity was took as an effort to overcome student boredom and to instill student habits in doing prayers. However, these activities are carried out once a week according to the schedule determined by the teacher. After carrying out the congregational prayer, it was followed by reciting activities which were listened to directly by several teachers. The activity is only valid for students who want it. Its nature is not binding on students, meaning that students who feel objected are not forced. During prayer and reciting activities, students and teachers must still follow health protocols, such as wearing masks, washing hands, checking body temperature and maintaining distance.

Activities fulfilled to instill Islamic values in students at SD Muhammadiyah 5 during the Covid-19 pandemic were not much different from activities carried out before the Covid-19 pandemic; such as greeting activities with salaam, then before entering learning students are given Qur'an guidance. Then it was also taught how to pray properly, in learning it was connected with religion, and religious activities are also carried out to add and instill Islamic values. These activities were still carried out and were required for students to continue to do so, eventhough the implementation was not face-to-face (Interview, 2021c).

Various ways were used by teachers to monitor these activities as they took place, including using the appropriate

learning media. Based on an interview with one of the teachers named KA (Interview, 2021c), information was obtained that the media used during the Covid-19 pandemic included:

1. Whatsapp

Whatsapp is a smartphone application that has a role in providing and disseminating information. In the learning process, Whatsapp was used as a means of communication, in addition to providing subject matter, material explanations or questions and answers, carrying out written discussions as well as providing information related to what students should do. In addition, WhatsApp was also a means of sending assignments from teachers to students and vice versa.

Based on the observations made, the teachers used Whatsapp in delivering learning materials. Usually the teacher sends the material through WA and was also included with instructions that must be done by students, so that they understand and understand the meaning. Apart from being a means of delivering learning materials, WhatsApp was also used by teachers to find out the number of students attending lessons.

Before delivering the material, the teacher greets the students by saying *salaam* first. Then the teacher started the lesson by saying *basmalah* and usually the students respond immediately. Activities like this were indirectly to instill good behavior so that they get used to always saying and answering greetings and starting activities by saying *basmalah*.

Furthermore, this Whatsapp was used by teachers to continue to monitor students' other routine religious activities such as reciting the Qur'an, and praying. Every morning before starting the lesson

the teacher asked the students to recite the Qur'an. After reciting, students were required to fill out a book that has been determined in a format and includes a signature from a parent. After filling and signing, the book was photographed and sent via WhatsApp as a report that students continue to undertake religious activities even though they were not face-to-face.

Likewise with prayer activities, students must filled in by checking in the prayer column according to what prayers have been done. Then the book was photographed and sent to the teacher via WhatsApp as a form of report and evidence about the activities carried out by students.

2. Google Meet

Based on observations, it was found that Google meet is one of the media used by SD Muhammadiyah 5 teachers to communicate and meet face-to-face with students and at the same time train students to interact with teachers and with other students. The use of this media was used to monitor the activities of the Qur'an and deliver lesson material.

The use of google meet media was used by teachers in carrying out recitation activities such as reciting the Qur'an or *Iqro'*. The teacher were going to invite students to enter the google meet class by calling the student's whatsapp number, then the students responded and entered the google meet class. Furthermore, the teacher asked students to recite verses of the Qur'an or *Iqro'* according to the ability of each student. The student's reciting can be heard by the teacher and other students directly. After reciting, the teacher gave an assessment of the reading in the form of short length, *tajwid* and *makhrajul hurf*.

The reprimand and advice given by the teacher was to improve students so that they were accustomed to reading the Qur'an properly and correctly in accordance with *tajwid* and *makhrajul hurf.*

This recitation activity was performed every morning before class started as an effort to instill habits so that students love to read the Qur'an and want to apply it in everyday life. As a result, this activity was a way to introduce and instill the actions contained in the teachings of Islam.

3. Voice Recording

The voice recording referred to in this paper is one of the applications contained in smartphones. Based on observations, it was found that this voice recording was done by the teacher as one of the learning media as well as training students to be able to speak well and dare to express their opinions. Afterwards, this media was used for students to memorize short *surah* that have been determined by the teacher. The activity of memorizing short *surah* is a way to educate students to be disciplined and responsible for the tasks given. This attitude of discipline and responsibility is one of the behaviors that is highly recommended in Islam which will ultimately produce better results.

4. Video Recording

The use of this video recording media was used by teachers in delivering certain subject matter accompanied by giving examples or movements so that students can pay attention directly, such as in *Al-Islam* subjects which teach about procedures for taking ablution, prayer movements, procedures for praying corpses and other general lessons that require hands-on practice and examples. To assess the results, the teacher required students to practice these movements through video recordings and sent via smartphones. Next, the teacher gave an assessment of the student's assignment. This video recording media also aimed to assess and measure students' abilities in mastering the lessons that have been given, especially *Al-Islam* lessons which must be done in practice so that students do not make the incorrect movements, especially in activities that are worshiping Allah.

5. Video Call/Video Conference

Based on the results of observations obtained information that the use of video call media was used as a process to establish better communication and create an interesting learning atmosphere. In addition, videos were used to overcome student boredom so that students feel enthusiastic in participating in learning.

In an effort to instill Islamic values in students, this video call was also used for teachers to fulfil Qur'an activities for students and also to memorize short *surah*. For students themselves, the use of video calls could also treat their longing to be able to meet and communicate with teachers even though it was not done every day. Teachers and students can meet face to face even though they are far away. This can also create a harmonious relationship between teachers and students where students will feel that the teacher is always paying attention and monitoring so that by itself it will lead to student discipline in following learning.

DISCUSSION

Value is the essence of something that causes it to be pursued by humans. Values also mean beliefs that make a person act on the basis of his choice (Mulyana, 2004). Islamic values can be defined as concepts and beliefs that are upheld by humans regarding several main issues related to Islam to be used as guidelines in behaving both values that come from Allah and from the results of human interaction without conflicting with the *Shari'a* (Ramdhani, 2015). In the Islamic *Shari'a* there are the main values of Islamic teachings which are based on the Al-Qur'an and *As-Sunnah*.

The cultivation of Islamic values is the process of instilling values or things or traits that are useful and important as a reference for behavior in everyday life based on Islamic law (Gafur, 2020). It is an obligation for parents to their children to teach and instill good values which will later become a habit for a child. The very basic values that must be instilled in children are religious values that are in accordance with Islamic law. Instilling religious values can be done by providing Islamic religious education to children which includes faith, piety, noble character and tolerance in order to create a good relationship to Allah and to fellow humans and the universe in order to achieve happiness in life in the world and the hereafter (Rianawati, 2019).

Instilling Islamic values is also something that is useful and important for a child so that later these values are embedded in students and can then be implemented and practiced properly and correctly. Therefore, it is important to teach religion to children by getting children to carry out religious activities in order to grow and form a personality that is in accordance with Islamic teachings. This is also one way to overcome the moral crisis that is being experienced at this time.

Instilling habits in children is one of the effective methods in education which is always fulfilled by teachers at SD Muhammadyah 5. According to Ulwan (2007) suggests several effective methods in educating children including: education by examplary, education with habits, education with advice, and education by providing attention and supervision. The purpose of education with customs is to create a conducive environment that leads to the achievement of educational goals. This is done by training children to do good and commendable deeds so that these actions become a habit for children. Therefore, children must be accustomed to doing religious exercises such as praying in congregation, practicing reciting the Qur'an, saying *Thoyyibah* sentences, being polite to others, and other good deeds. The method of educating with habits has an important role in human life. Habits that are inherent and spontaneous can be used in productive activities such as working, producing and creating (Atabik & Burhanuddin, 2015).

The habituation method is one of the effective learning methods applied to students because students can directly feel what they usually do so that when these activities are not done, students will feel something is lacking in themselves (Ulwan, 2007).

The activities that are usually enforced by SD Muhammadiyah 5 students include: 1) Familiarizing students to say and answer greetings when filling out the attendance list and responding to

teacher questions; 2) Performing recitation activities (reciting the Qur'an or *Iqro'*); 3) Performing daily prayers; and 4) Reciting and memorizing short *surah*.

The success of instilling Islamic values in students is supported by several factors, one of which is the use of media in the learning process. Learning media are all tools that can be used in the learning process to convey information (messages) from teachers and other sources to students. Media acts as a tool to channel the sender's message to the recipient and through learning media can also help students to explain something conveyed by educators (Tafonao, 2018). This is in line with Munadi (2013) which states that the media is anything that can convey and distribute messages from sources in a planned manner so as to create a conducive learning environment where the recipient can carry out the learning process efficiently and effectively. Media can display information through sound, images, movement and color, both naturally and manipulated, thus helping teachers to create a more lively learning atmosphere, not monotonous and not tedious.

Equally important to familiarizing students with religious activities, teachers at SD Muhamadiyah 5 also used media to achieve learning objectives. The selection of the proper media will result in effective learning, especially during the current pandemic. Based on direct observations of several students supported by interviews with several informants that the media used to support the implementation of religious activities during the pandemic by utilizing technological advances, such as the use of Cellphones, Whatsapp, Google Meet, Recording/Voice Recordings, Video Recordings and Video Calls.

The term video comes from the Latin, namely from the word *vidi* or *visum* which means to see or have the power of sight. In *Kamus Besar Bahasa Indonesia (KBBI)*, video is defined as a live image recording or television program to be broadcast on television (Kemendikbud, 2016). Various research results show that people are more interested in learning to use video media than learning through text and still image media (Fadhli, 2016) because learning done with video media effectively makes children able to accept the learning given to them (Putri, 2012).

Usually, students are more interested in learning to use video media than learning through text and still image media because learning done with video media effectively makes children able to accept the learning given to them.

During the pandemic, all activities are mostly carried out online, because the use of this media can be used for collecting assignments, delivering materials and monitoring student activities at home. Reports on student religious activities are carried out through voice recordings, video calls or google meet. These media are very effective at this time because students will be active and disciplined in following the lesson. By using the high-quality video call feature for groups of up to 250 people (Juniartini & Rasna, 2020).

As the result, the media is used in a variety of ways and adapted to the objectives to be achieved. The use of more than one media can create a more interesting atmosphere so that students do not feel weary and bored in participating the learning process.

CONCLUSIONS

Based on the description above, it can be concluded that efforts to inculcate Islamic values in students at SD Muhammadiyah 5 Palembang during the Covid-19 pandemic were executed online (remotely) and offline (face to face), videlicet by familiarizing students to perform religious activities such as saying and answering greetings (*salaam*), saying *basmalah* when starting the lessons, doing reciting activities of the Qur'an or *Iqro'*, guiding students to recite and memorizing short *surah* contained in *Juz 'Amma*, providing religious knowledge through *Al-Islam* lessons, performing prayers which are then reported to the teacher by filling out books according to the format, and participating in other religious activities. During the Covid-19 pandemic, the process of instilling Islamic values in students was carried out online by utilizing technological advances through the use of Whatsapp, Google Meet, Voice recording, Video conference and Video calls. For the implementation of congregational prayers and reciting Qur'an together, it was done once a week according to a predetermined time. These face-to-face activities were done to overcome boredom and surfeit for students in learning while still complying with health protocols and in accordance with procedures.

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13