

**Original Reserach Article**

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

Nurbuana

**THE ROLE OF FOSTER PARENTS IN IMPLEMENTING CHARACTER EDUCATION: Case Study of Children of Indonesian Workers in Puspan Village, Maron District, Probolinggo Regency**

Ari Susandi, Izzuddin Ibnu Abdis Salam, Mohammad Arifin

**TECHNOLOGY-BASED ISLAMIC EDUCATION LEARNING FACILITIES DURING THE PANDEMIC AT SDIT AL MUMTAZ JAYANTI TANGERANG**

Mumu Zainal Mutaqin, Mohamad Erihadiana, Qiqi Yulianti Z, Solihin

**INTERNALIZATION OF CHARACTER VALUES BASED ON SPIRITUAL INTELLIGENCE AT SD ISLAM BANI HASYIM MALANG REGENCY**

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**THE UTILIZATION OF EDUCATIONAL TECHNOLOGY BASED ON ZOOM MEETING AND GOOGLE CLASSROOM IN THE PANDEMIC ERA: Study at SMPN SATAP Lontar Serang Regency Banten Province**

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**METHOD OF EDUCATING WITH HEART ON STUDENT CHARACTER FORMATION AT MTS NURUL IMAN MODONG TANAH ABANG DISTRICT PALI REGENCY**

Zaimmuddin, Fitriana, Apriyanti



**Volume 21, Number 1, June 2021**

## Introduction

Alhamdulillah, with deep gratitude Vol 21, No 1, June 2021 edition. *Conciencia Journal* can finally be republished. There are six dominated articles related to Islamic education in Indonesia and it is started with the article **“THE IMPLEMENTATION OF ISLAMIC VALUES TO STUDENTS OF SD MUHAMMADIYAH 5 PALEMBANG DURING THE COVID-19 PANDEMIC”**. From the results of the study, the information obtained was that the embedding of Islamic values in students of SD Muhammadiyah 5 Palembang during the covid 19 pandemic was carried out online (online/remotely) and offline (face to face), namely by embedding habits in students to carry out religious activities such as spreading greetings, recitation activities, and memorizing short letters done online. As for the implementation of congregational prayers and recitation of the Qur'an, these were carried out once a week while still adhering to health protocols.

Then, the second article was written by **Ari Susandi, Izzuddin Ibnu Abdis Salam and Mohammad Arifin** entitled **“THE ROLE OF FOSTER PARENTS IN IMPLEMENTING CHARACTER EDUCATION: Case Study of Children of Indonesian Workers in Puspan Village Maron District Probolinggo Regency”**. Based on the data analysis, it was found that the roles of foster parents were as motivators, facilitators, and as guides in embedding the values of religious character, independence, and tolerance in children.

The 3rd article was written by **Mumu Zainal Mutaqin, Mohamad Erihadiana, Qiqi Yulianti Z and Solihin**. The title of the article is **“TECHNOLOGY-BASED ISLAMIC EDUCATION LEARNING FACILITIES DURING THE PANDEMIC AT SDIT AL MUMTAZ JAYANTI TANGERANG”**. The results of this study indicated that the learning facilities at SDIT Al Mumtaz had implications for changes in behavior of the students in terms of attitudes, knowledge and skills. Students were assessed thoroughly and objectively according to the students' conditions. The use of technology during this pandemic was an alternative so that students are motivated to learn. As for the expectations of parents for learning during the pandemic needed to be more attractive in utilizing the learning technology.

The 4th article was written by **Muhammad Hanief and Muhammad Fahmi Hidayatullah** entitled **“INTERNALIZATION OF CHARACTER VALUES BASED ON SPIRITUAL INTELLIGENCE AT SD ISLAM BANI HASYIM MALANG REGENCY”**. The results of the research were as follows: first, planning for value embedding through understanding the philosophy of the institution, preparing programs relevant to the philosophy of the institution, and socializing. Second, the implementation of the cultivation of values through Islamic programs and submission in intracurricular, extracurricular, and co-curricular activities in all subjects. Third, program evaluation through open and closed surveys as well as project and product-based tasks.

The fifth article was written by **Wasehudin and Irfan Anshor** entitled **“THE UTILIZATION OF EDUCATIONAL TECHNOLOGY BASED ON ZOOM MEETING AND GOOGLE CLASSROOM IN THE PANDEMIC ERA: Study at SMPN SATAP Lontar Serang Regency Banten Province”**. From the results of the study, the information obtained was that the problem faced by the institutions during the pandemic was that there were still most students who did not have communication tools and access to adequate internet networks. The ineffectiveness of using Zoom Meeting and Google Classroom learning media at SMP Satu Atap Lontar were caused by the economic level of

the parents of students, most of whom relied financially on result from the sea, so that most of the students found it difficult to provide supporting infrastructure for online learning. In addition, many students of SMPN Satu Atap Lontar still lacking in the field of information technology (IT), making it difficult for them to operate both online learning platforms.

The sixth article was written by **Zaimmuddin, Fitriana and Apriyanti** entitled **“METHOD OF EDUCATING WITH HEART ON STUDENT CHARACTER FORMATION AT MTS NURUL IMAN MODONG TANAH ABANG DISTRICT PALI REGENCY”**. The learning used in this research was the method of educating with heart. This study provided an illustration that through the concept of educating with heart can generate good, moral and character generations.

**Editorial Team**

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## 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.

### 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 (Sulistiyan, 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 Sulistiyan (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 *Concienia 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 (*dzuhr*) 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 taken 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, even though 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 huruf*.

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 huruf*.

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 Muhammadiyah 5. According to Ulwan (2007) suggests several effective methods in educating children including: education by exemplary, 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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## THE ROLE OF FOSTER PARENTS IN IMPLEMENTING CHARACTER EDUCATION: Case Study of Children of Indonesian Workers in Puspan Village Maron District Probolinggo Regency

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**Abstract:** The purpose of this research is to describe the role of foster parents in instilling the value of character education. Of course, parents should be more concerned with the child in order to get maximum education, especially at the age of the children. Considering that mothers are the first madrasas for children, they are instead left to work for the reason that they want to improve the family's economy. That way, parents leave their children in the hope of getting maximum care from those who care for them. This study aims to determine the role of foster parents in instilling character education in Puspan Village, Maron District, Probolinggo Regency. The data for the study were collected by selecting by observation, interviews and documentation. The samples were selected using a random technique based on the area or region where the data analysis technique used was by connecting the data with one another and the sample was three families who worked as laborers. Indonesian workforce consisting of three husband and wife couples who leave their children with the family of Mrs. Sunarsih, Mrs. Sum and Mrs. Nur Fadila. Based on data analysis, it was found that the role of foster parents in instilling character education in Puspan Village, Maron District, Probolinggo Regency has been categorized as successful. Because children are able to implement what has been taught by foster parents, they are able to become children's motivators, as facilitators, as guides in instilling the value of religious character

education, independence, tolerance in children.

**Keywords:** The role of foster parents; Character education; Children's character.

### INTRODUCTION

Family is the main social organization as forming the character of children which has such an important role. A family consists of mother, child and father. The formation of child's personality will be formed through the process of socialization, coaching and internalization. The process of socialization in family will greatly affect the quality of the child.

Within the community there are several norms, values and rules that must be obeyed by every member of the community. The duty to perform the norms is carried by the family so that the child will be able to follow and adhere to the norms (Susanti, 2013).

The present phenomenon shows that most children are entrusted to caregivers is naturally become the children's foster parents. The existence of foster parents affects the formation of children's character by its own nature (Reflianto & Syamsuar, 2018). Foster parents are expected to be able to be a motivator to form good children's character as a provision for the children in the future.

In research (Bai et al., 2019) revealed that families involved in the child welfare system in the United States often deal with housing instability and other educational problems. Instability can hinder parents in the process of parenting their children. Thus, collaboration between child protection agencies, parents and community organizations is needed to ensure optimal welfare of children's protection. This study explores the extent to which the barrier effective between the parent and partner organizations on family reunification is not stable with their children. Furthermore, in other studies carried out by (Ahlqvist-Björkroth et al., 2017) revealed that the role of parents in child care is very vital.

Education in the form of learning has the aim of being able to make a group of people or an individual become a more mature person (Hery Yuli Setiawan dan Feri Faila Sufa, 2018). Education is very important aspect in fostering children's character. The main goal of education is to create talented and responsible people who are expected to be able to compete in the modern world and be able to anticipate the challenges of the times (Saputra, 2017). As a consequent, the education has become a necessity for every citizen. Since the education exist, people's lives become better and more focused. (Wahidah, 2016).

Education is an element to realize the generalization of behavior patterns and ethnics that exist in humans in the process towards a better direction that can be poured into the learning process (Efobi & Nwokolo, 2014). Ethnic patterns and the behavior of an individual can be formed by a process which based on norms are adhered to as a provision for the individual in achieving perfection of education which

is essential not only to gain knowledge but also have a great impact in instilling the moral values from Islam to society (Susandi, 2020b).

The role of mother in educating child is considered to be important since that mother is known as the first *madrasah* for their child (Khoirunnisa et al., 2015). A child first learns anything from his family especially from his mother. So the role of a mother is very important in educating children (Swearer & Hymel, 2015). Meanwhile, the role of father is to provide his wife and children with basic needs, both physical and spiritual needs (Soetari, 2014). Moreover, the duty of a father is to ensure the needs of living like educational fulfillment by providing proper and quality education (Susandi, 2020a). Therefore, both parents are responsible for child's education (Widianingsih, 2019).

In the family, parents must be in charge of providing education, especially in forming child's character of religious values, tolerance and independent self (Puspitasari, 2014). However, some children could not receive full care from both parents. Some of the children are whose parents working abroad and entrusted to live with foster parents or orphanages (Riswari, 2019). Therefore foster parents who are entrusted to look for the children must adjust to the conditions of the children and their school (Shoimah & Soepriyanto, 2018). Conditions of full childcare from parents to the caregivers are still being debated in Indonesia especially in in Puspan Village where many parents entrust their children to their relatives to take care of their children while they are working abroad.

Based on the initial observations, the researchers found that some Indonesian

migrant workers in Puspan Village, Maron District, Probolinggo Regency tended to entrust their children to their relatives so that the first character education that children should receive from their parents was replaced by someone else. As a result, it is common for entrusted child to obtain less attention due to the fact that their relatives as caretakers are busy with their work and also need to take care of their own children. Based on the explanations above, the authors are interested in exploring more deeply about how the role of foster parents in instilling character education in children. So the title of the research that the researcher adopted was "The Role of Foster Parents in Instilling Character Education (Case Study of Children of Indonesian Migrant Workers in Puspan Village, Maron District, Probolinggo regency)".

## **METHOD**

The research approach used in this research is a qualitative research method with a case study approach. The research is carried out to examine events which have problems therefore it is necessary to be studied and look for ways to solve the problems. The data collection system, the researchers used observation and interview. The data analysis technique was carried out in the following stages: Data Reduction, Data Display, and Conclusion Drawing or Verification to determine the role of foster parents in instilling character education in Puspan Village, Maron District, Probolinggo Regency. The research participants who were interviewed were three foster parents and each one foster child from the foster parents. Data analysis was carried out by describing the data collected in the form of

words, pictures and not in the form of numbers. These data were obtained from interview manuscripts and observation notes. In the conducted study, researchers conducted structured interviews because the interviewer should determine the problematic and questions to put forward in search for answers to the formulation of research problems.

## **RESULT**

Based on the interview have been done by researchers to three spouses that entrusted the child in which their name disguised into family of Mrs. Sunarti, family of Mrs. Sum and the family of Mrs. Nur which the researchers obtained the information during the children is cared by them, then they automatically act as motivators, facilitators and mentors.

Parents who entrust their children are those who work as Indonesian Migrant Workers who have to work abroad and leave their children at home. The educational process which should be the duty for their biological parents turns to foster parents, in this case their relatives or their own parent.

Based on interviews regarding the role of foster parents in instilling character education, foster parents will automatically act as a mentor. One of her mother Sunarseh states that:

"Every day I reminded him, I advised him and they are sent to school, it is one way to educate him, and in the afternoon they usually recites the Qur'an in the mosque near home."(Sunarseh, 2021)

Mrs. Sunarti also said that her foster children that her foster children had been abandoned by their parents since they

were kindergarten due to unstable economic factors that made them choose to work as migrant workers.

In parenting the foster children, Mrs. Surnarseh found many obstacles including having to divide her time to take care of her own child with her foster children, because she was busy as a housewife so she did not focus on taking care of her foster children. Even so, Mrs. Sunarti is the closest person to her foster children and treats him like her own child by accompanying and guiding him so that he will not be misguided. This is based on an interview with Mrs. Sunarti's foster child whose name is disguised as Reza state that:

"My mother always patient in advising, and patient in educating me. I was also sent to school and ordered to recite the Quran at the mosque so that I can recite the Quran" (Reza, 2021).

With mother's guidance at this time, Reza is able to read the Qur'an well, pray diligently and starting to be independent in preparing his own needs.

The same information was obtained from the results of an interview with Mrs. Sum who stated that the parents of her foster children had been migrant worker since 2007 for reasons of economic factors and wanted to increase their capital. In educating foster children she always guided him properly so that he can study in accordance to his wishes and motivate them to always be cheerful to do their daily life. Considering that it needs to be done in the parenting process which will have an impact on the daily life from the child. This is evidenced by Mrs. Sum's statement which states:

"Yes, if we are gathering, I will give understanding and also motivation so that they will be cheerful to run their daily life, with the fact that they don't have their parents there". (Ibu Sum, 2021)

It is also being reinforced by the statement from Ifan (foster child) who said that he usually spends time with Mrs. Sum, who always accompanies him and always motivates him when he is home. Also he is sent to school and told to recite the Qur'an in the prayer room so that he will know good and bad things. The following is Ifan's confession:

"Usually, *mbah* (Mrs. Sum) advises me and guides me. I was sent to school and also told to recite the Quran in the mosque on the east side of the house". (Ifan, 2021)

In the process of parenting, Mrs. Sum attain some obstacles that are normally occurs in the process of educating foster child, even so, she still strives to always be a good mother to Ifan though she is not her biological mother. According to the foster mother, it is important to direct the foster child to become a good person in the future so that he can adapt to the environment so that the community know him as a good person as well. One of the reasons why she teaches all matters to her foster child is because of his biological parents who leave all the matters to her. Mrs. Sum's statement related to the obstacles she usually faces in educating foster child:

"The obstacles is sometimes the foster child did not want to do the things when I asked him to recite the Qur'an or went to school, I need to persuade him first. I also have problems with my work. If

there are many orders, I find it difficult to divide the time.” (Ibu Sum, 2021).

It is not enough just to be a motivator and mentor, Mrs Sum also plays her role as a facilitator for her foster child. She always advises her foster child when she has free time. She said:

“I always provide my time to monitor Ifan, my foster child. I also fulfill his needs in school such as buying books and stationery” (Ibu Sum, 2021).

From the third foster mother interviewed named Mrs. Nur (pseudonym) who incidentally is the older brother of her foster child, Ibrahim’s father (pseudonym) was obtained information that it had been eight years since Ibrahim’s parents had decided to go as migrant workers due to insufficient economic factors. Both his parents entrusted Ibrahim to Mrs. Nur who incidentally is the older sister of Ibrahim’s father.

The role of Mrs. Nur in instilling character education is very important because she gives her care by leaving her foster children in school and Qur’an institutions in the mosque near her house in the hope that her foster children will pray five times a day and diligently recite the Qur’an. In addition, when playing, Mrs. Nur also monitors her foster children so they do not misguides. Mrs. Nur in her interview said:

“I sent him to school and told him to recite Qur’an at a small mosque near the house, in order to make him pray five times a day which will be naturally noticed.” (Ibu Nur, 2021).

The obstacles face by Mrs. Nur were not easy, there were many things that

inhibit her carrying out her role as foster parents. She is not able to intensely monitor their foster children when playing. This happens due to the duty she has to taking care of the family, homework and other interests. Even so, Mrs. Nur tried to give the best to Ibrahim in terms of religious education and taught him to be more independent in the future. The following is Mrs. Nur’s confession regarding to the obstacles she faces:

“The problem is usually when my foster child play far away, I can’t control it. I have a difficulty to accompanied him while playing because I am so busy with household matters, where I have to cook and serve my husband” (Ibu Nur, 2021).

The role of a foster parent is a heavy responsibility. The obstacles faced are not easy. However, as a parent, Mrs. Nur is able to find a solution in every problem she faces. As she stated in an interview with the following author:

“I always try to give the best for my foster child. Besides, I sent my foster child to school and also facilitate him to recite the Quran in the mosque near this house.” (Ibu Nur, 2021).

The important role of foster mother in his life is told by Ibrahim as his foster child:

“My foster mother always advise me. When I make mistake, I am always reminded. I was also sent to school and told to recite the Quran at the prayer room” (Ibrahim, 2021).

Mrs. Nur’s efforts are not enough in giving advice. In addition, he said that he always monitors his foster children in

socializing, asking for help from Ustadz who teaches him the Qur'an to always give him a good advice. In addition, Mrs. Nur wishes that after her foster children graduate from elementary school, she will send her foster child to a boarding school so that he will not fall to promiscuity.

"I always try to monitor my foster children in choosing friends so that they don't fall into promiscuity. I also asked Ustad who teaches my child Quran to always guide him. In addition, I intended to send him to boarding school so that his social interaction is secured." (Ibu Nur, 2021)

## DISCUSSION

From the analysis results of research in Puspan village, Maron district, Probolinggo is obtained the information that the role of foster parents in instilling foster child's character is as a motivator, facilitator, and mentor. From the results of interviews and observations of all foster parents who were interviewed are as a motivator, where they role in the process of nurturing role as driver or motivator for foster children (Efobi & Nwokolo, 2014). The role of foster parents is carried out in all foster families as well in the research that have been studied. From the three families, each foster parents still motivates foster children to continue their education in school, recite Quran so that they can gain knowledge when they are not around. Based on the results of the study, it was found that foster parents were still able to divide their time in order to remain a motivator for their foster children even though sometimes they were overwhelmed because they were still taking care of the family and also working.

Apart from being a motivator, foster parents are required to be a facilitator for their foster children. By become a facilitator, these foster parents are expected to be able to meet the needs of foster children such as learning tools, transportation facilities, freedom in determining the school they want and of course adjusting it again with the values they have (Swearer & Hymel, 2015). From the three families that have been researched and observed, it was found that there is one foster family that fulfill its role as a facilitator where the foster mother really consider her foster child as her own biological child by fulfilling all the necessity to support the foster children's education.

Finally, foster parents are expected to act as mentors. As mentors, they are expected to act as role models for children in doing everything (Khoirunnisa et al., 2015). Foster parents from the child whose parents are Indonesian Migrant Workers really need guidance, especially from foster parents considering that they are the only parents they have around, therefore the role of foster parents is very vital in the process of character education in particular. Foster parents must continue to guide their foster children to become good individuals in their future.

## CONCLUSIONS

Based on the research and analysis of data on the role of foster parents in instilling character education in Puspan village, Maron district, Probolinggo, the authors conclude that the role of parents to instill character's education is already done by foster parents as it is their duty. The role of foster parents here are so vital because they need to replace the role from



biological parents and perform their role to keep the foster children in order to build their better figure in the future.

Judging from the results of this study, the role of foster parents in instilling character education is optimal because they are always be a good motivator for their foster children in the parenting process. Foster parents always give encouragement to the child to learn, especially in learning religious knowledge so that they can become good people in the future. In the process of taking care, foster parents are also act as a facilitator which provide the children with their necessity. Finally, foster parents also act as mentors for their foster children. The role as a mentor can be said to be carried out where foster parents also act as mentors for their child. The role as a mentor is said to be carried out where foster parents have become role models for their foster children. They are ready to accompany their foster children when studying at night and still pay attention to who their foster children play with.

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## TECHNOLOGY-BASED ISLAMIC EDUCATION LEARNING FACILITIES DURING THE PANDEMIC AT SDIT AL MUMTAZ JAYANTI TANGERANG

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**Abstract:** Schools need to ensure that learning activities continue even though students are at home because it requires technology that supports the learning process. The purpose of the research is that learning facilities at SDIT Al Mumtaz are used so that teachers use learning-based facilities to facilitate the learning process. This research uses a qualitative approach with a descriptive approach. The data collection techniques are through observation, interviews and documentation. Data analysis was obtained through notes, observations, interviews, and documentation, then the data obtained were then analyzed. Data analysis is carried out through three activity lines that occur simultaneously, namely data reduction, data presentation, conclusion drawing or verification. The results of this study indicate that the learning facilities at SDIT Al Mumtaz have implications for changes in student behavior in terms of attitudes, knowledge and skills. Students are assessed thoroughly and objectively according to the student's condition. The use of technology during this pandemic is an alternative so that students are motivated in learning. As for the expectations of parents for learning during the pandemic to be more attractive in using learning technology during the pandemic to be more attractive in utilizing learning technology.

**Keywords:** Facilities, Islamic Religious Education and Technology.

### INTRODUCTION

The impact of Covid 19 is still being felt and this time becomes a major obstacle or big problem for the improvement of an education, especially for human life. One of the elements of human life is education where the emergence of this pandemic is nothing but a major disaster for education. For the sake of saving human life, government policy is spontaneously established the online-based education. This is a restriction of contact on the educational field that is still done not to face-to-face in school. The government is trying to minimize the transmission of Covid-19, among others, by the issuance of circular letter number 4 of 2020 on the implementation of education policy in the emergency period of the spread of Coronavirus Disease (Covid-19) which is the process of learning from home by the Minister of Education and Culture of the Republic of Indonesia. This ministerial regulation seriously entices prevention by the government by conducting learning by using technology, namely online learning. Therefore, learning strategies move from conventional models to modern technology-based learning. It is a challenge for schools to use technology. because a necessity of change in the world of education still can not change the fact that direct learning by presenting teachers and students in the classroom with various

learning methods and the use of the right media is said to be more meaningful and effective than online or online learning with even advanced technology.

The anxiety must ultimately be handled quickly, accurately and optimally as needed. Efforts to solve the condition emerged new ideas and ideas as an innovation. As an educator, it is necessary to have a firm and quick attitude and understanding in order to describe something that is lacking in learning today, so that the work ethic problems, as well as the weak spirit and workings of teachers in the development of education at school. Some of the factors supporting learning innovation as the following: (1) The ability of students is very supportive in the implementation of learning innovation and supported by the adaptation of students who are willing to accept changes in the teaching and learning process during the implementation; (2) The ability of the teacher, who is responsible in teaching the morals and attitudes of the students; (3) Supporting facilities and infrastructure to be used to foster skills and development of knowledge mastery by teachers and students in accordance with the development of science; (4) Technology in the learning of this pandemic period is widely spread the use of teaching application technology such as WhatsApp, Zoom, Google Meet, Youtube and so on. Besides that, this application is also very easy to be understood by students and educators. Thus, there must be seriousness of the school to prepare learning facilities to support the implementation of effective learning.

The urgency of technology-based learning so that teachers can deliver materials creatively so as to attract the attention of students and realize

meaningful learning activities and keep students motivated in their learning by being supported by adequate facilities.

Facilities needed in supporting students' learning activities are a variety of equipment and school supplies either consumables or school buildings including classrooms, labs, libraries, places of worship, sports fields, arts venues or learning facilities such as supporting books, media and other supporting tools. Therefore, educators and students must have these facilities in order to change their minds, how they work and help to facilitate the active learning. Facilities that needed to support educators and students are a tool or a cutting-edge tool with technology. There is no denying that a sophisticated means of course is the help of technology itself, so it is inevitable to use it especially in terms of helping to overcome various educational problems, especially in this pandemic era, namely learning with distance as the limit.

Furthermore, one of the real forms in the effort to help the learning process where educators and students do not come face to face is with the help of learning technology, it utilizes a variety of learning resources that are designed in such a way and managed well to provide optimal benefits as a facility prepared to overcome existing problems so that the learning objectives are achieved as they should be (Anggraini & Imaniyati, 2017).

SDIT Al Mumtazharus is able to provide services despite the limitations of this pandemic as a form of accountability to the community because the school as an education manager is used as a reference and designated as a place that forms smart with good moral students. Achievement is not possible without the intervention of an educator. Therefore educators have a high

responsibility and contribution to educate the nation, among them educators must have professionalism that is able to build and develop the talents and interests of students to learn as mandated by law. That it is not just learning but gaining knowledge and meaning for life and as a provision to live independently by having life skills to organize a bright and better future. Therefore, teachers need learning tools in the process of transferring knowledge to students to facilitate interaction in the learning process that is exhilarating and provide meaning and significance in every learning that has been held. Thus, all components in the school participate in keeping, treating and maintaining the educational facilities owned. Using technology as a learning tool is a choice chosen by educators, namely the teacher, no exception Islamic Religious Education teachers. Besides that, each of those choices has consequences for those who choose the means to support and help learning. It closely relates to the facilities in each school. They have to make sure whether the school has adequate facilities for the technology base or not.

In addition, research related to the use of technology for learning has been done a lot (Salsabila et al., 2020) The application of online learning presents own challenges for educators, students, institutions and other educational roles, even for a wider range of fields. Society, like parents. In the implementation of learning, of course, the role of technology is inseparable. Technology can meet all needs in the teaching process. As the development of the technology era, there are many platforms that can help online learning, such as E-learning, Google Classroom, Ed Modo, Moodle, and Learning house. While in this study

discussed about the facilities used by Islamic education teachers in their learning during the pandemic by utilizing various learning technology facilities to keep the learning process even with limitations and expected not to reduce the quality and quality of education at SDIT Al Mumtaz.

Islamic education is the foundation in accordance with the philosophy of life of the first principle of Pancasila, namely the belief in the almighty God. Religious education is a reflection of the first precept that forms a religious human being convinced of the creator and follows all the teachings held firmly based on his beliefs. It used to form an Islamic generation who is able to maintain good relations between and inter-religious people. Religious education also has a noble purpose that is in the process of developing understanding. The cultivation and practice for the cultivation of faith, strong piety, developing the habits of students who have a good moral and always perform worship in accordance with Islamic law is a function of Islamic Religious Education. Islamic education, as a component of the national education system, in addition to cultivating and developing the religious values of learners, must also emphasize the mastery of science and technology, so that Islamic education can prepare and develop complete human resources, master technology, have faith, and be able to do so. Technology is a product and process, and its development methods affect all lives in a variety of forms of application, including education and learning. Because basically learning through the use of technology can motivate students, and ultimately impact the learning outcomes itself. (Afifuddin, 2017).

Religious education serves to form Indonesian people who believe and fear God Almighty and noble character and able to maintain harmony between inter-religious and interfaith relationships. Religious education aims to develop the ability of learners in understanding, living, and practicing religious values that harmonize their mastery in science, technology and art. While the function of Islamic Religious Education is to instill faith and piety to Allah SWT and familiarize students with noble character, fostering a sense of faith (Muslihah, 2011).

The purpose of this research is the learning facilities at SDIT Al Mumtaz are tailored to the needs of one of them using learning technology so that teachers can use the facility by utilizing technology-based learning facilities to demand educators to teach professionally, namely demanding creativity and active educators in creating and developing learning with various activities in accordance with the programed plan. Therefore, it is expected that educators can create a learning atmosphere with full of activities to activate all students during the learning process.

## **METHOD**

This research uses qualitative approach with descriptive approach with the aim to understand the phenomenon that occurred in SDIT Al Mumtaz related to the utilization of technology-based learning facilities in the Pandemic Period. The research site is located in Cendelekan Cikande Village, Jayanti Sub-district, Tangerang Regency. It is chosen because the school is one of the most open schools in Jayanti Sub-district then the place is strategic and easy to reach. In addition, the school is representative to be used as

research because it has a range of learning facilities from the internet, libraries, computer laboratories, science, worship facilities and sports fields. Therefore, it is necessary in SDIT Al Mumtaz school to conduct research related to the utilization of technology-based learning facilities. Data collection techniques are used is observation. Researcher began to conduct an observation in the field on Monday, March 19, 2021 at 08.00. Researchers observed directly from the start of the general overview of the school, vision and mission, learning facilities, and Islamic Education Teachers. This observation was conducted to collect data directly and systematically against the objects studied (Tohirin, 2012).

Furthermore, researchers conducted interviews with the principals of SDIT and Teachers of Islamic education as many as three people. The criteria for choosing an informant is because the principal is fully responsible for the development of the school and understands very well the policies taken in advancing the school. He also had a complete knowledge of school trips. Then another informant, Religious Teachers who numbered three people because of the necessary data related to Islamic education learning facilities then the teacher who can provide information related to the implementation of learning using technology. Interview techniques aim to obtain data on the utilization of technology-based learning facilities, their weaknesses and advantages or recommendations on such learning (Nazir, 2011).

Then, researchers used documentation in the form of documents, videos to complete data that is less than the method of interview and observation. The reason the author used documentation

techniques in this study, among others, is to complete the data that is not obtained from other methods. Besides that, it used as a comparison material from the data obtained earlier. Next is analyzing the researcher's data using qualitative descriptive methods that mostly record observations, interviews, and documentation. The data obtained is then being analyzed, the analysis in this study was conducted since and after the data collection. The results of interviews and field notes were immediately presented in the form of written exposure or tables in accordance with the categorization that has been determined, then analyzed. Data reduction is the process of selecting, focusing on simplification, abstraction, and transformation of rough data from written records in the field. Thus, the selection of selected data is only in accordance with the focus of research that includes the concept of technology-based learning facilities. Then, the presentation of data as a set of information is arranged that gives the possibility of withdrawal of conclusions and action taking. Presentation of data in the form of writing, tables, and documentation.

In short, based on the presentation of the researchers can understand what is going on and what needs to be done further. Further is withdrawal of conclusions or verification. The withdrawal of conclusions is only part of activities to complete the configuration. The conclusions are also verified. Verification with the thought of the reverse that passes in the analyzer's mind during writing, a review on the field notes (Tohirin, 2012).

## RESULTS

### Utilization of learning facilities at SDIT Al Mumtadz

The learning facilities at SDIT Al-Mumtaz reflect the quality of the school by looking at the magnificent buildings, various tools and quality equipments of course declared as a quality educational institution. Although it does not look real but there are still many other standards that must be met for quality educational institutions, but it cannot be denied that with complete facilities and infrastructure can reflect the capacity and ability of institutions in managing institutions well. One of them is the supporting facilities in learning (Barnawi & Arifin, 2012). As interviewed with Dede Komarudin (22) related to the learning of Islamic Religious Education in SDIT Al Mumtaz during the pandemic as follows:

"Learning Islamic Religious Education in SDIT Al Mumtaz before the pandemic by face-to-face, using varied learning media such as interactive CDs, package books, modules and various facilities provided by the school. But during the pandemic, learning is carried out in various ways such as through WhatsApp groups, sending video, through youtube and assignments through internet" (Dede Komarudin, 2021).

Based on the interview, it can be described that learning must still be carried out even in the current pandemic. So the school strives to create creative and innovative learning. In addition, changes occur when learning must be at home or online classes, the learning is adapted to the ability of the teacher in managing the good defense of the learning implementation plan, the learning



materials of the method, the media and assessment and evaluation. Teachers are required to master the ability to use technology in learning in order to adjust to the situation. Therefore, teachers make plans in making learning media from the start of audio-visual video sent through Youtube and WhatsApp groups. The advantages of using visual video can be stored and opened at any time and this makes it easier for educators and students to use learning technology that is used as a learning resource. So that learning can be obtained easily in the tracking process using applications that are already available in the learning media used and can be directly practiced by students. (Nuryana, 2019).

Therefore, the learning steps of technology-based Islamic Religious Education, namely (a) preparing learning media in accordance with the materials characteristics and needs of students, (b) making a planned online learning, (c) keeping students concentrated during the learning (d) conveying advice to students to always be active in learning and be a good person. (e) encouraging parents to be active, observe and accompany their children while learning. Thus, educators must be able to design detailed learning and determine the learning methods to be achieved using the available facilities (Azhari & Kurniady, 2016).

Through these learning facilities, students are expected to increase their knowledge and discover new things. As the interview with the Principal (45) related to the learning facilities owned by SDIT al Mumtaz as follows:

"Alhamdulillah this school has adequate television, inFocus, internet, sports equipment, arts, is in accordance with the needs of

students and teachers. And in his learning went well in accordance with the rules of the ministry of education and the directives of the office and direction of the foundation" (Kepala Sekolah, 2021).

Based on the interview, it can be described that SDIT Al Mumtaz strives to provide the best service for teachers and students for the completeness of equipment, and educational facilities. The continuity of learning in this pandemic can be eliminated easily and smoothly if supported by adequate learning facilities of multi-story school buildings, outdoor parking lots, Computer Labs and Sciences, sports fields, security posts, stable internet, projectors, TVs, Laptops and so on. In addition, the utilization of existing learning facilities can be the motivation of teachers and students in carrying out tasks and obligations so as to realize a quality school and make students who are smart, knowledgeable and have a good moral. As the interview with the Principal (45) related to the utilization of learning facilities at SDIT Al Mumtaz:

"The utilization of learning facilities during the current pandemic is hardly used because all students study at home. But in the learning process teachers use laptops, computers and the internet and other facilities" (Kepala Sekolah, 2021).

Based on the interview, it can be argued that online learning is one of the alternatives in order for students to be insulated by a dangerous virus. For online learning can be done with the use or assistance of technology provided by the school. Utilization felt by students and educators can interact directly through



media or applications that have been shared. Ease and accuracy in the network with the use of technology makes it easier for teachers and students to do their job. In addition, (Danim, 2013) utilization of various learning facilities such as whiteboards, images, slides, movies, recordings, radio, television, globe maps, textbooks, projectors as a unique alternative facility students will have a diverse intelligence, so as to grow and trigger talents and interests. Technology-based learning can support all learning activities so that students are motivated to do learning activities well and optimally so as to improve their learning achievements. Then, educators can directly supervise whether students do learning activities or not, because at the same time the two interact with each other like the learning process in class when face-to-face. In addition, educators can also use other technologies such as zoom to emphasize the material delivered so that two-way communication is well established. Furthermore, the use of technology can be used as a record of learning *jelek* and can store all learning activities that have been done such as uploading learning activities on youtube or stored privately in the learning folder (Warsita, 2008).

Therefore, the use of learning technology has a good impact, and students can review the lesson. In addition, with the internet network students easily can search and obtain the desired information related to assignments given by teachers in the google application space, Wikipedia and so on.

### **Disadvantages and Advantages of Using Technology in Islamic Religious Education Learning at SDIT Al Mumtaz**

The use of learning system in multimedia has many advantages that are easy to create ideas or ideas and displayed through the media with interesting, interactive and encouraging and one of the easier delivery from educator to learner. Utilization is displayed through learning videos or recording forms that students easily learn independently with the use of technology in their own homes. Various data processing or animations, drawings, graphics, lines, sounds or songs can be presented in computer programs whose processing can be adjusted to the needs of the students' subject matter be it hearing, vision and come up with creative imaginative ideas for students in the future. Of course, there are still shortcomings and advantages in the use of such technology.

As the interview with Mr. Dede Komarudin (22) Related year about the lack of technology use in Islamic education learning in SDIT Al Mumtadz as follows:

"I think the weakness of the use of Technology in Islamic learning is the lack of supporting infrastructure in the learning process such as adequate InFocus, teaching materials relevant to learning methods that use technology and other internet network availability and signals. availability of electricity. The teacher's technical knowledge of information and communication technology is limited to be the next obstacle in the use of Islamic learning technology for classroom

learning. Then, fear and consideration of the negative impact of the use of tools in the form of mobile phones and laptops in schools become obstacles teachers utilize technology in classroom learning. In addition, lack of time, lack of training in the use of technology in Islamic learning, lack of opportunities to expand themselves and so on" (Dede Komarudin, 2021).

Based on the interview, it can be described that the weaknesses that occur in learning the use of technology is natural because the use of technology during the pandemic is a newcomer to learning so that it requires the completion and improvement of the future. Furthermore, the obstacles faced by child concentration educators easily break down this certainly required the skill and ability of educators to try to maintain the concentration of learners in learning. Mental support is also needed for students to stay on positive and healthy minds during pandemics like this. So teachers should seek lessons that not only transfer knowledge but more to the filling of the spirit and support learners spiritually and emotionally in order to maintain health and adhere to health protocols and of course must be the spirit of learning (Megasari, 2020).

Furthermore, learning using technology cannot control the child completely so that the authorities are fully supervised by parents at home. While parents are busy with their business and take out the control activities in learning, it can affect the students to be lazy in learning at home. Thus, the weakness should not be used as an excuse for not developing but to be used as input and improvement for Islamic Religious

Education teachers in improving cognitive and affective students. Therefore, it is necessary to initiate the lack of technology in the use of technology as interviewed with Nur Jazira's mother (25) as follows:

"The thing that needs to be anticipated from the beginning is to integrate the output of the learning process with technology-based methods and tools. Efforts to optimize the development of technology in the learning process of Islamic Religious Education and prepare everything from the beginning related to teaching materials given to students according to the materials to be taught" (Nur jazira, 2021).

Based on the interview, it can be argued that technology-based learning is the right way to conduct learning activities during this pandemic. So the school strives through the principal to use various existing learning facilities with the aim to facilitate students to learn and not reduce the quality of learning. In addition, the learning materials have also been designed and pursued to the maximum extent possible so that the objectives of learning are achieved. The integration of Islamic Religious Education with technology entices the capabilities and potentials that have to optimize the learning process that is considered better and useful in order to make meaningful improvements in order to support lessons that can make it easier to obtain the desired information.

Thus the way I overcome these weaknesses is that teachers must have a clear plan to use learning technology in teaching. Second, school leadership needs to have a clear vision and mission to integrate technology, and have a plan to make it happen and invest in the use of

Islamic education learning information technology in the classroom. Third, the government needs to allocate investment in education infrastructure that encourages the use of ICT. Meanwhile, due to the lack of availability of network, electricity and other supporting facilities, which include the availability of computers, laptops and inFocus to be an obstacle to the lack of equipment, the School should provide a budget to hold internet facilities in schools. When associated with the school literacy movement program, an indicator that the school is already running a digital literacy program is the availability of internet facilities in schools.

Therefore, it is necessary to recommend the use of technology in order to be utilized by all parties. As the interview with Mr. Agung Dwi (26) related to the recommendations of the weakness of the use of technology in the learning of Islamic Religious Education as follows.

"My recommendation along with the advancement of technology, it is required that an Educator master at least understand learning technology, the infrastructure associated with learning technology must be completed and must hold the competence of teachers in using learning technology" (Agung Dwi, 2021).

Based on the interview can be described that the weakness of the technology is certainly to be sought solutions. One of my recommendations related to the weakness of the technology is the application of byod model (*bring your own devices*). It has many advantages, such as reducing school costs and improving teacher or student productivity, saving budgets in hardware

procurement, software, licensing, service agreements, and additional insurance, as well as improving mobility, flexibility, productivity and satisfaction of teachers and students in learning. In addition, bring your own devices is a growing phenomenon that can be utilized in the world of education, where teachers or students bring their own electronic devices (such as laptops, tablets, USB flash drives and other similar devices) for teaching and learning activities based on Information and Communication Technology. As it is known, technological advances have entered all levels of society.

Therefore, the implementation of learning programs using technology has the advantage of making it easier to learn and is expected to increase students' learning success. As the interview with Mr. Agung Dwi related to the advantages of the use of technology in the study of Islamic Religious Education as follows.

"I think the advantages of using technology in religious learning are: it can be able to provide visual learning delivery, for example: the use of power points, clipt art, and other images. It is able to convey learning audio: voice recording, voice note, and recitation of Al-Quran, etc. It is also able to deliver audio visuals: movies, VCDs, DVDs, projectors, and other video players even in the modern era such as now religious learning is factually done with the use of media / technology for example: online religious seminars (webinars), live streaming da'wah, etc." (Agung Dwi, 2021).

Based on the interview, it can be described that the excess of using technology in learning can expand the

scope, paradigm and curriculum of Islamic Religious Education and integrate Islamic Religious Education with modern education. The development of technology is very useful for teachers. It can make the material delivered easier to understand by students. In addition, by using technology, students can access various information related to the material without having to wait for the educator to convey the information (Pulungan, 2017).

Besides that, Hasanah (2018) explained the advantages of using technology in learning can provide learning motivation. It proves that learning is done repeatedly in accordance with the level of ability of learners and not burdensome, giving permission for students to learn independently and freely in accordance with the provisions that have been agreed naturally and provide the widest possible opportunities. As well as integrating valuable learning media and learning experiences so that students export their learning experience so as to foster an active spirit and acquire knowledge built on learning experience and the acquisition of new information. Therefore, the use of technology has the following benefits: (a) a place for educators to motivate students who have less passion and desire to learn. (b) As an objective and scientific teaching materials. It can improve effectiveness in the learning process. (c) Make it easier for educators and students to present in the classroom. (d) As a forum to facilitate the presentation of design in the learning process. It can facilitate students in delivering learning materials.

## **DISCUSSION**

This study discusses the ability of Islamic Religious Education teachers in

utilizing technology-based learning facilities that develop in the community. The weakness of Islamic Religious Education Teachers in the use of technology as follows: facilities or supporting infrastructure are still limited, namely the availability of internet networks and signals and the availability of electricity. Furthermore, teachers' knowledge about the limited use of information and communication technology becomes an obstacle. Lack of training of religious teachers in relation to the use and utilization of learning technology. The way to overcome these weaknesses is that teachers must have a clear plan to use technology in teaching. Second, school leadership needs to have a clear vision and mission to integrate technology, and have a plan to make it happen and invest in the use of Islamic Religious Education learning information technology in the classroom. Third, the government needs to allocate investment in education infrastructure that encourages the use of technology. Meanwhile, due to the lack of availability of network, electricity and other supporting facilities, which include the availability of computers, laptops and infocus, to be an obstacle to the lack of equipment, the School should provide a budget to hold internet facilities in schools. When associated with the school literacy movement program, an indicator that the school is already running a digital literacy program is the availability of internet facilities in schools.

The advantages of using Islamic Religious Education learning technology as a means of educators to motivate students who have a lack of spirit and desire to learn. It is an objective and scientific teaching material. Besides that, it

is also as a means to improve effectiveness in the learning process. It used to make it easier for educators and students to present in the classroom. It also helps them in supporting the implementation of more systematic distance learning programs.

The utilization of Islamic Religious Education learning facilities needs to integrate between materials and learning media. Competence in the mastery of technology by Islamic Religious Education Teachers teachers in order to support activities in targeted and guided learning in accordance with the procedure set by the school. Therefore, Islamic Religious Education Teachers must have the following abilities. (a) develop a learning implementation plan supported by integrated technology (b) design interactive learning media (c) create emails and search for references on the internet (d) process and analyze the results of assessment (e) conduct e-learning (Afifuddin, 2017).

The implementation of the integration can produce input to students so that Islamic Religious Education learning is directed. The benefits and objectives of technology-based learning facilities are for the effectiveness and efficiency of the learning process itself. Therefore SDIT al Mumtaz needs to do good and targeted facilities management to avoid improper facilities.

As a research conducted by (Almah et al., 2020) about learning facilities at SMKN 5 Malang has prepared Web-based learning facilities. However, freeing every teacher to use other applications that are considered easier in the learning process. During online learning there is no change in the curriculum or learning tools, but there are unwritten changes in the learning method.

While in the study of Islamic Religious Education in SDIT Al Mumtaz the use of technology through the first two ways audiovisual and guessing. On the praiseworthy moral material then the teacher sent an animated film entitled Syamil and Dodo to the class using WhatsApp group by sending the link of the film. Furthermore, teacher gives instructions and techniques in following the learning. As first command is to watch the animated film Syamil and Dodo until finished. (a) retelling the animated film Syamil and Dodo related to the material. (b) mention which scenes reflect bad and noble morals (c) then the teacher gives a review of the material related to commendable morality. Furthermore, for homework students make video related to daily activities related to commendable moral behavior, such as sweeping the yard, cleaning the house to sleep, washing dishes, sending photos, saying good and polite, parenting adek, completing schoolwork. Then sent through video or photo to WhatsApp group then the teacher checks the task and if found the student's homework is not appropriate and does not do the task then the teacher gives notice to the student.

## CONCLUSION

SDIT Al Mumtaz strives to provide the best service for teachers and students for the completeness of their studies. Learning can be facilitated by being supported by adequate learning facilities utilizing various learning facilities such as whiteboards, drawings, slides, movies, recordings, radio, television, globe maps, textbooks, projectors, audio visuals as unique alternative facilities learners will have a diverse intelligence, so as to grow and spark talent and interest. Weaknesses



and advantages of learning require the completion and improvement of the future from the start of internet signal, lights out and necessary to use technology so that its use can be maximized. In addition, the obstacles faced by educators of child concentration easily broken it certainly required the skill and ability of educators to try to maintain the concentration of learners in learning. Furthermore, cognitive and affective development of the child can not be measured may be the one who does the task of his child is his parents. In short, it measures the ability to feel the difficulties. The advantages of using technology in learning can expand the scope, paradigm, curriculum, and integrate Islamic Religious Education with modern education. the development of technology is very useful for teachers and students so that the materials delivered will be easier to understand by students and easy to access various information related to learning materials.

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## INTERNALIZATION OF CHARACTER VALUES BASED ON SPIRITUAL INTELLIGENCE AT SD ISLAM BANI HASYIM, MALANG REGENCY

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**Abstract:** SD Islam Bani Hasyim was an educational institution with a concentration on cultivating character values in students. It could be proven through heterogeneous input without selection with a quota system producing input with a diversity of learners' intelligence and behavior. SD Islam Bani Hasyim was able to process heterogeneous input through a process based on a program-based curriculum. The program-based curriculum had relevance to the inculcation of character values in shaping spiritual intelligence was the Islamic study program and submission. This research used a descriptive qualitative approach with a case study research. The data collection technique was carried out by in-depth interviews with school leaders, participatory observation, and recorded documentation of the work of SD Islam Bani Hasyim. Analysis of research data using interactive data analysis. The research results were as follows: First, planning for value planting through understanding the institution's philosophy, compiling relevant programs with the institutional philosophy, and socialization. Second, the implementation of value planting through Islamic programs and submission to intracurricular, extracurricular and co-curricular activities in all subjects. Third, program evaluation through open and closed surveys as well as project and product-based assignments.

**Keywords:** Internalization; Character Value; Spiritual Intelligence.

### INTRODUCTION

The COVID-19 pandemic had an impact not only on the world of health but also on the world of education. It happened because the influence of covid-19 on the health of the elderly was significant and they were more susceptible to infection, given that the elderly were more likely to have congenital illnesses than millennials and alpha generations (Nareza, 2020). Meanwhile, in the education aspect, the impact of Covid-19 was felt by the millennial and alpha generations where the educational process was not optimal. As a result, it could actually plunge them on the wrong path if they could not control their common sense. Considering that learning was done online, the results of a survey by Indonesian Child Protection Commission showed that 22% of Indonesian children saw disrespectful shows (Purnamasari, 2020).

Education has a responsibility to restore its authority after the pandemic through proof of character building carried out at each institution. As mandated by the National Education System Law (Sisdiknas, 2003), that the first national education goal is to produce a generation of faith and piety to God Almighty, the second to have a noble character, and the third to be healthy. These three points, called the "trilogy of education" by the author, were the three main sciences in

education, namely spiritual, moral, and health. These three points were related to the current pandemic situation, in which pupils' health was the most crucial aspect. Students' spiritual character, in particular, must be able to rise following the covid-19 epidemic.

Education played a vital role in shaping the character of students. Considering that the process in it was none other than character building through the formation of students' personalities by teaching knowledge and imparting it to students. Through this process, students' personalities would indirectly be formed in accordance with the character of the science that has been studied. In the Taman Siswa Congress, Ki Hajar Dewantara has claimed that the main pillar of education is an effort to develop and improve character (interior and character elements), intellect, and health (Annisa et al., 2020). The three points were in line with the goals of education in the National education system.

In addition to the educational aspect, in learning Ki Hajar Dewantara always emphasizes the provision of character education materials in schools ranging from elementary to high school education (Yanuarti, 2017). It was reflected in the religious and moral education materials that must be taught at all levels of education. According to the findings of Eka Yunarti's research, character education has relevance to the content in Curriculum 13 by making Religion and Character the key in the implementation of education (Yanuarti, 2017).

Character education in Indonesia has essentially started before the implementation of Curriculum 13. This

could be proven by the idea of the Minister of Education Muhammad Nuh on the commemoration of National Education Day on May 2, 2011, namely the national movement for character education starting from Early Childhood Education to Higher Education in the form of civilized character, or noble character as the identity of the Indonesian nation (Siswanto, 2013). However, before the emergence of these movements and policies, education and character as legal-formal formulations of the goals and functions of national education. The rationalization was so that students become human beings in society, ready to face various challenges, and become superior individuals (Kulsum, 2011).

Intellectuality and spirituality create an educated and characterized generation that meets the demands of today's pupils, including fulfilling national education goals. Given that if both are not fulfilled early on in students, there was a fear that students would engage in socially deviant conduct when they were teens. Crime, fighting, rape, drug usage, theft, and other immoral deviant conduct were the examples of social deviation forms (Nata, 2012). Considering the number of cases of other social deviations was very concerning, as abortion cases in Indonesia reached 2.3 million with a composition of 30% carried out by teenagers (Azzet, 2011). As a result, it was necessary to begin character education at an early age through Early Childhood Education and Basic Education as a period of building and instilling character ideals.

As in SD Islam Bani Hasyim, the researchers picked as the subject of research based on the results of observations made by researchers, SD

Islam Bani Hasyim included character values in enhancing the spiritual intelligence of students through a program-based curriculum. The program used a habituation program-based approach and is sustainable. For example, there was an agro program, students have their own plants and care for and research them. If the plant dies, students were required to conduct an evaluation with the aim of building a sense of responsibility. The point was that globally, based on programs, how children practice until they become ordinary until they become a culture until they become a tradition and then the concept is implanted, besides that, children are directed to be themselves with their respective talents and interests.

Meanwhile, according to researcher observations, SD Islam Bani Hasyim has the vision and mission of developing the Ulul Albab generation. The vision was relevant to the research theme on the internalization of character values in shaping the spiritual intelligence of students. Ulul Albab as the ideological and philosophical foundation of the institution. Based on these efforts, the goals and targets for achievements were formed, which were then used to develop a curriculum based on the SD Islam Bani Hasyim program in the short and long term. Thus, the focus of the researcher was to study the planning, implementation, and evaluation of the internalization of character values in shaping the spiritual intelligence of students.

## **METHODS**

Researchers used a qualitative descriptive approach in research at SD Islam Bani Hasyim, Malang Regency Kabupaten. This approach was in

accordance with the arguments of Bogdan and Taylor by interpreting qualitative as research by describing unwritten written data based on extracting data from observations, interviews, and documentation (Bakri, 2013). Data mining was carried out naturally at the place under study. The aim was none other than to get data and meaning in narrative form. Meanwhile, the type of research was field research, meaning that it is a field study at SD Islam Bani Hasyim, Malang Regency.

Then, in data collection techniques, primary data was taken based on in-depth interviews with the Principal and Deputy Head of Curriculum as key informants, the involvement of researchers in observation, written documentation (Sugiyono, 2008). Meanwhile, the qualitative data analysis technique at SD Islam Bani Hasyim used interactive data analysis (Miles et al., 2014). Interactive data analysis with analysis activities until the data was saturated, complete, and comprehensive. With four components, including data collection, data condensation, data display (data display), and finally drawing conclusions or verification (Conclusion Drawing or Verification) (Miles et al., 2014).

## **RESULT**

The stages of planting character values in forming spiritual intelligence consist of planning, implementation, and evaluation or assessment (Sahlan, 2012). This was in accordance with the research focus raised by the researcher, so the discussion in this study concerns these three aspects. Meanwhile, SD Islam Bani Hasyim was a school that has the tagline "Empathy and Achievement Without Limits" (Wijayanti, 2013). Meanwhile, the

vision was to form Insan Ulul Albab, and its mission was to be independent, aware, and move. The three missions reflect the character education process in schools. There was a hierarchy or origin or derivative of the vision and mission of the Bani Hasyim Islamic Elementary School. If the vision of SD Islam Bani Hasyim was to make Ulul Albab human with components of knowledge, faith, and virtue; So, the mission appears three actions to achieve the vision, among others: being aware, being independent, and moving (Hanief, 2020).

### **1. SD Islam Bani Hasyim as a Characterized School**

SDI Bani Hasyim was a school that had the tagline “Empathy and Achievement Without Boundaries” (Wijayanti, 2013). This school always took action quickly in matters of developing the potential, interests, and talents of students. As the results of the interview with the Deputy Head of Curriculum, as follows:

“Our school, alhamdulillah was not lacking when it comes to achievements. Discourses and programs issued by the government, we never miss following them. One of the examples, sir, was the discourse on International Standard Schools. Alhamdulillah, we got that status. We managed to meet all the requirements issued by the government to obtain it. Besides that, there was also a competition for outstanding school principals, we did not miss it. Alhamdulillah, our principal had excelled as a nominee for the top 10 best school principals in East Java in 2016. Then, he also excelled as the best religious educator in Malang Regency in the same year. Also,

the achievements of our students were a lot. I provide additional performance data because there are so many. Furthermore, in relation to the empathy slogan, we imply that our institution has never conducted a difficult selection. Only interview used in the selection process, and almost all applicants are accepted. However, that did not mean without a quota, registration was closed when the quota was reached. Therefore, our school has an ordinary input motto but the output was extraordinary, like that sir”.

The results of the interview confirmed that the tagline contained in SDI Bani Hasyim was manifested in the form of various achievements of real work and extra work of an institution accompanied by caring nature and a very high sense of belonging from both students and educators. Inputs from all walks of life without choosing superior seeds to educate were actually able to produce brilliant achievements in various fields. It was also acknowledged by Dr. Muhammad Nur Wangid, M.Si, the head of the basic education study program at the Yogyakarta State University Postgraduate program, who conducted field research with his students at SDI Bani Hasyim in Singosari, Malang Regency at the time. In his speech, he acknowledged that this school was an excellent school, with complete infrastructure and an integrated curriculum from kindergarten to junior high school. His appreciation was also given for the uncomplicated selection system by accommodating all registered students from various circles until the quota provided was met (Wijayanti, 2013).



## **2. Planning Internalization of character values to improve students' spiritual intelligence at SD Islam Bani Hasyim Malang**

Several steps in planning character values at SDI Bani Hasyim, the first was to understand the vision, mission, and goals as a whole. It means mastering the vision, mission, and goals holistically in order to plan a program for planting character values according to the values that SD Islam Bani Hasim wants to instill. *Second*, program-based learning. Based on the results of the researchers' observations, that the planning of SD Islam Bani Hasyim in instilling character values to students was made program-based learning activities both intracurricular or extracurricular which were incorporated into the school program-based curriculum.

SD Islam Bani Hasyim has 19 programs that were included in the curriculum as the development of three programs for inculcating character values. The three programs based on observations consist of Islam, universality, and nationality. Meanwhile, the three programs were derivatives of the vision and mission of SD Islam Bani Hasyim.

The three missions of SD Islam Bani Hasyim reflect the character of the students to be formed. Because after all the three actions that exist in the mission of SD Islam Bani Hasyim if they were accustomed to students will become a habit that was carried out repeatedly or we know them with the characters that appear when children were accustomed to doing so. In addition, the mission of the Bani Hasyim Islamic Elementary School was inseparable from school visits. So that a conscious, independent, and moving vision emerges (A'yun, 2018).

*Third*, socialization. Socialization activities were an effort to convey new information to all learning components including stakeholders in order to optimize the program being implemented. The socialization of the Bani Hasyim Islamic Elementary School program was divided into two, namely, directly and indirectly. Direct socialization through coordination forums, working meetings, workshops, and training. Meanwhile, indirect socialization through activity books and social media at SD Islam Bani Hasyim. This means that the school had written documentation that informs the school activity program and can be accessed by anyone.

Basically, learning at SD Islam Bani Hasyim was 50% at school and 50% at home. Parents were indirectly required to become teachers with patterns or models of learning activities in schools. In addition, there were activity books that guide students and parents to do activities together at home. Thus, the socialization of the character value planting program was indirectly conveyed.

## **3. Implementation of internalization of character values to improve students' spiritual intelligence at SD Islam Bani Hasyim Malang**

After planning, it is necessary to take action or implementation what had been planned related to the cultivation of character values to improve the spiritual intelligence of students at SD Islam Bani Hasyim. Based on the observations of researchers, all programs can be implemented in a structured, systematic, and comprehensive manner.

The planting of character values in SD Islam Bani Hasyim at the implementation stage was carried out

through the formulation of a program-based curriculum with 19 programs divided into three outlines, including: *first*, Islam was related to activities to cultivate students' relationship with Allah in the form of submission activities, tahfidz, Islamic studies, sunnah fasting, and prayers for daily or together. *Second*, the universe has a relationship with *hablumminal'alam* (human relations with nature) through charity social activities, healthy living, agro, recycling, *tholabul 'ilm* and chess psychology.

*Third*, nationality was related to human-human relations in the form of regional language and fashion week program activities, national humming, sports and outbound, traditional games, caliphate, and Muslim scientists. Meanwhile, in an effort to build the spiritual intelligence of students, it was based on two activities, namely Islamic studies and obedience. This was in line with the concentration on educating students to be more sensitive to Allah SWT and improving behavior and perfecting the way to relate to Allah.

#### **4. Evaluation of the internalization of character values to improve the spiritual intelligence of students at SD Islam Bani Hasyim Malang**

Basically, the evaluation at SD Islam Bani Hasyim was not in the form of questions, but in the form of works produced by students in the form of performances (orations, presentations, speeches, and others things.), written, and products adapted to the learning activity program.

In addition, the researcher concluded temporarily that the evaluation model was that there were outputs and

outcomes. The output form was the appearance of students' interests and talents. Meanwhile, the outcomes were in the form of works and products produced by students, such as student writing (life experience stories) and creative works produced by students' hands from paper materials and other things.

Pelaksanaan evaluasi dilakukan harian, mingguan, bulanan, dan triwulan sekali. Untuk yang harian, mingguan dan bulanan melalui *tim teaching* dan tim level. Sedangkan yang triwulan karena dalam bentuk laporan hasil belajar tengah maupun akhir semester maka lewat *raport*.

In addition, monitoring of the inculcation of character values in schools was also carried out to parents or guardians of students, the term is in SD Islam Bani Hasyim through summative evaluation. The way to get involved is through WhatsApp groups for guardians of students or classes as well as open-closed surveys for guardians of students, reporting on student developments and activities at home by guardians of students.

An open survey in the form of open questions via WhatsApp group, which might be answered immediately by the students' parents, and everybody could find it. Meanwhile, according to the results of a closed survey conducted by SD Islam Bani Hasyim using a Google form, between 80-90% percent of parents were satisfied with the program-based learning model whose goal was to inculcate character qualities in pupils.

#### **DISCUSSION**

Institutional profile SD Islam Bani Hasyim was a basic educational institution with a concentration on the formation of students' spiritual intelligence character.

As written in the vision and mission of the institution, that the Ulul Albab generation was the main target and goal of the institution. It was expressly stated in the institution's profile through textual, administrative, and audio-visual documentation. Ulul Albab's profile highlighted the ideas of Ki Hajar Dewantara, the founder of National Education, that the major pillar of education was one of them developing character (Annisa et al., 2020), of course with a spiritual touch.

Meanwhile, in achieving the vision of the institution, SD Islam Bani Hasyim was arranging steps for its achievement through the set mission such as being aware, independent, and mobilizing. (A'yun, 2018). The three missions were closely related to the internalization of spiritually based character values. Spiritual rationalization could be presented on the awareness that grew within students, strengthened by the independence in carrying out their deeds accompanied by the ability to invite people around them, at least their friends. It was the finding in this study.

Spiritual aspects could be built from an early age, thus basic educational institutions need to provide children with character, etiquette, and morals so that their inner character could be formed. As stated by Minister of Education and Culture Muhammad Nuh in the era of President Susilo Bambang Yudhoyono in Hardiknas 2011 that character and civilization as the identity of Indonesian nationalism (Siswanto, 2013).

Planning was an activity of compiling steps to achieve a predetermined target or goal (Hindun, 2015). Planning could be referred to as a

small picture of strategy in the form of a short-term or long-term concept. The importance of planning a concept or activity to emphasize the achievement of activities so that all activities could be carried out effectively and efficiently.

Planning as a medium to connect the present and the future (Hindun, 2015). There were differences in the planning of planting character values in SD Islam Bani Hasyim. Based on the researchers' observations, before the school established 19 programs, the institution made efforts to design and plan what character values would be implemented in the school. This was what made SD Islam Bani Hasyim advocate in various aspects to produce priority characters as institutional profiles.

Furthermore, there were similarities between the Ministry of National Education's concept and the results of the study at SD Islam Bani Hasyim in planning the cultivation of character values based on spiritual intelligence, which translated into concrete activities and innovations carried out by the institution. If the Ministry of National Education designs an internalization plan through: *first*, an analysis of the environment, culture, and internal or external character of the institution for development; *second*, the preparation of programs or action plans; third, socialization (Kemendiknas, 2011).

At the planning stage, character education was integrated with it through several things. Among other things, context analysis was carried out on the condition of the school or Madrasah (internal and external) through the integration of character values in educational institutions for development. (Kemendiknas, 2011)

*Second*, that was *programming*. Preparation of planned school or Madrasah action related to the set of character education values through character education integration at the planning stage (Kemendiknas, 2011). In other words, designing the school's flagship program in the attitude aspect for the formation of children's character.

Furthermore, the third step in planning the cultivation of character values at SD Islam Bani Hasyim was *socialization*. This was critical since one of the components of character education integration in the planning stage was to conduct out character education socialization and establish shared commitments amongst all school or Madrasah inhabitants, including stakeholders (Kemendiknas, 2011).

Meanwhile, the results of research at SD Islam Bani Hasyim there were three stages, including: *first*, comprehensive understanding of the vision, mission and goals; *second*, preparation of institutional action programs through program-based learning or student-based interactive activities in institutions; *third*, socialization directly through coordination meetings and indirectly through students activity books.

The implementation of character education in the learning process through introducing values, building awareness of the importance of a value, and the process of internalizing values on the behavior of students in everyday life through learning activities, both direct and indirect learning in intracurricular, extracurricular, and co-curricular activities at all subjects (Kemendiknas, 2010).

Learning activities were basically, in addition to making students master

concepts or become intellectuals. Because if that was the primary objective, education would have resulted in a generation with a blunt form of personality (Fajar, 2001). Education discussed not just academic concerns but also non-academic ones, including how to build students' character, culture, and dynamic development without losing their nationalist identity.

Learning activities for students to develop character could be done through an affective approach. Affective Philosophy came from the word *affect* which means impact or influence. In other words, affective was related to the response of feelings that arise in humans. Affective was often associated with attitude. Philosophically, attitude means that decisions arise based on feelings. Fostering the feelings of students or known as Tasuwuf in Islam. That was, cultivating the heart could be accomplished through several learning strategies, one of which was internalization or value plant, followed by value transaction which means the application of values (Muhaimin, 2004).

Every character value implemented at SD Islam Bani Hasyim could not be separated from the foundation of curriculum 13 and the government's character strengthening program. The process of teaching and learning activities at SD Islam Bani Hasyim was in accordance with the concept of education today, both curriculum 13, the PPK program, including the concept of education formulated by Minister of Education and Culture Nadiem Anwar Makarim.

Implementation of internalization of character values at SD Islam Bani

Hasyim through the implementation of program-based learning in the form of 19 program activities. The 19 programs were grouped into three activities, including Islam, universality, and nationality. However, activities to improve students' spiritual intelligence through Islamic and civil studies programs.

*First*, Islamic studies program. The implementation of this program provides an understanding of the theory or builds students' cognitive aspects of the material taught in learning activities. *Second*, the submission program was an activity in the form of practice from what had learned, such as examples of sunnah prayer activities and continued prayers, which are practices from Fiqh and Aqidah material. Then, the sunnah fasting activities were also Fiqh material. Talking politely and politely to the guardians of students and teachers was a form of practice of moral lessons. Finally, the activity of reciting the Qur'an or memorizing was the practice of learning the Qur'an and Hadith.

Thus, it could be concluded that there were two programs out of 19 programs that can carry out the inculcation of character values in shaping the spiritual intelligence of SD Islam Bani Hasyim students, namely the Islamic studies program and submission.

Furthermore, the last was the evaluation of the cultivation of character values based on the spiritual intelligence of SD Islam Bani Hasyim. *Evaluation* the term evaluation in English (Arikunto & Jabar, 2008). It was the determination of the outcome of a process or action. The evaluation was interpreted with religion, namely, 'pengukuran' called measurement was an attempt to measure by comparing something based on a predetermined

measuring instrument (Junaidi, 2011). *Second*, evaluation called an assessment with the term appraisal, meaning that decision making was based on good and bad measures (Junaidi, 2011). The evaluation was also defined as activities systematically in analyzing, displaying data, processing data, and collecting data in order to make decisions (Sudjana, 2006).

There were two tools that can be used in evaluating character values, namely *formative evaluation* and *summative evaluation* (Posner, 2013). The definition of the *formative evaluation* was that evaluation was carried out when the character value planting program is in progress. Evaluation of this model could be done in the middle of program implementation. For example, ongoing midterm test activities in evaluating student learning progress based on predetermined learning plans.

Besides, *summative evaluation* was a thorough improvement after the program was implemented, for example, evaluation at the end of every semester, 6 years, or every time a curriculum development will be carried out. *The summative evaluation* was the final series of character education program assessments through determining the feasibility or sustainability of the program (Hidayatullah, 2019).

Formative evaluation for students at SD Islam Bani Hasyim was in the form of projects or assignments in the form of products. Inspect Deputy Head of the curriculum in teaching and learning activities. Meanwhile, the summative evaluation of students in the form of performance or appearance of interests and talents or potential of students. and track record of student attitudes or behavior.



## CONCLUSION

SD Islam Bani Hasyim had a strong commitment to inculcating the character values of students to form spiritual intelligence. Some of the planting steps, consisting of three stages, including: *first*, a thorough understanding of the vision, mission, and goals of the institution. *Second*, program preparation through integrating with the values included in the institution's vision, mission, and goals. *Third*, socialization is carried out to education stakeholders to build awareness as actors and responsible for the educational process of SD Islam Bani Hasyim. Meanwhile, the implementation of character values through an Islamic study program, namely studying material and deepening Islamic insight. *Second*, submission program to train students to be disciplined in carrying out worship. Meanwhile, the evaluation of character values was carried out through summative and formative evaluations. The form of summative evaluation was carried out through closed and open surveys. Closed surveys through google forms, while open surveys through WhatsApp groups of students' guardians. While the form of formative evaluation at SD Islam Bani Hasyim is in the form of projects and products.

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## THE UTILIZATION OF EDUCATIONAL TECHNOLOGY BASED ON ZOOM MEETING AND GOOGLE CLASSROOM IN THE PANDEMIC ERA: Study at SMPN SATAP Lontar Serang Regency Banten Province

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**Abstract:** This research aims at how Zoom Meeting and Google Classroom media are used as technology media that could be a learning solution in this Covid-19 era. The method used in this study was based on qualitative research based on case studies, where the authors analyzed the collected data to be used as primary data sources in further research. The problem faced by institutions during the pandemic was that there were still most students who did not have adequate communication tools and internet network access. The ineffectiveness of using Zoom Meeting and Google Classroom learning media at the One Roof Middle School in Lontar was caused by the economic level of the parents of students, most of whom rely financially on seafood, so that most of the students found it difficult to provide supporting infrastructure for online learning. In addition, there were still many students who were clueless in the field of information technology (IT), making it difficult for them to operate the two online learning platforms.

**Keywords:** Zoom Meeting; Google Classroom and Educational Technology.

### INTRODUCTION

Corona Virus Disease 2019 has succeeded in changing the entire society and even has its impact on the world of education. The process of teaching and learning activities that were previously carried out as usual has now been stopped which aims to prevent us all from being

exposed to this type of virus. In this case, the government issues various policies and steps that can be taken so that the teaching and learning process can continue to the maximum. The termination of the teaching and learning process in question is the government's step in developing the teaching and learning process using the distance learning model. One of them is by using an online-based educational platform.

Government policies as reported in The Ministry of Education Number 2 of 2020 and Number 3 of 2020 on the handling and prevention of Corona Virus Disease 2019 requires all educational institutions to implement the entire process of teaching and learning activities carried out online. With these regulations, the process of teaching and learning activities that were previously carried out face-to-face are now transformed into online learning or distance learning. This change certainly provides a new experience for all students who were not familiar with this type of learning at all.

In fact, distance learning is a learning that effectively separates students and educators. Distance learning pattern refers to Law Number 20 of 2003 article 1 paragraph 15 which states that distance education is an education that separates students and educators so that in learning using learning resources in this case

communication technology and other media. Distance education is also known as e-learning.

E-learning has developed since the 1970s (Waller, V. and Wilson, 2001). E-learning is a distance learning which in the process uses computer technology and also utilizes the internet network to support the learning process. E-learning can also be interpreted as web-based learning so that it can be accessed through the internet network. In addition, e-learning is a distance learning concept so that e-Learning in its implementation is expected to have a positive influence for students to be active in learning anytime and anywhere (Dahiya et al., 2016).

In the process of implementing, e-learning requires a variety of applications to support the implementation process such as Zoom Meeting, Google Form, and Google Classroom, which can mediate educators with students especially in terms of space and time. With the implementation of e-Learning, educators and students do not have to be in one dimension of space and time in the learning process (Dahiya et al., 2016).

Since the publication of new policies on the education process that requires the teaching and learning process to be conducted online, of course, the implementation cannot run as expected. If we talk about learning done online of course we need media as a supporting tool or as a means of learning. Therefore, there are many platforms that are used as learning media by schools such as Google Classroom, Zoom Meeting, Edmodo, Rumah Belajar, Sekolahmu, Ruang Guru, Google Suite for Education, Kelas Pintar, and Microsoft Office 365 for Education (Daheri et al., 2020). There are many

schools themselves that use the following platforms to support the teaching and learning process, namely Zoom Meeting, Google Classroom, Google Form, WhatsApp, and Google Meet. From the various platforms mentioned above, the most widely used platforms in schools in supporting the online teaching and learning process are Zoom Meeting, and Google Classroom.

The ongoing online learning is certainly a new thing for students. The advancement of information and communication technology in this era certainly has a big impact on the scope of education. In the current pandemic period, of course, all parties involved in education at least get a solution to continue the teaching and learning process. By utilizing the advancement of information and communication technology, the learning process can be carried out even in the current pandemic era. This is certainly expected by many parties, especially in this case the parents and students who always expect that the teaching and learning process continues to be carried out. In addition, it is also expected that the implementation of online learning can be applied in all corners of the archipelago. In other words, students who are scattered in various regions can feel the progress of information and communication technology so that the previous learning is carried out face-to-face and then transformed into online learning can be applied and enjoyed by students who are geographically located far from the urban center.

This online learning process is certainly a challenge for all parties, both for educators, students and even parents who always have to facilitate media in

supporting this online learning process. Parents inevitably facilitate their children with personal computers, laptops, smartphones and internet quotas so that they can participate in distance learning. This has certainly become a new order and habit that has developed in the community along with the pandemic period that until now does not know when it will end.

Many mention that the distance learning process is no less effective than the face-to-face learning process. This is because the online learning process is learning that utilizes video media to help students both in the formal and non-formal education process. Generation Z is a term for children born in the midst of sophisticated advances in information and communication technology so that they are able to use learning media (Lambuan & Letuna, 2019).

One of the apps that provides face-to-face interaction services between one person and another in this case is educators with their students, Zoom Meeting and Google Classroom. Both applications are applications that are often used for online learning media. These applications are long-distance communication media with a pattern of combining video conferencing and online meetings.

Education conducted online is certainly not only able to take place without obstacles. In fact, the learning process that is carried out online can take place and run to the maximum only for students who understand and understand about the advancement of technology and communication. However, there are certainly different conditions of online learning for students who live far from urban centers such as students who live on the coasts whose conditions when

compared to the conditions in the city. Therefore, in the implementation of online learning conducted for students who live on the coast often encounter obstacles in their implementation.

On the other hand, it has also been mentioned that various obstacles experienced by both students and educators in the process of distance learning during the pandemic is inseparable from the availability of supporting facilities and infrastructure. In solving the problem, many of the parties who self-sufficiency present various internet networks for free to be used by both educators and students (Sabiq & Sa'dullah, 2020). This is done because of the geographical location that has not been touched by the provider network.

Previous studies have suggested that education is simultaneously conducted with online learning models. This learning model is considered suitable when the covid-19 virus never stops in its spread. It has been mentioned that the learning process conducted using the Zoom Meeting platform and Google Classroom received good response from various students and almost 90% of them supported in their implementation (Solihin, 2020). In addition, it is also mentioned that the use of digital platforms Zoom Meeting and Google Classroom has brought convenience and is considered practical for the continuity of the online learning process. This is because educators and students can easily communicate orally through virtual (Haqien & Rahman, 2020). This research focused on how the fact of using online platforms in SMPN Satu Atap Lontar Serang regency where the learning process is not used to using online learning modes that use various types of online

platforms. Therefore, the learning process at SMPN Satu Atap Lontar Serang regency combines online learning and face-to-face learning. Of course this becomes the line of difference between other research and this research.

## METHODS

This study used a qualitative type of approach with the aimed of investigating the learning process of the participants of the situation and conditions. This research was conducted at SMPN Satu Atap Lontar which was located at Jl. Berangbang, Lontar, Tirtayasa District, Serang Regency, Banten Province, which was geographically located on the coast of Lontar Serang Regency. According to (Sugiyono, 2016), qualitative research was a research method used to research natural objects so that the method in this study was descriptive. Nazir (2017) mentioned that the purpose of descriptive methods was to create systematic, factual, and accurate descriptions, illustrations or depictions of facts, traits, and relationships between phenomena to be examined.

The approach in this study was a case study approach. Case study was a process of investigation or examination that took place in detail, in depth, and detail on a particular event. The selection of using this approach because the researchers concluded that by using a case study the study would find maximum results in answering the formulation of the problem formulated.

This research was conducted at SMPN Satu Atap Lontar, Tirtayasa, Serang. While the data sources in this study were primary data and secondary data. According to (Sugiyono, 2016) data sources were everything that could provide

information about a data. The primary data source was the teachers who were active in the learning process at SMPN Satu Atap Lontar, the participants of this study were pedidik personnel numbering 15 people while for the secondary data source was the students who were selected as reference samples and then could provide clear and accurate data. The total number of students at SMP Satu Atap Lontar was 142 then taken 15% of them to 21 students who were used as an accurate source of information. The selection of teachers and several students who were used as participants in this study certainly met the criteria that the authors had set, such as teachers who were engaged in the process of learning every day in the pandemic period as well as students who are always active in the process of learning in the current pandemic.

The data collection techniques in this study were conducted through observation, interview, and documentation. As reported by Emzir & Pd (2012) which stated that the most common data collection techniques used were observation, interview, and documentation.

The interview conducted in depth which aimed to explore data on the continuity of the teaching and learning process that took place online. In addition, the interview also aimed to know the extent of the benefits of information and communication technology that in this era has got a special place because of its progress and sophistication so that it could be used by students as a medium to support the process of distance learning (PJJ) or online learning during the Covid-19 pandemic. The interview conducted via WhatsApp application because it was still



in a pandemic period that was less conducive.

In addition, observation is also done as a form of direct observation during the online learning process conducted by students and teachers. In detail observations are intended to observe the continuity of the learning process using a combination of Google Classroom and Zoom Meeting in the current pandemic era. In observations, researchers saw that the learning process used two platforms combined with the process of face-to-face defense.

Documentation techniques are also carried out with the aim of exploring what materials have been delivered to students who are in the process of being given digitally.

The data analysis techniques used in this study were interactive analysis techniques. According to Sugiyono (2016), the stages of analysis techniques consist of data reduction, data presentation, as well as data verification or conclusion drawing. As for checking the data itself researchers used the technique of validity of triangulation data was to check the data by comparing from the data source. Therefore, in this study researchers compared the level of truth and accuracy of data obtained from interviews and observations (Kartono, 1990).

## RESULTS

After researchers analyzed the data obtained from observations and interviews optimally, a variety of facts were found about the use of educational technology based on this application both Zoom Meeting and Google Classroom. Facts in the field was concluded in the form of

Theme that has been formulated from the process of coding data.

From the results of data analysis, five themes were obtained as follows: 1) Internet network; 2) Internet quota; 3) Supporting media; 4) Conditions of understanding are diverse and 5) Time limitations.

The five themes that have been obtained are explained as follows:

### 1. Internet Network

Geographically, SMPN Satu Atap Lontar is located in lontar village serang district which is one of the schools located in the countryside and is quite far from the urban center. This school is one of several schools affected by the coronavirus outbreak. As a result of the spread of this virus, the learning process is conducted online. The continuity of the online learning process often found various obstacles such as the limited internet network available in the environment of SMPN Satu Atap Lontar students. So in the implementation of distance learning that relied on the power of the internet network was not maximal and often got disruptions and obstacles.

### 2. Internet Quota

The implementation of distance learning apart from relying on the internet network must also be supported by internet quota. The two components were a mutually supportive entity. In the procurement of internet quota, not all students were able to meet the many internet quotas that must be ready to be used whenever distance learning is done. It was because the economic background of the parents of the students at SMPN Satu Atap Lontar was classified as a lower middle economic level that relied on their

livelihoods through sea catches. This should be a serious issue for the relevant parties so that the implementation of distance learning can be carried out smoothly.

### **3. Supporting Tools (Media)**

Internet network, internet quota procurement costs and other supporting media such as laptops or smartphones are complete packages in the course of the online learning process. Supporting tools in the process of distance learning must be available because as the government has issued its policy to carry out the teaching and learning process online. As a result, if one of the components was not available then the student would experience lags in the materials provided by the teachers. This should be a serious concern for policy makers to meet the needs of students with lower middle economic backgrounds. Just like the procurement of internet quotas that have long been promised by the government that until now can not be enjoyed by students.

### **4. Diverse Conditions of Understanding**

Adequate facilities and infrastructure are important elements that support all online learning plans in the current pandemic. Zoom Meeting and Google Classroom are among the digital platforms that are widely used for learning during this pandemic. The use of both platforms is certainly a new habit for students who conduct face-to-face learning every day. In addition to bringing in new habits, the use of these two online learning platforms is considered by some students as a new issue. This is explained by students located in the countryside such as at SMPN Satu Atap Lontar who consider

that this shopper is new. Therefore, this type of learning requires introduction and adjustment in its operation.

### **5. Time Limitations**

The learning process during the pandemic was conducted online and face-to-face which of course has been arranged as best as possible. Materials given in class that is essential certainly require a lot of time so that in its implementation is not maximal. Therefore, educators provide additional tasks through the Whatsapp application. With the assignment process carried out through the messaging application certainly provides many benefits. Through the online messaging application, educators can always give various assignments to their students. In addition, students can easily ask about subjects that are difficult for them to understand. This is a new habit that occurs during the current pandemic.

## **DISCUSSION**

In the current pandemic era, advances in information and communication technology are widely discussed. One of them is from the education sector. The learning process that initially took place face-to-face now relies entirely on its implementation on technological and communication advances. Various forms of digital-based education platforms are now widely presented by many providers. For example, Zoom and Google Classroom are both platforms that are widely used in the current era of the Covid-19 pandemic. In the process, the use of zoom meetings and Google Classroom are two digital-based education platforms that connect students directly with teachers through virtual

interactions. So that the learning process in the pandemic era can take place to the maximum and also be a solution in overcoming the obstacles that arise in the current pandemic covid-19.

Various problems arise along with the covid-19 pandemic. The problem that is also present in learning at SMPN Satu Atap Lontar during the pandemic is an obstacle in the continuity of the online learning process. Online learning that relies entirely on infrastructure in the field of technology is considered by some students as a new problem. This is because it is difficult for them to provide the necessary infrastructure. The provision of communication tools that support the online learning process is considered a new issue in line with the covid-19 pandemic that until now has not ended. In addition to the communication tools that must be available in supporting the online learning process, students at SMPN Satu Atap Lontar also complain about the internet network. The internet network in SMPN Satu Atap Lontar is considered unprepared to support online learning. Slow internet network makes it difficult to access various digital education platforms which in this case are Zoom Meeting and Google Classroom.

In addition to the problem of supporting media and internet networks that become problems in the continuity of online learning, economic factors are also a special note in learning in the current pandemic era. This is because the economic level of students at SMPN Satu Atap Lontar is classified as lower middle class. The parents of the students rely mostly on their income from seafood. Therefore, the procurement of online learning support tools is considered by

most of them as a new problem that arises along with the weakening selling power of seafood in the pandemic covid-19. In addition to some of the obstacles mentioned above, the ineffectiveness in the use of learning media Zoom Meeting and Google Classroom in SMP Satu Atap Lontar is also caused by the incomprehension of the development of technology in the current 4.0 era. The students at SMPN Satu Atap Lontar are mostly still lacking in technology or gaptek in the field of information technology (IT), making it difficult for them to operate both online learning platforms.

Apart from carrying out the learning process online, SMPN Satu Atap Lontar also carried out a combination learning process. The combination learning in question is a learning that is also conducted face-to-face and online learning. Face-to-face learning during the current pandemic has certainly had strict procedures, especially in terms of preventing the spread of the Covid-19 virus.

## CONCLUSION

Learning in the current pandemic era is a learning process that takes place remotely (PJJ) which also utilizes various learning applications such as Zoom Meeting and Google Classroom. The use of these online learning applications certainly brings various benefits in the implementation of learning in the current pandemic era. With the implementation of learning using the Zoom Meeting and Google Classroom applications, students still get learning materials from their educators. Various obstacles often arise when this pandemic does not end. The

learning process that requires online work is now a new issue for most students with low economic backgrounds.

Combination learning is considered suitable if applied in the current pandemic era, especially for schools where the majority of students are in one area or still within the scope of the school and have limitations in internet access. As happened in SMPN Satu Atap which geographically has a location far from the urban center so that in accessing the internet is often hampered by an unsupportive network. With this kind of learning pattern, it is expected that most students who get obstacles to the online learning process will get the right so that learning can be carried out evenly using both Zoom Meeting and Google Classroom applications and face-to-face learning.

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## METHOD OF EDUCATING WITH HEART ON STUDENT CHARACTER FORMATION AT MTS NURUL IMAN MODONG TANAH ABANG DISTRICT PALI REGENCY

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**Abstract:** This study aimed to provide an overview of the implementation of the method of educating with heart on student character formation at MTS Nurul Iman Modong, Tanah Abang District, Pali. The research method used was a qualitative method. Data were taken through observation and interviews. Respondents consisted of 20 students of grade 3 of Mts Nurul Iman Modong. The data obtained from observation and interview were then analyzed by using interactive analysis through several components, namely data collection, data reduction, data presentation, and drawing conclusions. The learning used in this research was the method of educating by heart. This study provided illustration that, through the concept of educating with heart can lead to a good, have moral and character generations.

**Keywords:** Method; Educating with Heart; Character Building.

### INTRODUCTION

Education in Arabic is called "*tarbiyah*", among the meanings of which are activities that are accompanied by affection, gentleness, attention, wisdom, and fun (not boring). Idris (2018) in his research states that character education is an effort to instill values and attitudes so that it requires functional learning patterns and exemplary. Education is carried out with the heart through expressions of

affection, sincerity, honesty, religion, and a family atmosphere (Wijanarko, 2018).

In the current era of globalization, various problems often plague the younger generations. Promiscuity, narcotics, brawls between students, decreased interest in learning, and even crimes committed by school students seem to have become commonplace. Seeing this alarming situation, the government has announced that character education is included in the school curriculum. Character education has become a popular theme today, especially after it was proclaimed by the Ministry of Education on May 2, 2010 where the Minister of National Education at that time declared the start of national character education. The definition of character education according to Alex Agboola and Kaun Chen Tsai (2012) is a way of expressing personality and attitudes, where values have been embedded in oneself, and making a person expresses affection, care, integrity, respect, and other kindness.

Education is not merely a process of collecting and cramming new things into students. Far above that, education in terms of forming patterns of thinking. As included in the National Education System Law article 1 paragraph 1 that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their

potential in order to have religious spirituality, self-control, personality, intelligence, noble character, and necessary skills.

Thus, education is a world that was born from the womb of love. Education is expected to take place in a family atmosphere between educators and students. Education is carried out with the heart through expressions of affection, sincerity, honesty, religion (spiritual), and a family atmosphere (Mahmud, 2018).

Teachers as educators are expected to be able to provide good examples for present and future generations. Teachers who educate by giving touches to the heart will have a tremendous impact on the souls of their students. Cooper in (Rahim, 2004) states: "The heart activates our deepest values, turning them from something we think to something we live. The heart knows things which are not good, or cannot be known by the mind. The heart is a source of courage and passion, integrity and commitment. The heart is a source of energy and deep feelings that require us to learn, collaborate, lead and serve.

Not a few teachers who only become curriculum bureaucrats by using doctrine so that they do not motivate and enlighten children. The teachers only order, get angry or give punishment. There are many students who have bad memories of their teachers. It is not surprising that in the end students have a hobby of fighting and committing violence. How important it is to educate with heart, as teaching that has an impact is not from head to head, but from heart to heart. A teacher must appear charismatic in front of students and will always be missed his presence as a respected role model, his words are obeyed and his departure was mourned.

One way to form the character and personality of this nation is through education. Education in Indonesia is expected to be able to fortify bad things in social life. However, it seems that our education is still inappropriate in its implementation, so that some of its people become anarchist and corrupt nations. Character education has so far been implemented through religious education, especially Islamic education, in schools - in various aspects, namely faith, worship, *sharia*, morality, Qur'an, *muamalah* and *tarikh*.

Due to various factors, the actualization of religious education in schools have not shown encouraging results. These are because, among other things, first, religious education is too cognitively oriented, that is, it is only oriented to a scientific approach by telling what is good and what is bad, what should be done and what should not, and so on. However, the affective and psychomotor aspects are not offended even if they are mentioned, the proportion is very small. Second, the problem comes from the students themselves who come from diverse family backgrounds, some of which have been well-organized at home and some have not. Third, it is impressed that the responsibility for religious education rests on the shoulders of the religious teachers alone. Fourth, the limited time available with the weight of the religious education material that is being proclaimed.

With the limitations and shortcomings of Islamic education in its actualization in schools and to minimize the limitations of the implementation of religious learning in schools, collaboration with families and communities is needed.



Without good cooperation between families, schools and communities, children will experience intellectual development that is not balanced with personality maturity so that they give birth to people who are less concerned with the surrounding environment and vulnerable to value distortion. As a result, students will easily slip into the practice of moral violations.

Reflecting on the limited efforts of educational institutions in providing students with moral values so far, it has inspired the emergence of commitments from a number of circles to provide character education. Character education as part of enriching religious education aims to develop student values, attitudes and behaviors that exude noble character. This is in line with the important goal of Islamic education, which is to achieve a noble and perfect character, since the spirit of Islamic education is moral education (Al-Abrasyi, 1993).

With the importance of cooperation in the family, school and community, the family becomes the basic foundation of character education. Family education is the main basis for starting character education. There are several main aspects of educational success in the family, namely the frequency, intensity and quality of communication. These three aspects are the keys to successful moral formation in the family. In addition, the role model of the community is also an inseparable part of moral formation. The exemplary aspect of the community is a supporter of this basic foundation. Then the school has the responsibility to provide knowledge as well as being a role model and an integrative approach.

National character is the key to a country that demands to progress. The character of the nation is largely determined by how this nation makes continuous efforts to improve the character education process. No matter how good the character education is, it will not enter into behavior when the heart of the nation is not yet healthy. A healthy heart is the main key that must be prioritized so that a good education can be easily embedded and integrated into a person who reflexively desires and continues to do good deeds. Therefore, whatever the name of education, whether character education, value education, multicultural education, religious education and other similar educations that aim to form the character and behavior of students, it will be difficult to realize if it is not started by educating the heart (Suyanto& Abbas, 2001).

Research related to the method of educating with heart, namely Educating with Heart and Example Is a Form of Character Building by Meity H. Idris (2019) states that becoming a teacher is a choice. And every choice will bring up various risks that we must face with full responsibility. As a teacher, you must be able to plant and sow love in the hearts of students. Educating with heart is a necessity in learning. Educating with heart is a solution in the education arena in our homeland in order to create a generation that is good, have moral and character. Having a pious child (a child with an Islamic personality) is everyone's dream (Wijanarko, 2018).

Meanwhile, in research on educating through the heart as a strategy to form the nation's character in the scientific journal *Lingua Idea*, it states that the right

strategy for educating characters with heart approach is to start with *tazkiyah*, (scratch off heart disease), *tazyinah* (love the good and hate the bad), *tadaburah* (always take lessons from the good), and *tarabuttah* (affirmation) (Sunhaji, 2018).

In the study "Educating with Heart and Example": Branding to Grow the Character of Early Childhood Educators in the Journal of Social Sciences Education stated that the efforts to grow the character of educators carried out by the PAUD As Salam institution were by formulating and promoting the branding of "educating with heart and example" (Chandrawaty, 2016).

The three studies used the same method but on different objects. With this research, we can find out how the implementation of the method of educating with heart on the formation of student character and the factors that support effectiveness at MTs Nurul Iman Modong Tanah Abang District, Pali Regency.

The research problems in this study are how the implementation of the method of educating with heart on the formation of student character at MTs Nurul Iman Modong, Tanah Abang District, Pali Regency and what factors support the effectiveness of the method with heart on the formation of student character at MTs Nurul Iman Modong, Tanah Abang District, Pali District.

## METHODS

This research was conducted at Madrasah Tsanawiyah Nurul Iman which is located in the area of Modong Village, Tanah Abang district, Pali Regency, South Sumatra Province.

Participants in this study were grade 3 students at MTs Nurul Iman Modong, Tanah Abang district, Pali

regency, totaling 20 people. Since the researchers felt that the samples taken knew best about the problems that studied by the researchers after the method of educating with heart was applied.

The method used in this research was qualitative method. The approach used was phenomenological approach. The data sources in this study were students who were involved in the learning process at MTs Nurul Iman Modong, Tanah Abang district, Pali regency. In addition, supporting data was also collected from other related data sources such as teachers and stakeholders at the school.

The data collection techniques in this study were observation and interviews. Observation is a data collection technique that has specific characteristics when compared to other techniques. Observation is not limited to people but also other natural objects. Sugiyono (2015) suggests that observation is a complex process composed of various biological and psychological processes.

Researchers made observations to find out what the implementation of the teaching method with heart looks like in the classroom and what factors can affect the implementation process.

In addition to observation, researchers also conducted interviews. Interview is a form of conversation carried out by two parties, namely the interviewer who asks the question and the interviewee who gives the question (Moleong, 2011). This interview technique was used by the authors to find out how the factors that influence the implementation of the method of educating with heart in forming the character of students in grade 3 at MTs Nurul Iman Modong, Tanah Abang district, Pali regency.

The data that have been collected were then analyzed by using data analysis techniques with the Miles and Huberman model (Miles & Huberman, 1992). The data analysis process was carried out by starting to examine all available data from various sources from observations, interviews and documentation. The data were then analyzed through several stages which include data collection, data reduction, data presentation and drawing conclusions.

## **RESULTS**

### **A. The Implementation of Method of Educating with Hearts on the Character of Students**

The influence of the method of educating with heart is felt by all teachers because it affected students, especially in creating a good, moral and character generation. Based on the results of observations, the information was obtained that the method of educating with heart that was applied by Islamic education teachers at MTs Nurul Iman Modong, Tanah Abang district, Pali regency consisted of three stages, namely the pre-condition stage, the formation process stage and the maintenance stage.

#### **a. Pre-condition stage**

This stage consisted of the process of recognizing the condition of the heart of the children, introducing liver function, treating a diseased liver, and giving children the freedom to express their hearts' potential. The first stage was with the aim that the condition of the children heart are really ready to receive educational enlightenment and enlightenment, so that children with the freedom of their hearts can accept and

distinguish between good and bad behavior teaching.

#### **b. The formation process stage**

This stage consisted of the process of growing awareness of the importance of character, getting children's hearts to practice distinguishing right and wrong, training children's hearts to analyze the positive and negative impacts of good and bad behavior, and training from the start so that children carry out revelation teachings through daily practices on a regular basis.

#### **c. The maintenance stage**

At this stage the most important thing to do was to keep the heart that has been formed does not reduce its potential. The way that must be done was to keep students from being negative from outside by increasing the presence of a sense of faith in the heart. Faith referred was faith that was able to bring children everywhere to feel close to the supervision of Allah SWT, a sense of the majesty of Allah SWT and a sense of belief in the greatness of their love for Allah SWT.

Based on the interviews conducted with the teacher named "F" it was obtained that in the three stages involved teachers and students in the process of forming good character by educating with heart. The impact of implementing the method of educating with heart according to "F" was to form good student characters.

Furthermore, according to one teacher named "R", the information obtained was that the implementation of the method of educating children with heart could not be separated from several components, namely moral knowing, moral feeling, and moral action. The success of character building would be

achieved when teachers and students were involved in the learning process in and outside the classroom.

In addition to the three stages of implementing the method of educating with heart, there were several other forms of the implementation of the method of educating with heart, namely as follows:

a. Method of Educating with Example (*Qudwah*)

According to one teacher named "FY", information obtained was that example in educating is an influential and proven method that was most successful in preparing and shaping the moral, spiritual, *aqidah*, and social ethos of children. Considering the educator as the best figure in the view of the children whose behavior and manners, whether they realize it or not, this will be imitated by them. Therefore, the problem of example was an important factor in determining whether a child is good or bad.

b. Method of Educating with Advice (*Al-Mauidzzah*)

The method of educators that was quite successful in forming children's *aqidah* and preparing them morally, emotionally and socially was educating children with advice. Because advice had a considerable influence in opening children's eyes and awakening their awareness of the nature of things, pushing them towards a noble and noble dignity, adorning them with good morals and equipping them with Islamic principles.

c. Educating with supervision/attention (*Al-Mulahidzhoh*)

According to "A" an Islamic Education teacher, in educating a teacher

must always devoted full attention and followed developments in the *aqidah* and moral aspects of children, supervise and pay attention to their mental and social readiness in addition to always asking about the situation of physical education and scientific abilities. This was because this kind of education was the basic capital that was considered the most solid in the formation of a perfect whole human being.

d. Punishment Method

One teacher named "S" also said that in educating children, it was also good to give punishment to children whose purpose was for children's education. Sanctions in education had an important meaning. Education that was too soft would make students less disciplined and do not have the courage. The sanctions could be carried out in the following stages, with a reprimand, then exiled and finally beaten in the sense not to hurt but to educate. Then, in applying physical sanctions should be avoided if it was not possible, avoid hitting the face, hitting lightly with the aim of educating, not revenge. Another possible alternative is:

- 1) Giving advice and instructions
- 2) A sullen expression
- 3) Rebellion
- 4) Ignoring students.
- 5) The criticism is adjusted to the appropriate place and time
- 6) Squat
- 7) Give homework/tasks.
- 8) Hanging a whip as a symbol of fear
- 9) The final alternative is a light stroke.

The thing that became the principle in giving sanctions was the stage from the lightest, because the goal was to develop the good potential that exists in students.

e. Reward Method

In addition, one teacher named "F" also mentioned that REWARD was very important in terms of educating children. Rewards made children motivated to do something. The concept of this gift already existed in the concept of Islamic teachings, namely with the existence of heaven for anyone who has faith and piety. Allah gives the gift of heaven for people who really deserve the facilities in heaven. So, Allah gives a reward according to what His servant does. It was normal for children to have desire to get something that is fun for them. This was what parents should use to educate their children. We could give him a reward when he has done something. What needed to be emphasized here was that gifts were not always material but can also be in the form of inner experiences such as recreation.

**B. Supporting and Inhibiting Factors Method of Educating With Heart**

After analyzing the observation and interview data there were several supporting factors in the implementation of the method of educating the heart with the aim of forming the character of students at MTs Nurul Iman Modong, namely as follows:

- a. MTs Nurul Iman Modong is located in a good environment and good teaching methods, for example the community around the school is far from brawls, drugs and so on and teaching methods are by understanding the condition of students.
- b. There were strict rules and sanctions, for example, if you were late to school, you would be given a penalty in the form of points.

- c. The existence of religious subjects, such as teachers provided examples of behavior, character and morals as well as being a role model for students, mutual respect for fellow friends and for teachers.
- d. And there was support from teachers who inserted behavioral values at every opportunity, for example, it was forbidden to litter, and so on.

Meanwhile, there were several factors that became obstacles in the application of the method of educating with heart in the formation of student character at MTs Nurul Iman Modong, namely:

- a. Lack of attention from parents of students, such as not paying attention to their children whether there were assignments or not from school.
- b. Lack of attention and discipline of teachers in schools except for teachers who taught PAI subjects.

**DISCUSSION**

Learning requires a breakthrough in an effective learning approach. Learning theory seeks to formulate ways to make students learn effectively which is not merely the application of learning theories or principles. In learning theory, we talk about the principles used to solve practical problems in learning and how to solve problems encountered in everyday learning. Learning theory does not only talk about how humans learn, but also considers other things that affect humans psychologically, biographically, anthropologically and sociologically (Ahmad, 1997).

The teachers must be the center of student control. The existence of the teacher not only transfers knowledge to fill

the students' brains, but also becomes a figure who gives affection. Education would be ideal if the teachers came with a vengeance. Educating with heart means applying strategies and methods based on the teacher's identification with his students. The existence of a teachers are not to be respected, find faults and even frighten but open hearts, knowledge and compassion. Educating with heart can only happen to teachers who have a heart of gold and vice versa for students (Sulthoni, 2009).

Teachers who educate by giving touches to the heart will have a tremendous impact on their students. Robert K Cooper said, "The heart activates the deepest values, transforming them from something that is thought to something that is lived. The heart knows things that are not good or that the mind cannot know. The heart is the source of courage and passion, integrity and commitment. The heart is a source of energy and deep feelings that require us to learn, create cooperation, lead and serve (Chandrawaty, 2016).

The heart in its spiritual function has the potential to understand, feel, contemplate, and realize the knowledge behind the meaning of knowledge obtained by the ears and eyes that have been rationalized by the mind. The heart has a function as a manager who will control and decide behavior through consideration of the truth conveyed by reason and spirit. The heart is also a container of knowledge that is undeniable by reason. In educating the heart, the Qur'an offers various ways, including by multiplying remembrance and multiplying other righteous deeds (Isramin, 2019).

The function of a heart in Al-Ghazali's perspective is that it can function to form the human personality well if the heart is clean from despicable traits and is inspired by the light of goodness and always draws closer (*taqwa*) and remembers (*dhikr*) to Allah swt. The heart can function to damage the human personality if the human being is always filled with misgivings and follows the devil's invitation, lust and anger and is controlled by despicable traits (Abduloh& Ahyani, 2020).

The learning process at MTs Nurul Iman Modong used the method of educating with heart. This method went through 3 stages, namely the pre-condition, the formation process and the maintenance stage. The result of the application of the method of educating with heart in these three stages was the formation of good character.

The main components of the method of educating children with heart included: moral knowing, moral feeling, and moral action. The components above were not only owned by teachers but also must be owned by students so that these was easy to form good character. The success of character building would be achieved when teachers and students were involved in the formation process through the learning process in the classroom and outside the classroom. It was not just the teachers at school.

According to D Jahihi, there are 8 principles of value education: 1) evocation, with an approach that gives children the freedom to express themselves in responding to the values they receive; 2) Incultkacion, an approach to prepare children to be ready to receive value stimuli; 3) Moral reasoning, an approach



so that children solve value problems with high taxonomic intellectuals; 4) value clarification, providing a directed value stimulus so that children can seek clarity on values; 5) value analysis, providing stimulation for children to analyze moral values; 6) moral awareness, an approach to raise children's awareness of the value given; 7) commitment approached, an approach so that children are invited to agree on a mindset in the value education process and 8) union approach, an approach to direct children to actually implement values in life (Suparlan, 2015).

Children's education includes two aspects that humans have, namely the internal aspect and the external aspect. Inward or potential aspects include cognitive aspects (thoughts), affective aspects (thoughts) and psychomotor aspects (sports). The external aspect is the educational process and the environment, such as school culture and school activities. Each aspect has a space that contains the values of children's education. Children's education is described as follows: 1) Moral knowing which includes, moral awareness, understanding moral values, taking the perspective of moral reasons, decision-making and self-control; 2) Moral feeling which includes conscience, self-esteem, empathy, loving kindness, self-control and humility. And 3) Moral action which includes competence and willingness and habit (Sunhaji, 2018).

Methods that can be used when educating with heart are the method of educating with example, method of educating with advice, educating with supervision/ attention, method of punishment, and method of reward (reward).

Most of the students at MTs Nurul Iman Modong already had good character, this proves that the efforts made by the teacher with the method of educating with heart in forming character have yielded quite good results. The efforts made by the teachers in forming the Islamic character of the students at MTs Nurul Iman Modong were by using the method of educating with heart so that it was influential in efforts to form the character of students. Moreover, the implementation of warnings and sanctions for students who violates existing rules at school greatly helped the process of forming students' Islamic character.

The supporting factors in the formation of student character at MTs Nurul Iman Modong were: First, MTs Nurul Iman Modong was located in a good environment and good teaching methods, for example the community around the school was far from brawls, drugs and so on and teaching methods by understanding the condition of students. Second, there were strict rules and sanctions, for example, if you were late to school, you would be given sanctions in the form of points. Third, there were religious subjects, such as teachers providing examples of behavior, character and morals and being role models for students, mutual respect for fellow friends and for teachers. Fourth, there was support from teachers who inserted behavioral values at every opportunity, for example, it was forbidden to litter, and so on.

While the inhibiting factors were: First, the lack of attention from parents, such as not paying attention to their children whether or not they had assignments from school. Second, the lack of attention and discipline of teachers in

schools except for teachers who taught PAI subjects.

## CONCLUSION

Based on the previous descriptions, the following conclusions could be drawn: The basis of the concept of educating with heart according to the perspective of Islamic education were as follows: (1) Educating children was a big task and responsibility carried out by parents or educators. (2). In the Islamic perspective, educating children was done by paying attention to several things, namely: instilling strong beliefs with aqidah, spiritual, thought, historical, social, and sports ties. (3). The view of Islamic education regarding the method of educating children in an Islamic perspective was based on the Qur'an and Hadith, as well as looking at the example of the Prophet Muhammad. (4). The heart method is a method of educating children by interacting directly between parents and children. Therefore, in this method there would be trusted from children to parents and would further provided closeness between the two. In an Islamic perspective, the heart method was a method of educating children that had been taught by the Prophet. This method was very well applied because in its application the two would exchange ideas and insights. Thus, the results obtained were not only from one side.

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Institutional affiliation

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Email: (*Primary Author only*)

**Abstract:** The abstract must be written in English paragraphs. Abstract length must be short (between 150-250 words). In this abstract you must write your research goals /objectives, your research methods (design, participants, data collection, and data analysis). After that you must describe the main findings of your study.

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## **INTRODUCTION**

The introduction, you have to describe clearly the reasons why you are interested in conducting your research study. Describe the citation from the literatures (previous related studies from reputable journals) that support your research study. You also have to describe the gap that you found in the literature between what has happened and the differences to your research that shows the novelty of your research study. At the end, you have to describe the research problems/ research questions of your study. (References should be cited both in text and in the references list and should conform to the most recent APA style guide. <https://owl.english.purdue.edu/owl/resource/560/02/>)

## **METHODS**

The research design (qualitative, quantitative or mixed method) is clearly described and appropriate for the purpose of the study. The purpose, content and usage of data collection tools are explained and justified.

### **Setting and participants (for qualitative study) and Setting, population and sample (for quantitative study)**

If the research design is qualitative then you have to describe the research setting (the place where you conduct your research study), the participants that become your data sources in terms of their characteristics and their selection methods are described in detail and justified

If the research design is quantitative, then you have to describe the research setting (the place where you conduct your research study), the population of the study in terms of the number of people in the population, the characteristics. After that you describe the sample of your study in terms of sampling technique that you use to draw the sample from the population of your study.

### **Data collection**

If the design is qualitative, then, the data are usually collected by using interview and observation. If you use

interview as one of your research instruments, you have to describe in detail the purpose of conducting the interview, the questions that you give to your respondents, how many times that you conduct the interview, how many hours for one person that you interview. If you conduct the observation, you have to describe who you observe, how many times you conduct the observation, what aspects that you observe, and how you conduct the observation. You also have to describe the way you conduct the observation

If the design is quantitative then you also have to describe the instruments that you use for your research study. If you use test, you have to describe what kind of test that you use, describe the test items briefly. Then describe the way you ensure that your instruments are valid and reliable. If you use closed response questionnaire items, you have to describe how you administer your participants to give response to your questionnaire and you also have to describe the way you ensure that your questionnaire is valid and reliable.

### Data analysis

If your data is qualitative, you have to mention the procedures of thematic analysis to analyze your qualitative data into themes and codes.

If your data is quantitative data, you have to describe the steps of inferential statistical analysis tool that you use to analyze your quantitative data.

## RESULT

Findings respond to the purpose of the study, and are presented systematically based on the numbers of research questions.

If your research method is qualitative, the finding describe the themes and codes gained from data analysis.

If your research method is quantitative, then the findings describes the results of statistical analysis.

### For example

#### The example of Findings for quantitative data

#### The Influence of Students' Anxiety towards Students' Final Performance

Regression analysis of the data of students' anxiety level and students' performance was done in order to find out whether students' anxiety affected students' performance or not. The results of regression analysis can be seen in table 1:

**Table 1**  
**Regression analysis of the data students' anxiety and students' performance**

Model	Coefficients <sup>a</sup>				T	Sig.
	Unstandardized	Standardized				
	Coefficient	Coefficients				
	B	Std. Error	Beta			
1	(Constant)	104,228	5,843		17,837	,000
	Questionnaire	-,259	,062	-,677	4,213	,000



Based on the data listed in table 1, it can be seen that the significance value was .000 which was lower than .05 and the t-value was (4.213) which was higher than t-table (1.724). Therefore, it can be inferred that students' anxiety significantly influenced students' performance.

In addition, R-square was obtained to know the percentage of how students' anxiety influenced students' performance. The results can be seen in table 2:

**Table 2**  
**Model summary**

<b>Model Summary</b>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.677 <sup>a</sup>	.458	.432	3,724

a. Predictors: (Constant), questionnaire

From table 2, it can be seen that the R-Square value was .458, it means that students' anxiety could influence their performance for about 45.8%.

### *The example of Findings for qualitative data*

#### **The Factors caused Students' Anxiety**

After analyzing the data from observation and interview, we found that there were some factors that caused students with high and moderate anxiety level felt anxious during the learning activity. The themes and code gained from thematic analysis were described in table 3:

**Table 3**  
**Theme and codes for students' factors of anxiety**

Theme		Code
1.	Mood	A. One of the students with high anxiety level was easy to get anxious in learning when she had personal problems.
2.	Health Condition	A. Some of the students with moderate anxiety level were easy to get anxious in learning when they felt sick or hungry. B. One of the students with moderate anxiety level was easy to feel anxious because she had hearing disorder.
3.	Classroom Condition	A. Some students with high and moderate anxiety level would easy to feel anxious in learning when there was noise in or outside the classroom. B. One of the students with high anxiety level felt anxious when the room was hot.

The themes and codes described in table 8 were explained as follows:

#### **Health Condition**

Based on the data from observation and interview, I found that health condition could affect a student's performance in learning process. In this

case, I found that the students who felt sick, hungry, and had hearing disorder could not follow the class well.

Based on the interview data, I found that some students with moderate anxiety level were easy to get anxious when they were in unhealthy condition. For instance, one of student named ART said that, *"I usually felt anxious when I was sick because it was hard for me to focus on that condition"* (personal communication, December, 3, 2018). Similarly, one of the students also felt anxious when she felt sick and hungry. For example, student named IDL confirmed that, *"I felt anxious because of personal factor such as, when I felt hungry and sick, those usually hampered me to listen the material from my teacher"* (personal communication, December, 3, 2018).

In the same way, after I analyzed the data from observation, I found that the lecturer never arranged the student's seating position such as, placing students who had hearing problems in the front seat. She never asked whether the students had the hearing problem or not, so the lecturer did not know that there was a student who had the hearing problem in her class.

## DISCUSSION

Findings are discussed with a reference to relevant and recent literature. Discussion or description and analysis consist of reasoning process of the article's main argumentation based on research findings which is compared to other research findings and supporting theories

## CONCLUSIONS

Conclusion should be consisting of answering research problem, based on the

main research findings, theoretical significance/conceptual construction.

## REFERENCES

References must be written properly. In writing the citation, it would be better and suggested to use software of citation manager, like Mendeley and Zotero, with following standard of APA Style 6th Edition

### For example

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6. Title cannot be more than 15 words. This is your chance to attract the reader's attention. Remember that readers are potential writers who will quote your article. Identify the main problems of this paper. Start with the subject of the paper. The title must be accurate, not ambiguous, specific and complete. Don't use abbreviations that are rarely used. The title of the writing must be typed in bold 14 pt Times New Roman.
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11. The Research Method consists of a description of research design, data collection techniques and data analysis techniques.
12. The research findings consisted of the results of data analysis for each research question.
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