Original Reserach Article

RECONSTRUCTION OF ANTI-CORRUPTION EDUCATION THROUGH THE ROLE OF CROSS-RELIGIOUS LEADERS IN BENGKULU
Nelly Marhayati, Pasmah Chandra

DYNAMICS OF ISLAMIC LEARNING DURING PANDEMIC TIMES AT SRIWIJAYA UNIVERSITY
Abdul Gafur Nurhasan, Endang Switri, Apriyanti

ISLAMIC GATHERING AS A MEDIA INCREASING THE SPIRITUAL INTELLIGENCE OF STUDENTS AT INFORMATICS VOCATIONAL SCHOOL IN THE ERA OF COVID-19
Eri Murniasih, Wasehudin

THE IMPACT OF THE COVID-19 PANDEMIC ON STUDENT RELIGIOSITY AT AHMAD DAHLAN UNIVERSITY YOGYAKARTA
Yusron Masduki, Mohd Fauzi Abu-Hussin, Hanif Cahyo Adi Kistoro, Parjiman, Ahmad Zainuri

THE EFFECT OF HEADMASTERS' LEADERSHIP STYLE, SUPERVISION ABILITY AND WORK CLIMATE ON THE PERFORMANCE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN PRABUMULIH CITY
Lutfi, Nyayu Khodijah, Akmal Hawi

THE INNOVATION OF THE MA'ARIF NAHDLATUL ULAMA EDUCATION SYSTEM IN THE DIGITALIZATION ERA IN BENGKULU
Juliansyah

Introduction

Alhamdulilah, with deep gratitude **Vol 21, No 2, December 2021** edition. *Conciencia* Journal can finally be republished. There are six dominated articles related to Islamiceducation in Indonesia and it is started with the article **"RECONSTRUCTION OF ANTI-CORRUPTION EDUCATION THROUGH THE ROLE OF CROSS-RELIGIOUS LEADERS IN BENGKULU".** From the results of the study, the role of interfaith leaders in Bengkulu in shaping anti-corruption behavior in society is still limited to providing reinforcement to the congregation through the delivery of good teachings, according to the data from interviews with five participants where they are interfaith leaders. By referring to social learning theory it was known that the role of inter religion leaders in Bengkulu in forming anti corruption attitude in the society was still limited in emphasizing the congregation through conveying goodness and sincerity. As a result, it is necessary to reconstruct anti-corruption education carried out by the inter-religion leaders by collaborating with the Religious Communication Forum and carrying out sustainable activities involving inter-religion communities.

Then, the second article was written by **Abdul Gafur, Nurhasan, Endang Switri and Apriyanti** entitled **"DYNAMICS OF ISLAMIC LEARNING DURING PANDEMIC TIMES AT SRIWIJAYA UNIVERSITY"**. The results showed that the learning activity was in accordance with the application of Islamic Religious Education learning management principles during the Covid-19 period. Nevertheless, the facilities needed in the online learning process still need improvement, such as the use of content in E-Learning and the use of B3. The problems encountered were sometimes caused by a lack of internet signal. The level of technological readiness from this research is expected to be able to answer the challenges of lecturers at Sriwijaya University in particular and in general in the world of other education.

The 3rd article was written by **Eri Murniasih and Wasehudin.** The title of the article is **"ISLAMIC GATHERING AS MEDIA INCREASING THE SPIRITUAL INTELLIGENCE OF STUDENTS AT INFORMATICS VOCATIONAL SCHOOL IN THE ERA OF COVID-19".** The study's findings revealed that the Islamic Gathering program is an activity that combines religious studies with religious routines from noon to noon, and that during the COVID-19 pandemic, this activity was carried out both online and offline, with the goal of increasing students' spiritual intelligence as evidenced by changes in their attitudes, such as the ability to live more valuable lives, and changing students' perspectives toward religion.

The 4th article was written by **Yusron Masduki, Mohd Fauzi Abu Hussin, Hanif Cahyo Adi Kistoro, Parjiman and Ahmad Zainuri** entitled **"THE IMPACT OF THE COVID-19 PANDEMIC ON STUDENT RELIGIOSITY AT AHMAD DAHLAN UNIVERSITY YOGYAKARTA".** From the results of the study, the Covid-19 pandemic had an effect on student religiosity. First, students' religious spirit and motivation were diminished. Second, limited activities contribute to ennui among students. Third, the institution was working to develop policies and technological guidelines for the entire academic community's activities. In addition, there was also optimization of social media for learning and strengthening religious activities through the campus' official media channels.

The fifth article was written by **Lutfi, Nyayu Khodijah and Akmal Hawi** entitled **"THE EFFECT OF HEADMASTERS' LEADERSHIP STYLE, SUPERVISION ABILITY AND WORK CLIMATE ON THE PERFORMANCE OF ISLAMIC**

RELIGIOUS EDUCATION TEACHERS IN PRABUMULIH CITY". From the results of data analysis, the following findings were obtained; 1) There is a positive influence between the principal's leadership style and academic supervision ability; 2) There is a positive influence between the principal's leadership style on the work climate; 3) There is a positive influence between the ability of academic supervision on the work climate; 4) There is a positive influence between the principal's leadership style on teacher performance; 5) There is a positive influence between academic supervision ability on teacher performance and 6) There is a positive influence between work climate on teacher performance.

The sixth article was written by **Juliansyah** entitled **"THE INNOVATION OF THE MA'ARIF NAHDLATUL ULAMA EDUCATION SYSTEM IN THE DIGITALIZATION ERA IN BENGKULU".** The findings revealed that the Ma'arif NU education system innovated in all aspects of education, including aims, curriculum, learning methods, and models, educators and education staff, and institution kinds and management.The fact that can be seen is the growing development of Ma'arif NU educational institutions at the Elementary School/Madrasah Ibtidai'yah and Madrasah Aliyah (MA) levels, as well as Vocational High Schools (SMK) to universities. The conclusion is that the Ma'arif Nahdlatul Ulama education system's ideas, thoughts, and reforms considerably contribute to being a reference for those who are struggling in the world of Islamic education.

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RECONSTRUCTION OF ANTI-CORRUPTION EDUCATION THROUGH THE ROLE OF CROSS-RELIGIOUS LEADERS IN BENGKULU

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Abstrak: The goal of this study was to learn more about the role of inter-religion leaders in Bengkulu's anti-corruption education reconstruction. Interfaith leaders can play a role not only in theology and worship, but also in imparting anti-corruption education, which is intended to mold anti-corruption behavior in society by planting such education. This study employed a qualitative, phenomenological approach as its methodology. The role of interfaith leaders in Bengkulu in shaping anti-corruption behavior in society is still limited to providing reinforcement to the congregation through the delivery of good teachings, according to the data from interviews with five participants where they are interfaith leaders. By referring to social learning theory it was known that the role of inter religion leaders in Bengkulu in forming anti-corruption attitude in the society was still limited in emphasizing the congregation through conveying goodness and sincerity. As a result, it is necessary to reconstruct anti-corruption education carried out by the inter-religion leaders by collaborating with the Religious Communication Forum and carrying out sustainable activities involving inter-religion communities.

Key Words: Anti-corruption; Education; Reconstruction.

INTRODUCTION

Indonesia's corruption perception index (GPA) fell from 40 to 37 in 2020, demonstrating that efforts to eradicate corruption in the country are still far from successful, particularly during the present epidemic. In the context of dealing with the COVID-19 pandemic, rather than corruption disappearing, pandemic conditions have proven to be growing boosting the potential for political and collaborative corruption (Suyatmiko, 2021).

According to Sakti, et al (2021), massive corruption occurred during the COVID-19 pandemic, with as many as seven types of corruption being documented, including state financial corruption, bribery, embezzlement of positions, extortion, fraudulent acts, conflicts of interest, and gratuities.

Given that Indonesia is renowned as a religious community that always prioritizes religious aspects in all disciplines, it should have a society with a higher level of moral sensitivity than a secular country (Ayomi & Paramma, 2021)

Corruption, being one of the reasons of the Indonesian nation's moral decline, must be combated collectively. Corruption is currently a common enemy (Simangunsong, 2018), and it must be confronted as such. The establishment of a special body named the Corruption Eradication Commission is one of the government's efforts to eradicate corruption. The National Strategy for the

Prevention of Corruption has set the policy direction for dealing with corruption in Indonesia, with three main areas of focus, including licensing and trade administration, state finances, and law enforcement. However, the community's limited involvement in the three policy areas of the strategy is a limitation, even if without community involvement in the context of eradicating corruption, the agenda's implementation would not be ideal (Andriyansyah, 2021).

Furthermore, aside from the state of corruption during the COVID-19 pandemic, it is no longer a secret that corruption exists in practically every province in Indonesia. The province of Bengkulu is one of the most corrupt in Indonesia. Three governors were caught red-handed for corruption in a row, according to records. The first is the one who governed from 2005 to 2012 and was known at the time as the youngest governor in the country. In the 2006 working year. He was found to have committed acts of corruption involving the cost of Land and Building Tax (PBB) as well as the cost of revenue for land and building ownership rights. Second, the governor who was found guilty of committing a criminal act of corruption in 2011 when he issued a salary determination letter to the Supervisory Team of RSUD M Yunus, Bengkulu, for a project worth up to Rp. 5.4 billion. The last is the Governor who was assigned in 2016 (Purnamasari, 2017). If the region's leader is like this, it's worth questioning the infrastructure that supports him, therefore significant efforts in eradicating corruption are needed, particularly in Bengkulu Province.

The unusual corruption case in Bengkulu prompted the Bengkulu Provincial Government Inspectorate to do business on a regional level, specifically by organizing programs to improve anti-corruption awareness in the community, particularly among government officials. One of the items on the agenda that has been completed is the organization of Goes to School inspectors. A special team was dispatched to different schools in Bengkulu to carry out the exercise. The Middle Government Auditor and Supervisor are in charge of providing supplies to high school and vocational high school students. This practice can also be used to demonstrate community involvement in the fight against corruption.

Furthermore, as part of the government, the Ministry of Education and Culture contributes to the prevention of corruption through education. The strategy of the Ministry of Education and Culture is to develop materials relating to the importance of anti-corruption education as subjects at all levels of education. This plan has been in place since the start of the 2012/2013 academic year. Anti-corruption education is predicted to be a powerful instrument in the battle against corruption in the future. The instillation of anti-corruption educational attitude of students should begin at a young age and in the family setting. The anti-corruption spirit will be instilled in students if it is taught from a young age. It is hoped that instilling an anti-corruption mindset in young people will serve as a deterrent to them becoming corrupt as adults. Given the importance of the Ministry of Education and Culture's cooperation with the KPK, it is critical that

it be supported and implemented as quickly as possible (Suryani, 2015).

The goal of national education is to increase students' skills so that they can become new persons with piety and confidence in God Almighty, decent morals, a healthy body and spirit, knowledge, creativity, intelligence, independence, and democratic and responsible attitudes as Indonesian citizens. According to Hasan (2019), the basic purpose of anti-corruption education is the same as the goal of national education, which is to instill character in children so that they would always act honestly in society (Dwiputri et al., 2020)

The implementation of anti-corruption teaching in schools requires the support of all stakeholders, particularly principals and teachers. For the successful application of anti-corruption education, the word "exemplary" comes to mind. The instructor serves as a positive example for students, which means that the teacher must actively demonstrate to students how to avoid corrupt behavior (Hakim, 2012). The fight against corruption will be successful if all areas of the country work together to combat it. This is because including all segments of society will fail if the weight is placed solely on the ruling government and the educational system (Widyaningrum et al., 2020).

Because corruption has become a shared enemy, it is vital to integrate the community and anti-mainstream activities in developing anti-corruption behavior, namely through the role of interfaith scholars, as previously stated. Interfaith leaders' roles should not be limited to the realms of theology and liturgy, but should also extend beyond that. The role of interfaith leaders in preventing anti-

corruption activity is critical because, if done consistently, it will develop an anti-corruption social culture; no religion endorses corrupt behavior. As a result, corruption must be viewed as a shared adversary that must be combated by all professors of all religions, who must continue to teach their followers about the negative implications of corruption for life in this world and in the next life. It is intended that by doing so, corruption will be eradicated in every aspect of society, starting with the smallest environments, such as the family and community, and progressing to the most comprehensive or high-level environments, such as government.

KPK chairman Agus Rahardjo said, "KPK invites religious leaders or interfaith leaders to participate together to be actively involved in eradicating or preventing corruption, particularly in supervising the running of government, both at the center and in the regions". He also visited cross-denominational churches, temples, and monasteries to gain support for eradicating corruption. Even though more people have been caught in the hands of arrest operations recently, the chairman of the Corruption Eradication Commission stated that he will continue to endeavor to combat corruption (OTT). The *KPK* works with community organizations such as Muhammadiyah, Nahdlatul Ulama*,* KWI, and PGI to involve interfaith leaders in the fight against corruption (Arief, 2018).

Individual religious adherents' ideas and attitudes will have an impact on attempts to combat corruption through the role of interfaith leaders. A religion that teaches understanding in accordance with God's revealed principles of kindness, such

as Islam, can play the role in suppressing acts of corruption. Islam's theological precepts are sharia, faith, and Sufism. Similarly, other religions' teachings, like as Christianity, advise how to implant as many strong values as possible in each of its believers in order to prevent corrupt behavior, particularly in the family (Sunariyanti, 2020).

Religion is a teaching that encompasses a wide range of topics. One of these is the feature of religious conviction, loyalty to religious laws, love of obeying all regulations, never tired of committing ijtihad as an endeavor to carry out religious orders, and of course accompanied by social control in order to educate society.(Anam, 2016)

Because of the diversity of the community's opinions and attitudes toward religion and worship, religion has not played a large role in worshipping. Religion is considered by its devotees as an attraction for individuals or organizations, and it is frequently expected to be able to calm the soul, however religion may also become a legal instrument in a person's corrupt behavior, according to sociologists. In order to prevent corrupt behavior in society, people's attitudes and ideas on religion are sometimes overlooked. Calvin's thoughts and attitudes toward religion might encourage its adherents to always try hard, be austere, and thrifty in carrying out social life, according to Max Weber (1864-1920) in his Protestant Ethic (1958). This mindset has the potential to avoid illegal actions of corruption (Kristanto, 2020).

Religion undoubtedly teaches individuals about religion and instills in them the notion that it is never acceptable to illegally take and eat state assets, particularly other people's assets (Hermawan, 2018). Religion has undoubtedly ingrained in someone the concept that God is always watching over his creatures, wherever, however, and whenever (Ilma, 2015). As a result, strengthening the participation of interfaith leaders is important in order to produce anti-corruption community behavior. All religious leaders, including religious organization leaders, must play a role and act, which will result in genuine and ongoing efforts to reduce and combat corruption, particularly in Bengkulu.

According to Purba et al., (2018), anti-corruption initiatives have been made not only in elementary schools, but also in universities. Why is it critical to provide anti-corruption education? Of course, the purpose is to raise public awareness about the dangers of corruption. After that, it is believed that this education will help people develop attitudes that will help them resist corruption. Of course, by demonstrating the value of honesty, refusing to be readily enticed, giving up easily, and being easily influenced by anything, they will eventually perform activities that violate the law known as corruption in order to obtain what they desire.

In his research, Harto (2014) describes a religious perspective on anti-corruption education using a social reconstruction model. Using a social reconstruction approach, we will be able to determine to what extent religious communities can fill all parts of anti-corruption education, such as the learning method section, the material section, assessment/evaluation, and so on. It is envisaged that this schooling will result in the development of a theoretical concept.

Religious-based anti-corruption education can be conducted in classroom learning activities and is likely to be successful when applied to everyday life. The majority of anti-corruption education in Indonesia focuses on students who are expected to become change agents in the fight against corruption.

Furthermore, Hartos point of view The above, which focuses on anti-corruption education from a religious perspective, is also supported by the findings of Simanjuntak & Benuf's research, which found that instilling human and religious values in religious teachings can produce humans who hate corruption because they believe that doing so can describe bad interactions between humans and their creators, as well as bad interactions between humans (Simanjuntak & Benuf, 2020).

In his article, Waluyo stated that fighting corruption should be done in a continual, thorough, and coordinated manner. Waluyo went on to say that the first strategy was to alter religious and cultural values. It supports the foundation that religion and culture must be involved in battling corruption in society (Waluyo, 2017).

The perspective that Waluyo presented was similar to that of Santoso and Meyrasyawati, who stated that while corruption in Indonesia today appears to have established a new culture, the strategy used must also be cultural (Santoso & Meyrasyawati, 2015). As a result, an anti-corruption education approach based on cultural psychology is required in order to form anti-corruption behavior in Indonesia.

Widana et al., (2020)) provide a module on anti-corruption education based on Hindu-Balinese culture and religious beliefs in their book "Tri Kaya Parisudha-Based Anti-Corruption Education." The anti-corruption education provided is based on the "Tri Kaya Parisudha" philosophy, which emphasizes noble qualities in speaking, thinking, and doing in accordance with conventions, regulations, and societal standards. The values of the Tri Kaya Parisudha philosophy significantly support the government's anti-corruption education initiatives, which prioritize virtue and character values. In the KBBI, the word character is defined as "character, character, human morals that distinguishes one human from another." Character is sometimes interpreted as self-personality, which is the consequence of comprehending a variety of excellent deeds or values that are not only believed in, but also employed as a foundation in thinking, acting, and acting. In the KBBI, virtue is described as all good deeds that incorporate criteria like as honesty, courage to act, trustworthiness, and mutual respect. Individual relationships with other individuals can also shape the character of society, which in turn shapes the character of the nation.

Education is regarded as the most important pillar in the development of a nation's character. This, of course, includes developing the anti-corruption character of the next generation. Anti-corruption education should be implemented at all levels of school (Laksmana, 2015).

According to the foregoing argument, anti-corruption education must be conducted in a systematic, structured, continuous, and simultaneous manner. Anti-corruption education has high prospects of becoming a tool for raising

public awareness, particularly among the younger generation, so that they are aware of the negative consequences of corruption and the benefits that will result if the generation is anti-corruption. As a result, anti-corruption education should focus on three distinct psychological aspects: cognitive, emotional, and conative. When anti-corruption education focuses on the three psychological components of corruption, attitudes and behavior toward corrupt behavior will shift.

Apart from Pancasila and the Constitution, Indonesia is known as a diverse country with the motto Bhineka Tunggal Ika, so it would be interesting for the government and society to develop a new discourse in fighting corruption aside from education, namely focusing on the role of religion and culture, which has become a way of life for the Indonesian people. 45. (Harto, 2014) proposed the prior concept of religion's involvement in establishing anti-corruption education, as well as (Santoso & Meyrasyawati, 2015) proposed the concept of anti-corruption cultural engineering.

If the sole means of shaping the anti-corruption nation's character is through anti-corruption education provided by schools or other official institutions, then this is just a need. Even though various efforts have been taken, it has been established that corruption in Indonesia is on the rise. As a result, teachers, students, parents, and the community must maintain ongoing ties and cooperation, as well as the role of interfaith or religious leaders.

Suyadi et al. (2021) found that even at the time of Covid-19, a preacher (da'i) might act as an extension of the government's hand. theysuggest that da'wah can be done virtually by employing

"Gending Da'wah Anti-corruption" and offering a deeper understanding to the da'wah community to enhance skills in using digital technology as a medium of da'wah.

According to several of the research mentioned above, it only focuses on one religion or one religion's function, such as Hinduism or Islam. As a result, researchers want to look at it from a different angle, specifically from the perspective of religious leaders, with a focus on the role of religious leaders as public trusts in gradually shaping anti-corruption behavior in society. This is a preliminary study that will be used to develop a model for interfaith leaders' participation as an extension of the government's arm in promoting anti-corruption behavior in society.

Since ancient times, the concept of feudalism and patrimonial culture has been inextricably linked to the social dynamics of Indonesian people's lives. This is what leads to the emergence of strong social support in the society, yet it can also lead to illegal behaviors such as corruption. The social solidarity of corruption perpetrators is one of the obstacles to eradicating corruption in Indonesia. Even though the bureaucratic system is extremely advanced now, eradicating corruption will be a pipe dream if society's thinking model and social structure are still packed with patrimonial nuances or always prioritize their own interests.

The goal of this study is to take action, not just on a conceptual level, but also on a practical and long-term basis. Before entering the social sector, namely society, it is necessary to first examine the individual realm, namely enhancing individual conduct through internal

strengthening of individuals in avoiding from corruption. No matter how strong external influences are, they will not be able to shake the individual's self-defense to commit acts of corruption if self-awareness of anti-corruption behavior is internalized. According to Bandura, behavior change does not just happen; it is influenced by a variety of circumstances. The habituation factor is one of the aspects that has already been addressed (Bandura & Hall, 2018).

Individual behavior is thought to be influenced by culture because culture becomes a way of life and a symbol of behavior for a group of people, manifesting itself in daily habits. Values are commonly found in culture, and these values are passed down to future generations through religious teachings, educational systems, and family structures. The goal of inheritance is to ensure that the current generation's cultural values are similar to those of the previous generation.

The researcher uses Bandura's theory of behavior change, namely Social Learning Theory, to observe the behavior change process. Because (1) human behavior is influenced by the environment through what is known as reinforcement or observational learning, (2) human behavior is influenced by the perspective and way of thinking of humans on the information obtained, and (3) human behavior will affect the environment and become a reinforcement or reinforcement for other people in the human environment, Social Learning Theory was chosen.

The role of interfaith leaders in giving or teaching good teachings about anti-corruption acts is referred to as reinforcement in this study, and it is also hoped that once anti-corruption behavior

has been formed from individuals, it will become a reinforcement for other individuals, forming a circle pattern that will create a new culture, namely an anti-corruption culture in society.

Corruption, as previously said, is regarded a deviant conduct. Not only the bureaucracy, which should be an example for the community, but also law enforcement officers, who should be aware of and comprehend the law, can be corrupt. This case demonstrates that corruption is not only a legal problem, but also a cultural mentality one. Corruption is a legal concern, although from a legal standpoint, it appears to be overly straightforward (Santoso & Meyrasyawati, 2015).

Because the problem of corruption can already be seen from a mental standpoint, it must also be considered from a theological standpoint. Of course, this is due to the Indonesian people's numerous religious beliefs, which necessitates the inclusion of religious leaders from many theological backgrounds. In general, all faiths teach and impart goodness, mental transformations, and positive behavioral changes in their followers. A religious leader plays a crucial and strategic role in persuading his followers to change their ways. It is thought that by approaching people's mentalities from religious perspective, religious leaders will be able to identify the root cause of corrupt behavior in society.

In light of the foregoing explanation and current societal conditions, the role of religious leaders, particularly in Bengkulu, has not been explained in an effort to instill anti-corruption behavior. As a result, researchers are motivated to conduct

research on "The Role of Interfaith Leaders in Shaping Anti-Corruption Behavior in Bengkulu." The goal of this research is to describe the role of interfaith leaders in influencing people's anti-corruption behavior in Bengkulu.

This research is necessary since corruption has become one of society's problems for which no definite remedy has yet been found, and which is becoming increasingly occult and ingrained day by day. Various attempts have been done, including the punishment of corrupt officials and outreach to educational institutions concerning anti-corruption education and counseling. Unfortunately, the efforts made have had no real impact. The punishment meted out to the corruptors only affects the corruptors, and new corruptors appear in a blink of an eye.

New discoveries are desperately needed to address Indonesia's growing corruption problem, which is particularly prevalent in Bengkulu. By involving interfaith leaders in this study, researchers propose a breakthrough in the establishment of an anti-corruption culture in society. According to the researcher, it is hoped that anti-corruption teachings or education conveyed by interfaith leaders will be able to reach the hearts of religious believers of various ages and social strata through a religious or theological approach. It is intended that through the lessons of ethical values imparted by interfaith leaders who have touched a person's heart, they can mould the character of religion believers, resulting in behavior change and the formation of an anti-corruption culture.

METHODS

This study took a qualitative approach and employed a phenomenological approach. Researchers used this strategy to try to gain explanations from interfaith leaders on their involvement in building an anti-corruption culture in the face of widespread corruption in society, particularly in Bengkulu.

Data Collection

A data gathering tool, often known as a key instrument, is the researcher. The research team actively went out into the field to collect data. Interviews, observations, and documentation are some of the methods used to acquire data.

Interview

The interviews were performed by two parties: the research team, who posed the questions, and the informant (interfaith figure), who served as the interviewer and answered the researcher's questions. The method of interview that was used was a direct interview. Researchers will record and record all answers from informants, while informants will immediately answer the questions posed by researchers.

Observation

The purpose of this study's observations is to gather research data on the role of interfaith leaders in fostering an anti-corruption culture in society. When each informant was performing his duties as a religious figure or religious leader, observations were made twice.

Documentation

Documentation in this study was in the form of notes, manuscripts, and books

relating to the research aims, as well as images of activities, including photos of observations made by interfaith leaders.

Research Participant

Purposive sampling was used to find research informants for this study, which means that the informants were chosen based on a set of criteria The informants for this study were five religious leaders who met the following criteria: 1) Religious leaders who are recognized by the government. 2) Religious leaders are involved in the Religious Communication Forum and are members and 3) Willingness to act as a source of information.

Data Analysis

This study has been subjected to descriptive analysis (Leavy, 2014), which entails a thorough explanation of the research data in order to gain a comprehensive understanding. The goal of this study was to find a solution to the problem of interfaith leaders' role in instilling anti-corruption behavior in society.

The data analysis process began with data reduction and display, and then moved on to drawing conclusions and verifying data.

RESULT

The results of the study indicated that inculcating the values of anti-corruption behavior should be carried out early.

One of the informants, Protestant Priest mentioned:

"The transmission of God's word regarding the prohibition of taking other people's rights from an early age was given in Sunday schools as

well as other excellent teachings," the Protestant Pastor, said in the interview. It will build a positive mindset, the heart will become good so that it wants to enhance its life and is terrified of what is considered corruption if it is conveyed from an early age" (M, personal communication, 2021).

In line with the Protestant priest's informant, the Catholic priest also said that

"teaching about anti-corruption is taught from an early age, even from the time in the womb, that is not to let the kid in the womb listen to things that are not good" (M, personal communication, 2021).

The Hindu religious leader informant said that:

"Anti-corruption education is supplied when youngsters are aware that they are 5 years old and above when their memory begins to be able to record well, starting at home and continuing at school and during worship," (PAH, personal communication, 2021).

Informants from Buddhist religious leader said that:

"The teaching on anti-corruption behavior should be imparted as early as possible in Sunday schools, but in Buddhism, religious education is carried out in stages relating to the *Pancasila Budis*" (PAB, personal communication, 2021).

The Islamic religious leader said that the introduction of anti-corruption behavior should be done from the smallest environment, namely the family. In more detail, the results of the interview are as follows:

"Anti-corruption conduct should be taught or introduced from the lowest scale, namely the home, with each family serving as the main pillar of anti-corruption behavior education." For instance, by developing a culture of honesty in children from an early age, parents can easily place their money anywhere at home without worry of it being taken by youngsters. Enter the community who are responsible with teaching anti-corruption behavior in this community, in this case the ustadz or cleric and community leaders, who always implant values according to age levels in their lectures or teachings. It is also said to be imparted from a young age by many parts of society" (PAI, personal communication 2021).

Furthermore, the researcher asked further about the special teachings and punishments contained in the teachings of each religion when the congregation in that religion committed acts of corruption. Some of the informants' answers include the following:

A Protestant religious leader informant said that:

"In the bible concerning corruption, it is in the instruction, don't desire the rights of others," a Protestant church leader remarked. There is no specific punishment for church corruption, although it will be acknowledged in front of the assembly during worship if it occurs within the church congregation. The church cannot penalize corruption that occurs outside the church community" (Manalu, Personal Communication, 2021).

The Hindu and Buddhist religious leaders agree that there is no specific

punishment in their religious teachings, the punishment obtained is in the form of social sanctions for believing in the existence of "Karma" which is expected to make someone think more deeply before committing a crime.

Regarding punishment for corruptors, there are different opinions on the teachings of Islam. As conveyed by an informant of Islamic religious leaders, as follows:

"Islam is a religion that is actually quite sensitive to corruption issues," according to an Islamic religious leader informant. This is demonstrated by the fact that the Qur'an and Hadith contain explicit warnings and depictions of punishment for those who commit corruption, as well as the implications for Muslims. anti-corruption" (PAI, personal communication, 2021).

The form of teachings on anti-corruption behavior from various religions based on the opinion of informants, among others, Protestant religious leader said that:

"Protestant religious leaders remarked. Religion serves as a tool for moral development. Because morality is taught or preached at every time of worship" (Manalu, personal communication,2021).

Furthermore, the informant from Hindu religious leader conveyed further about their teachings on anti-corruption as follows:

"The lessons on corrupt behavior are incorporated in the teachings on Karmapala." Action is what karma refers to. The word pala (reward) literally means "outcome." So, if we're good, we'll get good outcomes;

if we're awful, we'll get bad results. The search for treasure is not forbidden in Hindu teachings; rather, we are encouraged to seek for as much wealth as possible, as long as it is based on Dharma and can be used for charity. In respect to the Law of Karmapala, if we obtain wealth in an unethical manner, religiously we will be disturbed, while legally people will complain" (PAH, personal communication, 2021).

In line with the teachings of Hinduism, based on information from an informant from the *Pandita* of Buddhism, it is stated that in Buddhism there is also a name called *Karma*.

"First, determined to train oneself to avoid killing; second, determined not to take what is not given; third, determined to train oneself not to commit immoral acts; fourth, determined to train oneself not to speak untruth; and fifth, determined to avoid consuming all substances that can cause loss of consciousness," according to Buddhism. If the Buddhist Pancasila is followed correctly, mankind will attain Moksha, or self-purity. The term Karma is also recognized in Buddhism. (PAB, personal communication, 2021).

As for the teachings of Islam about stealing according to Islamic Religious Leader Informant:

"All Islamic teachings are established on the foundation of monotheism. As a result, the importance of monotheism must be reinforced at a young age. If this principle is correctly ingrained, future generations will be raised with a sense of piety and noble character. This is in line with the Prophet's hadith, "The objective for which you were sent was to form a generation of noble character." Honesty, responsibility, and simplicity are all excellent moral values. Because there are so many verses about honesty and lying in the Koran, it is clear that honesty is a major virtue in Islamic teachings and has a connection to other values and concepts". (PAI, personal communication, 2021)..

The researchers then inquired about how religious leaders communicated their beliefs to their followers.

"In the Protestant faith, teaching takes place not only on Sundays during church services, but also through going door to door or visiting congregational houses, particularly in rural areas. Women receive specific instruction on Wednesdays, and youths receive guidance on Fridays. During this coaching session, teachings regarding improving anti-corruption conduct are occasionally delivered, which includes "poor behavior, a mistake, and is a sin" (Manalu, 2021).

For Hindus, religious teachings are delivered through the lecture method when praying or doing *Purnomo* and *Tilem*, as stated by Hindu religious leaders:

"Worship or prayer is called Purnomo and Tilem, and when praying there is Dharma Wacana (Religious Lecture) when it is conveyed to the people that in Hinduism there is a Hindu Religious Purpose called Catur Burusearte." Kama Moksha, Kama Arta. Darma (Truth), Wealth (Material), Lust

Satisfaction (Married), and Reunification with the Creator" (PAH, personal communication, 2021).

According to Buddhist religious authorities, the propagation of corrupt ideals can be indoctrinated during worship and even through the implementation of Sunday schools, similar to various earlier religions.

"Buddhist ideals are seeded based on the Chinese calendar, which is the 1st, 8th, 15th, and 23rd of each month," according to the interview's findings. Every Sunday is also known as Sunday school. Sunday school activities, however, were canceled owing to Covid-19. Anti-corruption lessons were occasionally integrated at the time" (PAB, personal communication, 2021).

Muslims, on the other hand, are taught about corruption not only during Friday prayers, but also in Islamic schools or Madrasas, according to Islamic religious leaders. The following are the outcomes of interviews with Islamic religious authorities in further detail.

"Besides, of course, every Friday prayer, anti-corruption attitudes have been ingrained in Muslims in various schools, particularly Islamic-based school. (PAH, personal communication, 2021).).

DISCUSSION

Based on the results of the analysis of the results of interviews, which includes data reduction and display of data on the results of interviews with five informants about the role of informants as religious leaders in shaping anti-corruption behavior, which is revealed by several questions, including when should anti-

corruption teachings be conveyed, the form of anti-corruption teachings, and the punishment for corruption in each religion.

According to the opinions of the five religious leaders listed above, there was no disagreement among the five elements of religious leaders that anti-corruption behavior should be instilled from a young age, preferably from childhood, and that it should begin with the smallest environment, namely the family. The goal is to establish moral principles such as honesty and the prohibition of taking other people's rights or property because these are not good activities and contravene religion beliefs.

Furthermore, based on some of the interviews above, the form of anti-corruption teachings from each religion and what kind of punishment will be given to corrupt perpetrators according to the five religions' point of view can be said that the form of anti-corruption teachings is to instill good values. At every occasion of worship, the delivery of good values and the prevention of immoral behavior such as corruption is always conveyed. Despite the fact that none of these interfaith leaders have stated that they impart lessons based on government rules or orders, the efforts made are nevertheless directed by the good and moral ideals acquired from each religion's literature.

The transmission of moral precepts varies little depending on the day of worship of each faith, and it is also carried out in religious schools. Islam follows in the footsteps of Protestant and Buddhist religious leaders. However, it remains focused on a single goal: to teach human beings to behave well by adhering to the moral standards given by each faith.

Especially the lessons on the importance of honesty.

The punishment for violating Islamic principles, which clearly provide for the punishment of corrupt people, is stated in the Qur'an. Other religions, on the other hand, tend to limit their penalties to societal sanctions. According to the study, however, if the social consequences are applied harshly, it will have a deterrent effect.

Based on the findings above, and according to Bandura's theory of behavior change, behavior change is influenced by three stages, interfaith leaders' role is still limited to stage one, namely, having an influence on the environment or congregation through the delivery of teachings about the value of kindness and honesty. In terms of the teaching that has influenced the congregation's viewpoint, more research is needed so that it can be determined whether the congregation's or community's perspective can impact the perspective of others.

Why hasn't it materialized until stages two and three, according to the author? Because the teachings aren't consistent and aren't accompanied by real action; they're still limited to giving lectures, and even then, they're only delivered during specific worship times with no additional activities outside of worship days.

As a result, religious leaders must work together to shape anti-corruption behavior because all religions' perspectives on corruption are essentially the same. For example, hosting discussion forums including congregations of many religions can help shape anti-corruption behavior.

Furthermore, there are no formal criteria for providing anti-corruption education to religious groups that interfaith leaders can utilize as a guide while performing their roles as anti-corruption agents in religious communities.

CONCLUSIONS

The role of interfaith leaders was deemed to be necessary in the context of the rebuilding of anti-corruption education, particularly in Bengkulu City, based on the data collected in the field and the findings of the study. This position has been identified, but it has not been implemented optimally due to the lack of a constant and collaborative effort. In general, all religions teach that the best way to rebuild anti-corruption education is to form anti-corruption behavior, and that education should be delivered as early as possible, beginning at home as the smallest and first environment known to children, and then continuing in school and the community. Moral qualities, kindness, and honesty are all incorporated in the teachings against corruption. In all religions, however, precepts about goodness and honesty are only delivered when performing everyday religious tasks. As a result, numerous parties must contribute to complement and optimize the role of interfaith leaders in the framework of reconstructing anti-corruption education for moulding anti-corruption behavior in their congregations. The Religious Communication Forum, for example, receives government backing in this scenario (FKUB).

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84

DYNAMICS OF ISLAMIC LEARNING DURING PANDEMIC TIMES AT SRIWIJAYA UNIVERSITY

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Abstrak: The focus of this research is to analyze how the implementation of Islamic Religious Education learning in the Technical Implementation Unit, Personality Development Course Sriwijaya University during the Covid-19 pandemic. This is because this pandemic condition requires educators to find the right formulation in learning process of Islamic religious education. The learning process used at this time is the online method, which has both positive and negative impacts. In the actualization of its implementation there are obstacles from both students and educators. The purpose of this study was to find out how the stages of implementing Islamic Religious Education learning consisting of Planning, Organizing, Actuating and Controlling/Evaluating, as well as to find out the obstacles of its implementation. The method used in this research is a qualitative research method. Where the data were collected through observation, interviews and documentation. The results showed that the learning activity was in accordance with the application of Islamic Religious Education learning management principles during the Covid-19 period. Nevertheless, the facilities needed in the online learning process still need improvement, such as the use of content in E-Learning and the use of *B3*. The problems encountered were sometimes caused by a lack of internet signal. The level of technological readiness from this research is expected to be able to answer the challenges of lecturers at Sriwijaya University in particular and in general in the world of other education.

Kata Kunci: Learning; Islamic education; Covid-19 pandemic.

INTRODUCTION

Islamic education is a conscious and planned effort in preparing students to recognize, understand, appreciate, and believe in the teachings of Islam. The development of one's religious knowledge is largely determined by education and life experience since childhood, both in the family, school, and in the community, especially during the period of growth and development. Therefore, Islamic religious education should be instilled in the child's personality from birth even from the womb. Then religious education must also be continued in schools, starting from the level of kindergarten education to university.

For the Muslim community, the Islamic religious education learning process must be followed, although currently there are issues circulating through news or social media that in the 2020-2035 National Education Roadmap (PJPN) launched by the Ministry of Education and Culture that the use of the word "religion" will be replaced with the words; "morality" and "culture". This change has caused a lot of criticism and reactions from the society because religious education is very important to maintain students' religious solidity (Haura, 2021).

In the learning process of Islamic education there are many things that affect the learning process; both external and internal and learning approach factor. These three factors cannot be separated from one another. For example, internal factors are physical and spiritual conditions. Examples of external factors are environmental conditions around children (social and non-social conditions). Finally, learning approach factors, namely learning efforts that include strategies and methods used to carry out learning activities effectively and efficiently.

The COVID-19 outbreak has suddenly appeared since March 2020. As a result, the pandemic caused by Covid 19 requires educators to find the right formulation of learning methods so that the learning process can be carried out as well as possible and make students understand what the educator is saying. (Xie et al., 2021).

This pandemic has an impact (Cottrell, 2021) on the order of life in the economic, social, religious, health, transportation and even education fields. In the world of education, the system for implementing the learning process has changed from being done offline to being online. Even though there is no significant difference in learning between online and offline learning (Cottrell, 2021), it was found that student learning outcomes were better between face-to-face and online learning (Arias, J. J., Swinton, J., & Anderson, 2018).

Basically the education system has not accommodated the situation caused by this pandemic, because as a result of this situation there is a disparity between one school and another and most teachers are not ready to do online learning

independently as well as students who do not have communication devices. Next, parents are not familiar with online learning. In addition, it is impossible for a hectic curriculum to be implemented entirely during a pandemic where curriculum construction is needed that is relevant to both pandemic and post-pandemic situations. That is why we need a pandemic era curriculum that is adaptive to global changes. This was conveyed by Reza Fahlevi as the executor of the daily duties of the Ministry of National Education in the province of South Sumatra in a webinar held on June 11, 2020.

The process of implementing learning carried out during the COVID-19 pandemic also had an impact on students (Ensmann et al., 2021) such as financial problems, overlapping learning schedules and lack of technological resources. In addition, the behavior shown by students during the online learning process varies widely (van Alten et al., 2021). Although the impact of COVID-19 on the implementation of online learning has also been realized well, there must be mutual cooperation between teachers, parents and students (Sari, 2019).

There are several obstacles experienced by teachers in online learning such as lack of the use of teaching strategies, lack of mastery of technology (where most teachers only use WhatsApp), inaccurate assessment methods (attitudes, knowledge, skills), student complaints about the lack of supporting facilities learning process, and internet connection disorders. Although there has been assistance from the ministry of education and culture in the form of providing internet quotas, oftenly, the internet data

packages cannot be used. These obstacles hinder the online learning process, for example, teachers cannot directly assess the weaknesses and strengths of students, because the tasks given by teachers to their students are mostly done by their parents. (Rahmawati et al., 2021).

Although the Covid-19 pandemic had a negative impact, this situation also had a positive impact, including in the fields of health, telecommunications, information technology, food and beverage businesses (Darling-Hammond & Hyler, 2020), for example, the impact of the pandemic in the field of communication technology includes the fact that the world telecommunications must develop applications and information systems that are needed by the community by developing e-learning infrastructure on campuses and schools. Besides, the other benefis are enlarging the benefits of using IT in the world of education and shifting the use of the world of social media entertainment to the world of education. (Darling-Hammond & Hyler, 2020). Likewise, in Islamic education learning process, for example at Sriwijaya University, during this epidemic period, appropriate strategies and methods are needed so that all learning objectives can be achieved. This is in line with what Marzuki Ali said in a Webinar held on Saturday, June 13, 2020 that educators must be able to choose and even create the latest methods, media and materials that can be used for online and conventional learning.

The learning process at the end of March 2020 is to use a combination of online and offline learning. This learning process is carried out by referring to the instruction that has been conveyed by the

Rector of the Sriwijaya University. The method used in the offline learning process is the recitation method, which is to give assignments to students in the form of independent assignments or the task of memorizing short surah. While online learning can be done through the zoom application (Khasanah & Syarifah, 2021) or the WA group. In the implementation of the online learning process there are still many problems, including students find it difficult to understand the learning materials, do not feel motivated to learn and do not master learning well (Fadilla et al., 2021). Therefore, students must be motivated because motivation is considered an important factor for successful learning, including in the online learning environment (Fitriyani et al., 2020). In addition, students must always be given special enthusiasm and skills to prepare things that are used during the online learning process (Martin et al., 2020).

The obstacles found in the field varied, both for students and the lecturers themselves. The existence of some students who live in the village concerned when lecturing online was clearly experiencing obstacles, namely the poor internet network. Another obstacle faced by students is that they have to prepare additional funds to buy internet quota to support learning. When the students have the ability to buy a data package, but the data package cannot be used because the internet network is very poor. This results in delays in the learning process such as delays in collecting independent assignments. The problem is also experienced by lecturers, where they spend extra for purchasing internet data packages. The obstacles they face

basically influence each other because between educators, students and parents as well as the role of technology and educational institutions are very closely related to get good results in the online learning process (Blundell et al., 2020). Therefore, efforts are needed to overcome the right way of learning by all parties. For educators, online resilience is very appropriate in the Covid-19 pandemic, because educators have a big role for smooth online learning (Sutisno & Nurdiyanti, 2020).

Seeing the very complex problems and several ways to overcome these problems, the researchers want to know more deeply about the learning process of Islamic religious education starting from the planning, organizing, implementing and monitoring process during this covid-19 pandemic. Therefore, it is necessary to conduct a study entitled "The Dynamics of Islamic Religious Learning During the Covid-19 Pandemic at Sriwijaya University".

METHODS

This study aims to describe how the implementation of Islamic religious education learning at Sriwijaya University during the covid-19 pandemic started from the process of planning, organizing, mobilizing and supervising what the lecturers would do in the online learning process. Therefore, this research was conducted using a qualitative method with a phenomenology approach. In this case, the phenomenon which became the focus of the study is a phenomenon in Islamic religious learning process at Sriwijaya University.

The participants in this study were students who took Islamic religious

education class, lecturers of Islamic Religious Education and employees at Sriwijaya University. The determination of the participants to be included in this study was carried out purposively which was determined intentionally with certain criteria, including; officials at Sriwijaya University consisting of the chairman of the MPK, staff and employees; Lecturers of Islamic Religious Education and Students who take part in Islamic Religious Education lectures.

To find information about the learning process of Islamic religious education during this pandemic, the researchers conducted structured interviews conducted online using a google form where research participants were asked to answer several questions about learning Islamic religious education during the Covid-19 pandemic.

To ensure the trustworthiness of the data in this study, the researcher used an member checking technique by utilizing the source and the source was checked (cross check) which was then compared for the degree of accuracy of the information obtained through different times and tools. (Moleong, 2019).

The data that has been obtained in this study were analyzed using data analysis techniques with the Miles & Huberman Model which were carried out through stages including: data collection, data reduction, data presentation and conclusion drawing (Miles et al., 2018).

RESULT

The purpose of this study was to obtain information regarding the learning process of Islamic Religious Education during the Covid-19 pandemic. The form of technology products that are used as

learning media during the Covid-19 pandemic is e-learning applications because with e-learning, students not only listen to material from their lecturer but also can make observations and practice. In addition to the e learning application that has been provided by the university, there are also types of distance learning applications used in the learning process during the Covid-19 pandemic, including: 1) Google Classroom, 2) Google Forms, Google Sheets, and Google Drive, 3) Zoom Cloud Meetings, 4) Skype, 5) WhatsApp, 6) Telegram and 7) Moodle.

In the E-Learning application, there are many forms of activities that can be carried out, for example filling out student attendance lists, filling out related content that will be given to students, using *B3* (Big Blue Button), and so on. The use of B3 which is almost similar to the Zoom Meeting application has many obstacles. This is as reported by students who have used B3. Barriers encountered, for example, this application requires a strong signal to use, consumes a lot of data packets, difficult communication between the lecturer and the students, and slow material presentation.

This study investigated the application of online learning process in Islamic religious education class for Education students at Sriwijaya University. All participants' answers to all interview questions are original excerpts that have been analysed. Participants were asked to answer several questions during the Covid-19 pandemic through the web link provided by the researchers in the form of a Google Form.

From the results of the interviews, information was obtained that all lecturers had carried out online learning. This online learning process is an alternative learning that the government hopes to reduce the spread of COVID-19.

From the results of the interview, information was also obtained that there were research participants who answered that they did not have significant obstacles but the majority of them had obstacles in online learning. The obstacles faced include; weak internet signal/network, sudden power outages, lack of ability to understand certain materials, high cost of internet quota purchase. The need of high amount of internet quota to be used to use content in E-Learning in the form of B3 (Big Blue Button).

From the results of the interviews, the information was also obtained regarding the positive impact of online learning. The majority of research participants think that there are many positive impacts that they got during the learning process, that is being able to save operational costs during lectures, including saving rent and transportation costs. Furthermore, with online learning, students can save time because most of them do online learning from home so they can spend more time with their family. Another positive impact of the online learning process is that they can learn more independently by using existing technology products so that they can explore learning materials independently. Lastly, online learning can reduce the number of COVID-19 cases as expected by the government.

Regarding the negative impact of online learning. Of all respondents who answered only one answered that there was no negative impact, the rest felt negative impacts from this online learning, including; not effective in learning so that

the material is sometimes difficult to understand, eye health is disturbed because they often see laptops and cellphones, waist and back pain from sitting too long, feeling lazy, some are less focused on learning, they cannot socialize or meet friends and lecturers.

In terms of learning facilities, the research participants responded that online learning facilities were adequate but some participants thought that online learning supporting facilities were inadequate . Then, related to the online learning applications used, basically the participants thought that e-learning applications also ran well and smoothly.

From the results of the interviews, the information was also obtained that the students felt that the material presented by their lecturers online could be understood well. The uploaded materials presented by their lecturers were also interesting. Furthermore, from the responses of research participants, the information was obtained that the features presented in e-learning were sufficient and could be functioned properly which made it easier for students to follow the learning process.

However, after being confirmed, the majority of research participants thought that they liked the blended learning process. In other words, to anticipate boredom in participating in the online learning process, students also want face-to-face sessions that are carried out while still complying with health protocols.

Regarding learning motivation, the students responded that most of them were still motivated to participate in the learning process, but most of their motivations were external, such as getting good grades and fear of being exposed to Covid.

Meanwhile, regarding the assessment process, students responded that they were quite satisfied with the online learning assessment process.

From the results of interviews with officials, employees and lecturers of the Islamic religion, the information was obtained that online learning is not objective and is not effectively applied to all subjects because many students find it difficult to understand the material delivered by their lecturers online, although there are some people who have positive opinion because online learning is carried out to achieve learning objectives during the pandemic, namely reducing the spread of the very deadly corona virus. Online learning is very positive in helping and educating students, because students become accustomed to using technological devices.

Based on the interview, the information was also obtained that the teachers basically did not face significant obstacles in the online learning process. They only had difficulty in dealing with students who cannot fully concentrate during learning. As the result, these students could not understand the teaching material in more detail.

Opinions from teachers and school officials also varied regarding the positive impact of implementing online learning. There are only a few of them who do not feel the positive impact of the online learning process. Most of them think that the positive impact of online learning is forcing them to get used to learning in the 4.0 era. As a result, intelligence in the use of ICT increases. However, in carrying out the learning process, most teachers still admit that they are more comfortable

carrying out the face-to-face learning process.

Basically, the institution has provided facilities that support the online learning process, such as by providing internet quotas to lecturers, but lecturers still experienced obstacles in carrying out the online learning process, such as signal problems for lecturers who live in areas where the internet signal is weak. The lecturers also admitted that they are greatly helped by the E-learning facilities from the university because in E-Learning there was a lot of content provided that was useful in the learning process.

From a management perspective, at the beginning of the semester there is always a meeting between the leadership and the lecturers to plan what will be done for the next semester so that learning during this Covid period goes as expected. Lecturers are also encouraged to make Semester Learning Plans as a plan for what learning activities will be carried out during one semester. In managing the running of the E-learning system, the leadership has assigned a special team to take care of it. Finally, the leadership always holds meetings to evaluate all lecturers regarding the implementation of the learning process. From the meeting the leaders can find solutions to overcome problems during the implementation of this online learning.

From the interviews, information was obtained that the leadership had provided good motivation to employees, lecturers and students regarding the process of implementing this online learning. For example, the leadership always provides an understanding that the implementation of online learning is done to reduce the spread of the corona virus.

Advice to students is also given by giving advice that studying is mandatory anywhere anytime, and emphasizing on students to remain actively present in lectures.

The leadership also emphasized that all policies are taken based on the regulations that have been set by the government. All policies are basically the best choice considering the current conditions in Indonesia.

From interviews with lecturers, it is known that lecturers still carry out learning evaluations. The evaluation is always held after the lecture activity ends. Respondents provide information on the existence of learning evaluations by holding meetings to discuss how the implementation of learning occurs. At the meeting, the problems faced related to the implementation of the learning process were also discussed to jointly find solutions.

DISCUSION

This study discusses how to implement Islamic religious Education learning during the COVID-19 pandemic, starting from planning, organizing, mobilizing and supervising. The weakness of PAI lecturers in learning during this pandemic is closely related to the use of technology used during online learning. Many lecturers still do not understand the features in e-learning such as B3 (Big Blue Button)

The knowledge of the lecturers is limited in the use of technology. This is due to the lack of lecturer training related to the use of existing technology products. As for the solution taken in this case, the leadership makes a vision and mission in online learning in this case planning in

online learning such as holding training for Islamic Religious Education lecturers in terms of the use of technology and the use of applications or content in E-Learning, such as content B3 and others.

The advantage in terms of online learning during this covid period is to motivate lecturers in terms of using existing internet technology so that what is expected in online learning is fulfilled (Hasanah, 2018).

The use of learning facilities must match the material and learning media. Therefore, PAI lecturers must have the ability to search, compile, design, analyze assessments and use E-Learning (Afifuddin, 2017). The use of this online learning facility is expected to help the university in terms of using E-Learning

properly and on target. As done by (Almah et al., 2020) regarding the implementation of learning that helps in online learning and gives freedom to lecturers to use other media such as WA, Zoom, Google Meet, and E-Mail.

CONCLUSIONS

The researchers concluded that the implementation of Islamic religious education learning at Sriwijaya University during this pandemic can be said to be quite good although there is still much need for improvement both in terms of learning implementation, namely lecturers, student participation, use of learning methods, selection of learning materials, and learning facilities. Everything is interrelated so that the final goal desired by all parties is achieved.

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ISLAMIC GATHERING AS A MEDIA INCREASING THE SPIRITUAL INTELLIGENCE OF STUDENTS AT INFORMATICS VOCATIONAL SCHOOL IN THE ERA OF COVID-19

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Abstrak: The purpose of this study is to see how the implementation of the Islamic Gathering program at the Informatics Vocational School in Serang City during the Covid-19 pandemic influenced students' spiritual intelligence. The descriptive qualitative method was used in this study. The data were gathered through interviews and observations. Oral interviews were performed with the principal, three teachers participating in the implementation of Islamic gathering events, specifically teachers of Islamic Religious Education subject, and 12 students from classes XI and XII. Observations were also conducted on the activities and students at the Islamic Gathering. The study's findings revealed that the Islamic Gathering program is an activity that combines religious studies with religious routines from noon to noon, and that during the COVID-19 pandemic, this activity was carried out both online and offline, with the goal of increasing students' spiritual intelligence as evidenced by changes in their attitudes, such as the ability to live more valuable lives, and changing students' perspectives toward religion.

Keywords: Islamic gathering; pandemics; spiritual intelligence.

INTRODUCTION

Education is a deliberate endeavor to humanize persons by sharpening and developing all of their potential on the outside. Humans have all the potential they need to live their lives in accordance with the purpose of their creation, which is to achieve wealth and happiness in the hereafter, both physically and intellectually. The educational process will continue till the end of life itself, due to the role and responsibilities of humans on the planet. To achieve the aforementioned objectives, the spirit of education must be applied to meet the needs of human development, specifically the cognitive, affective, and psychomotor potential of students. The three domains' result is supposed to be born humans who are academically brilliant, emotionally intelligent, and spiritually wise.

The importance of honing and developing human three potentials intelligence is no longer debatable in order to get attention and consideration for the same portion of the curriculum. Because the three intelligences are very influential in obtaining life achievement, according to numerous sources and literacy research on the development of human resources. Even at the end of the twentieth century, the findings of psychological study have weakened the belief that intellectual competence is the only determinant in achieving life success. In the study, Rohmah (2018) mentioned that People who succeeded in their job careers were motivated by emotional stability, their capacity to control emotions, and their

ability to keep their soul tranquil when coping with work pressures and life challenges. Emotional intelligence (EQ) and spiritual intelligence (SQ) are terms used in psychology and religion to describe the ability to manage emotions and maintain a sense of serenity. Spiritual intelligence, according to the study, is the summit of all intelligence (the ultimate intelligence).

Spiritual intelligence is the summit of all intelligence based on spiritual space, and it can equip each individual with the ability to solve problems in the framework of meaningful values, as well as the ability to find more meaningful and worthwhile actions among others. As a result, spiritual intelligence is a crucial foundation that contributes to the effectiveness of both intellectual and emotional intelligence (Zohar & Marshall, 2000).

Spiritual intelligence, like the other two intelligences, cannot be separated from the other two in the educational process holistically in accordance with the eight educational standards and the purpose of education in the National Education System Law number 20 of 2003. Basri (2017) also states that education is a process of physically and spiritually developing human beings. That is, every endeavor to develop pupils' intelligence is linked to improving their intelligence, emotional intelligence, and spiritual intelligence. However, education as a place for a child to grow cognitive, emotional, social, and moral components appears to have failed to achieve this purpose at first appearance. Student achievement is frequently judged by numbers that appear formal. Despite the fact that the numerical value is only based on academic intelligence, emotional

intelligence, particularly spiritual intelligence, has received less attention as a key component in the evaluation.

To attain the educational aims mentioned previously, educational programs that can suppress and counteract the harmful effects of moral decline, including living and implementing religious teachings, should be implemented. As a result, good religious education must be provided to serve as guidelines so that later adults do not become law-breaking humans who commit acts of corruption, collusion, and nepotism, commit intellectual crimes, destroy the natural environment for personal gain, and even attack groups with whom they disagree. All of this is possible because Indonesia's educational system stresses knowledge in both the intellectual and spiritual dimensions of learners.

The most important task of education, according to the 2003 National Education System Law (Sisdiknas, 2003), is to instill values and change attitudes in students, and these changes can be realized through the cultivation of religious values or values derived from religion. Students' religiosity can be increased by improving their understanding of Islamic teachings and putting them into practice in schools. With the hope that students will be able to recognize good and bad attitudes and behaviors that must be followed and avoided in their social interactions and relationships with Allah SWT. Spiritual intelligence gives birth to the ability to find the meaning of life and refine character, as revealed by Shihab (2020), so humans with high spiritual intelligence will have a sincere work dedication and will not prioritize personal interests, let alone be tyrannical to others.

Schools, as educational institutions, play a critical role in the development of the three intelligences: intellectual, emotional, and spiritual. As educational institutions, public schools may face numerous challenges in combining a curriculum that meets the needs of pupils in acquiring these three intelligences. Within these constraints, it is difficult for schools to innovate and be creative when implementing religious programs in order to achieve the expected spiritual intelligence in public schools.

As a public school, not a religious *madrasah*, and not a boarding school or boarding school education, Serang City Informatics Vocational School accommodates students who do not have access to *pesantren* education by implementing a religious habituation program called Islamic Gathering.

In English, the term "Islamic gathering" refers to a religious Islamic gathering; in Arabic, the term "halaqah" refers to a religious gathering to study Islam and the Qur'an (Rafika, 2021). Islamic Gathering of Serang City's Informatics Vocational School in the sense of bringing together students from grades X, XI, and XII, as well as teachers, to engage in normal religious activities from morning to night for approximately 24 hours. To do *qiyamul lail*, doing required prayers in congregation, praying *dhuha* in congregation, *tadarus* in congregation, studying Islamic materials and the Qur'an. The purpose of this name is to create a new perception among students about how to learn and practice religious principles in a different way than before, such as through fast boarding schools or Ramadan Islamic boarding schools, which are held once a year during Ramadan (LPPAI, 2021).

This is not the first study on spiritual intelligence because this topic is frequently studied, but with a more concentrated investigation. One of them is research for a thesis by Mubarok (2017), which focused on the *Qur'an Tadabbur* Assembly Program: Islamic Religious Education Innovation at the integrated terminal mosque school in Depok and raised the topic of Increasing students' Spiritual Intelligence. The findings of this study showed that the *Majelis Tadabbural-Qur'an* program is a key component of the Integrated Terminal Mosque School's Islamic Religious Education innovation, which is a key component of the school's objective of developing students' spiritual intelligence. By multiplying the number of hours spent on each subject and incorporating Qur'anic values into each one. This study is comparable to others in that it aims to improve students' spiritual intelligence, but it focuses on the Qur'an Tadabbur program.

Fitriani and Yanuarti (2018) conducted additional research at SMAN 01 Lebong Atas Bengkulu on initiatives to develop students' spiritual intelligence. The study's findings showed that Islamic religious education teachers can cultivate students' spiritual intelligence in a variety of ways, including serving as a role model for their students, assisting them in establishing life goals, accompanying them in reading and studying the Qur'an, telling stories from spiritual figures, involving students in religious and social activities, and inviting students to do *tadabbur* on the beauty of nature. This research focused on an Islamic religious education teacher's

efforts to develop students' spiritual intelligence.

During the pandemic, researchers discovered a research study conducted at SMA Negeri 12 and SMA Negeri 21 in Bandung City conducted by Fajrussalam (2020) on efforts to boost students' spiritual intelligence through Ramadan *Pesantren* innovations. The findings of this study showed that there are innovations from Ramadhan *Pesantren* program during the COVID-19 pandemic to improve students' spiritual intelligence, including: focusing on material about faith and social piety in order to increase students' spiritual intelligence, using online media with various platforms in learning, and directing students to carry out social activities by providing assistance to those affected by the COVID-19 pandemic. Although there are similarities to the focus of spiritual intelligence research conducted during the COVID-19 pandemic, there are also differences because this research is focused on the implementation of pesantren program during Ramadan.

The past spiritual intelligence researches noted previously differs from what the researchers have conducted recently, partly because they were not conducted during a pandemic, or even if it was conducted during a pandemic but the focus and location of research were different. Researchers at the Informatics Vocational School in Serang City discussed how Islamic Gathering was used to increase spiritual intelligence during the COVID-19 pandemic. The Informatics Vocational School is still trying to execute the curriculum because of the value of spiritual intelligence in a student, even though it is in full swing during the COVID-19 pandemic. This is what piques academics' attention in learning more about how Islamic Gathering is implemented at Informatics Vocational Schools in the covid-19 epidemic.

METHODS

This research employed a descriptive qualitative technique. The study took place at the Banten Informatics Vocational School in Serang. The public school, which is located in the heart of Serang city, is neither a boarding school nor a *pesantren*. The researchers were interested in conducting study at that place because of the strategic position and the implementation of the health protocols.

A qualitative method is a research method that aims to understand the phenomena of what research subjects experience holistically, such as behavior, perception, or motivation, through descriptions in the form of words and language in a unique natural context using natural methods (Moleong, 2021).

The researcher is the most important instrument in the qualitative method, and the data gathering strategy were done by combining observation, interviews, and documentation (Sugiyono, 2017). The interview was performed by asking a series of questions about the execution of the Islamic Gathering program to develop students' spiritual intelligence during the COVID-19 epidemic. The principal, three teachers with experience and insight who are involved in the execution of Islamic gathering activities, and 12 students from class XI and XII were interviewed. Furthermore, the data were also gathered through observation, with the goal of learning firsthand about the execution of the Islamic Gathering program during the

COVID-19 epidemic in order to develop students' spiritual intelligence. The researcher processes and analyzes the data acquired from the data source in accordance with the research objectives. Sugiyono (2013) defines data analysis as "the process of selecting, presenting, and extracting conclusions from data." Data from various sources were collected, selected, and sorted into several categories.

RESULT

Since 2014, the Islamic Gathering of the Serang City Informatics Vocational School has been held, according to the head of the Serang City Informatics Vocational School. At the end of each semester, the Islamic Gathering is held as a program of intensive religious practice and habituation, as well as a debriefing and improvement of daily habits for the following semester, with the goal of improving the internalization of Islamic religious education, instilling the noble and spiritual values of Islam in students so that they can apply them in daily life, increasing faith and piety to Allah SWT, and training to read and study the Koran (Kepala Sekolah, 2021)

Based on interviews conducted with one of the teachers in charge of this activity, he said that this activity was carried out for approximately 24 hours at the end of each semester with the following schedule of activities:

Daytime Activity

Based on interviews with the teachers who were responsible for this activity, it was learned that group division, selection of group leaders, and announcements of group supervisors from the teachers were used to facilitate

students' supervision during the activity. The group leader was in charge of the group's cohesiveness and activity in participating in activities, as well as coordinating with the group supervisors. The participants then did the dzuhur prayer as a group before moving on to the istighosah prayer. Educators lead the congregational prayers, and one student did the iqomah. This congregational prayer instills the significance of time discipline. Istighosah was performed in order for studentss to become closer to Allah swt and to recognize that all must be surrendered to Allah swt because Allah swt is all-powerful over humans. The study of the *safinatunnaja* book is the next activity, which tries to improve students' comprehension of worship using a fiqh approach (Pendidik, 2021).

Afternoon activity

The collective Ashr prayer was followed by a study of the book of *akhlaq lilbanin* (morals science for male students/students) in the next afternoon, according to information from the educator. Moral information was delivered at the Islamic Gathering in order to demonstrate that the Islamic faith in practice is not just concerned with *aqidah* and *sharia*, but also with morality, which describes how humans as beings should interact with *Al-Khaliq* Allah SWT. Morality toward parents, teachers, those who are older, peers, and those who are younger is the basis of the relationship among fellow creatures (Pendidik, 2021)

Evening activity

According to interviews with the theachers, the Islamic Gathering activities at night were quite busy, beginning with

the congregational Maghrib prayer and then having dinner together. As a moment to eat with family at home, a sense of brotherhood and togetherness is embedded in the activity of having dinner together. Because of the restricted ablution sites, the activity continued with the congregational Isha prayer, which began with ablution. According to the researchers' observations, the students lined patiently until their time. The study of the book of *Aqidatulawam* is then continued to deepen and strengthen the students' *aqidah*. Before going to bed, each group had a self-reflection session under the supervision of the supervisor to identify personal flaws, which eventually drives them to be better tomorrow than they were today, and so on every day (Pendidik, 2021).

Next Morning Activity

The following day's activity was based on information from teachers in order to bring students closer to Allah swt so that they become individuals who are increasingly loved by Allah swt and are raised in rank, beginning with *Qiyamullail*, which may feel a little heavy for some students but can be followed by all, followed by morning prayer in congregation and *Dzikr* together. The *Kultum* was then delivered by students from each group, with the goal of training students' bravery to speak in public. Students conducted physical and physical exercise after exercising their souls. After that, everyone should eat breakfast together. The kids then recited the dhuha prayer in congregation before evaluating the activity (Pendidik, 2021).

Implementation of Islamic Gathering during the pandemic

The COVID-19 epidemic, on the other hand, has altered the human life, including education. Due to distance learning and social distancing rules to prevent the transmission of the covid-19 virus, the Islamic Gathering of the Serang City Informatics Vocational School which has become a routine activity at the end of each semester, was held as usual. All activities, including teaching and learning were carried out at home.

According to the person in charge of the Islamic Gathering program at the start of the pandemic, which coincided with the holy month of Ramadan 1441H, it was held online, in accordance with the government's recommendation at the time, to study, work, and worship from home. Students of the Serang City Informatics Vocational School also carried out learning, religious programs, including Islamic Gathering, and worship from home. Dhuha prayer, tadarus al-Qur'an 1 juz, obligatory prayers 5 times, memorizing QS. al-Mulk or QS. Ar-Rahman, listening to *tausiyah*, attending *tarawih* prayers in congregation at home, and *qiyamullail / tahajjud* prayers are among the religious activities that students must carry out at home and must be reported to the supervising teacher. These tasks were carried out under the supervision of the supervisor, who was provided with photo and video documentation via the Informatics Vocational School's e-learning medium (Pendidik, 2021)

According to students' interviews conducted while learning at home, they experience ennui and spiritual dryness, desiring a shower of religious knowledge

similar to what they receive while studying at school (Student Interview, 2021). Parents also wanted the school to hold Islamic Gathering activities, even if they are limited, because they believed their children's discipline in terms of studying and worshiping suffered when they studied at home. After a long period of online learning from home, parents agreed that their children's spirituality needed to be fed and re-motivated with religious habituation at school through the Islamic Gathering program (Pendidik, 2021).

The Serang City Informatics Vocational School has made several steps to ensure that the Islamic Gathering program, which includes religious habituation activities in daily life, still runs well during pandemic. Because spiritual intelligence, which necessitates a spiritual and mental development process in order to achieve, is critical to students' success. As a result, even in the event of a pandemic, Islamic Gathering activities will continue, even if they cannot be carried out optimally due to limited online and offline resources. The duration of the period was somewhat altered, but the content of the material from the Islamic assembly remained unchanged. The Islamic Gathering activity, according to the Head of the Serang City Informatics Vocational School, has a significant impact on the character, discipline, and commitment of students to worship and learning. Even if there is a pandemic, cultivating these principles feels incredibly beneficial if it is done continually and without stopping (Kepala Sekolah, 2021).

The Islamic Gathering program was carried out offline in a limited manner, along with the improved conditions from the COVID-19 virus, but still under rigorous health protocols, such as maintaining distance, washing hands, and wearing masks. To avoid crowding, students are divided into several groups, each consisting of ten people who take turns participating in activities from 08.30 to 18.30. The activities included required congregational prayers, *dzikir*, prayers and cults, modern religious studies, *Safinatunnaja* book study, and *Akhlaqlilbanin* book study (Pendidik, 2021).

According to the observations made, the Islamic Gathering activity during the pandemic was attended by students with great enthusiasm, despite the fact that it was limited in time because it was no longer a full 24 hours, and they were grateful and very happy to be able to add to their religious knowledge and get new energy and encourage themselves to practice it in their daily lives (Peserta Didik, 2021).

DISCUSSION

Spiritual intelligence is the intelligence of the soul, which comes from within a person and is linked to virtues outside of the human conscious mind in order to solve problems of meaning and value. This intelligence evaluates and places one's activities and way of life in a more meaningful context than others (Zohar & Marshall, 2000).

Spiritual intelligence, according to Ary Ginanjar Agustian, is the ability to give spiritual meaning and value to thoughts, actions, behavior, and activities, as well as the ability to comprehensively synergize the three intellectual intelligences, emotional intelligence, and spiritual intelligence in one's life. A person who, in whatever capacity he holds, is in a

high position or not, is highly educated or does not have the same opportunity to give meaning to his life has a high position or does not have the same opportunity to give meaning to his life has a high position or does not have the same opportunity to give meaning to his life has a high position (Agustian, 2005). Sincerity and unselfish sincerity, which originate from Allah SWT, are the foundations of spiritual intelligence (SQ) in Islam. Spiritual intelligence, according to divine psychology, is a tranquil and calm soul (*nafs al-muthmainnah*) that is spiritually connected to Allah SWT (Sukidi, 2001).

Every human being requires the development of spiritual intelligence to assist him in resolving problems in his life and to keep him from doing things that are harmful to himself and others. Understanding and following religious teachings, such as the pillars of faith and the pillars of Islam, can help to build spiritual intelligence. Prayer, dhikr, reading the Koran, and other forms of worship are used in everyday life (Hawari, 2004). So, someone with high Spiritual Intelligence (SQ) is able to maintain a balance in his relationship with Allah swt (*hablumminallah*) and fellow humans (*habluminannaas*), has noble and respectable character, a pure and true heart, and can defend himself, themselves, or others from wrongdoing. Act, speak, and interpret life to grow as a person. So that he is kind, adaptable to his surroundings, and able to learn from every experience in his life in order to grow as a person.

How to Increase Spiritual Intelligence, according to Zohar and Marshal (2000), can be sharpened and improved in six ways. First, let's look at the assignment path. Students' spiritual intelligence can be enhanced by allowing them to carry out their tasks and practice problem solving. Even if pupils make mistakes, educators continue to encourage them to discover their own potential. Students are assigned the job of carrying out routines and religious exercises for one whole day and becoming accustomed to them in everyday life during Islamic Gathering events.

Second, there's the parenting style. Teachers must develop a class climate that is full of affection, mutual love, and caring between friends in order for students to feel joyful and tranquil. When disagreements or problems happen, teachers must be the driving force in encouraging all students to appreciate and forgive one another in order for their spiritual understanding to grow and develop. Even after the curriculum is completed, Islamic religious teachers continue to watch and cultivate students' religious habits, and if mistakes are made, the educator guides and motivates students with compassion and affection.

The third path, namely the path of knowledge, requires the development of one's knowledge through curriculum development and learning through programs that can train students' sensitivity to real-world events and problems, as well as participation in thinking about what and how to solve these problems. Students can build sensitivity to the worth and significance of humanity by inviting them to reflect on, identify, and discuss how they became like other people. Because it examines the Qur'an and books (*Kitab-kitab)* related to the basis of morality, *aqidah*, and sharia. Islamic Gathering serves not only as a way

to increase knowledge to increase spiritual intelligence, but also as a way to increase spiritual intelligence. Students are expected to be motivated to become better individuals in speaking, acting, and behaving toward all creatures on this planet as their knowledge of morality grows. Because all of God's creatures, including humans, are brothers and sisters, hurting brothers and sisters should be avoided.

The path of personal change is the fourth path. This path is followed by a personality that is receptive to new experiences and input. Every student, in essence, possesses exceptional imagination and creativity, but this talent must be channeled. A teacher's job is to guide students toward becoming flawless human beings. Self-reflection is encouraged throughout Islamic Gathering event with the goal of pushing students to make tomorrow better than today.

The fifth path is the path of brotherhood. Spirituality can be enhanced by love for friends, relatives, and a strong sense of brotherhood, so educators must encourage students to respect, and understand the opinions and feelings of others. Students' ridicule, quarrels, and physical insults, on the other hand, can obstruct spiritual intelligence and must be avoided. In this activity, students in their groups are required to always be cooperative and active in participating in activities, which fosters a sense of brotherhood and compassion.

The path of dedicated leadership is the sixth path. Leadership is the final way to improve spiritual intelligence. A good leader, who is responsible, dedicated, and honest, must be able to relate well to other members of the group, inspire them with

ideals, and not be preoccupied with his own needs. A great leader will devote his or her time and energy to something other than himself. This committed leadership demonstrates a high level of spiritualism. Students are used to being held accountable for their responsibilities as Muslims during Islamic Gathering activities. You will be rewarded appropriately if you fulfill or fail to fulfill your obligations. As a result, every Muslim must be able to self-control and lead himself down the path of righteousness. Because every Muslim is essentially a leader, and every leader is accountable for his or her leadership.

Serang City Informatics Vocational School, which pays special attention to its students' spiritual development, offers the Islamic Gathering program as a unique facility that includes activities that can help students develop their spiritual intelligence. As a provision for interpreting life according to its era, it is critical to introduce spiritual intelligence to students both conceptually and practically, as well as the habituation of attitudes that can grow spiritual awareness. As a result, it is critical for students at Serang City's Informatics Vocational School to maintain, protect, and fortify themselves from the negative effects of technological advances as a digital native generation (the generation born in a digital environment has easy access to the internet and technology) and the majority explore skills in the field of information technology (Budiana, 2021).

For a child's success, spiritual intelligence is also critical. It grows and develops as a result of the habituation process, because effective learning methods for students include the

habituation method because students can feel firsthand what they usually do, and if these activities are not carried out, students will feel that something is missing in them. (Nurbuana, 2021). The Islamic Gathering program at the Informatics Vocational School of Serang City uses the habituation of religious routines and continues the habit of morning activities every day (*dhuha prayer, kultum*, and *tadarus* were combined) to achieve the expected results of increasing students' spiritual intelligence.

As a result of the COVID-19 pandemic, we are forced to study and work more at home online. It is also for the activities at the Serang City Informatics Vocational School. Technology is used to facilitate learning, including the Islamic Gathering program. From delivering materials to monitoring activities at home, to reporting student activities via YouTube, GoogleMeet, voicenotes, video recordings, and school e-learning, the possibilities are endless. Even though it is perceived as ineffective because moral monitoring cannot be done digitally, this media is very useful in the implementation of the Islamic Gathering program, particularly in filling the spiritual space of students, because the habit of kindness must not stop and be interrupted even though the COVID-19 pandemic is still present.

CONCLUSIONS

According to research conducted during the covid-19 pandemic on the implementation of Islamic Gathering at the Informatics Vocational School in Serang City, the program is still limited both online and offline. Because routines and religious studies carried out in Islamic

Gatherings are very beneficial for spiritual filling. Spiritual nutrition is a natural requirement for humans. Unless it is desired to harm the soul or disrupt its endurance. As a result, numerous attempts have been made to ensure that the process does not come to a halt for whatever cause, including a pandemic.

The Serang City Informatics Vocational School's efforts to provide spiritual nutrition to its students can serve as a model for other public schools that believe spiritual intelligence is the pinnacle of intelligence that plays a role in maximizing the potential of other intelligences in achieving life success. Finally, if spiritual intelligence becomes the pinnacle of intelligence, every teachers and school's policy maker should never stop striving to produce activities that can support the ascent in both quality and quantity.

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THE IMPACT OF THE COVID-19 PANDEMIC ON STUDENT RELIGIOSITY AT AHMAD DAHLAN UNIVERSITY YOGYAKARTA

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Abstract: The spread of Covid-19 has had a significant impact on education, especially in the field of religion. The purpose of this study was to see how the pandemic affected the efforts of Ahmad Dahlan University Yogyakarta to increase student religiosity. The participants in this study were eight students and university officials from Ahmad Dahlan University in Yogyakarta's PAI Study Program. Purposive sampling was used as a technique for selecting study subjects. This study used an in-depth interview approach through an interview guide that had been made to collect data. Data analysis included stages such as grouping relevant themes or meanings from participant responses, describing textually and structurally, and fundamentally describing all important meanings into a complete picture of the phenomenological study findings experienced by participants. According to the findings, the Covid-19 pandemic had an effect on student religiosity. First, students' religious spirit and motivation were diminished. Second, limited activities contribute to ennui among students. Third, the institution was working to develop policies and technological guidelines for the entire academic community's activities. In addition, there was also optimization of social media for learning and strengthening religious activities through the campus' official media channels.

INTRODUCTION

Since the WHO declared the Covid-19 pandemic on January 30, 2020, it has had a significant influence on global life. In all of its activities, the domains of health, business, socio-religion, and even education were greatly impacted. Almost all commercial sectors came to a halt, causing economic slump in several countries. The health industry was greatly affected by the world community who died due to the effects of the virus. Restrictions on social and religious relations had a significant impact on the socio-religious element. In addition, in the world of education, traditional teaching and learning could not be carried out and must be done online.

The consequences of this pandemic had a broad impact, including on the religious or religiosity aspects of all aspects of education, especially in the field of education. The issue of religiosity was also a topic that must be discussed further in the realm of colleges. It was due to the relatively limited introduction of religious activities that were carried out independently in the family context.

Students were obliged to complete their academic pursuits online throughout the Covid-19 pandemic. Students must first adjust to the new learning system. Additionally, many lecturers made demands on students in the form of academic assignments. For students, this created a psychological load that was difficult to bear. The supplied assignments might have been beyond the student's capabilities. Another effect was stress and mental health issues. The limited social activities were also beneficial to one's mental and psychological well-being. How effectively a person copes with changes in his religiosity was a good indicator of adaptability.

Learning motivation and other factors might be affected by the diverse environment. Although it appeared to be calmer, stress was still a risk. It happened because it was done online and could not fully penetrate memory and ideas, understanding of material during online lectures appears to be slower.

Then, the numerous challenges of online media, such as insufficient equipment and unpredictable networks. The things like this contribute to a decrease in mood and motivation, which could lead to negative ideas like blaming themself, feeling foolish, and so on. These thoughts could be stressful, but it all went back to the individual mindset. We must attempt to prevent negative sentiments and thoughts, learn to accept the situation, and 'simply go with the flow'.

Aside from one's own personal impact, the surrounding environment was also a component. Avoid toxic circles as much as possible (unhealthy friendships).

The environment, such as the scope of home-family and friendship, had an impact on mental health, depending on how we interact and respond to one another, as well as how we accept and perceive it, whether positive or negative.

This was where the role and aptitude in the area of religiosity could be extremely beneficial in developing a religious mindset or motivation in order to prevent stress. It was possible to increase religiosity among students by engaging in religious activities, such as the light reading of religious books, reciting Al-Qur'an, memorizing short letters, or the light discussions among small groups, such as 2-3 people among close friends, at least via cellphone and similar devices. Students' religion had a significant psychological impact on their ability to explore potentials and was a factor in productivity when taking online classes.

Many investigations in the form of research had been undertaken throughout the pandemic. According to Buzdar's study, anxiety and stress were two of the most prevalent psychiatric problems among today's teenage (Buzdar et al., 2015). The aim of this study was to examine the role of the three religious orientations in 502 randomly selected Pakistani university girls. The results demonstrated an inverse link between respondents' own extrinsic religious inclination and sadness, anxiety, and stress symptoms. The findings support the inclusion of religious orientation in youth mental health care in Pakistan.

In 2020, Ru'iya conducted research on the impact of religiosity on forgiveness and well-being (Ru'iya et al., 2020). This study was quantitative

research with canonical data analysis. Respondents in this study were students of class XI in one of the most favorite State Madrasah Aliyah, Yogyakarta. There were eight classes in Class XI. According to the findings, there was a link between religiosity, forgiveness, and well-being.

Then, Wahyudi (2020) conducted a similar study and discovered a link between religiosity and student anxiety. According to the result, the majority of respondents with a high level of religiosity experience had low anxiety, up to 84.5%. Those with a low level of religiosity, on the other hand, had a 13.5% anxiety level.

Karim (2021) did recent research on the relationship between religiosity and community anxiety and social support. The findings suggest that social support and religiosity have a significant impact on people's anxiety during a pandemic, with those with social and religious support being better equipped and mentally strong to deal with the Covid -19 pandemic.

The previous studies found that religiosity played an essential role in problem-solving. Someone with a high level of religion was better capable of surviving and facing any problems. Religion was a type of ability that has various facets, not only in terms of religious ceremonies, but also in terms of other activities that are fueled by spiritual or supernatural forces (Ancok & Suroso, 2011). Religiosity was a component of religion that has been lived by an individual in their heart, and was related to how far the individual's knowledge and how strong their beliefs were, as well as everyday action (Ismail, 2010).

Religious people were more personal and socially responsible, able to pay attention to others, had more logical and rational reasoning, and could also help others (Kaur, 2020). Individuals with a high level of religion might assist adolescents to act appropriately in society by upholding order, social rules, and suggested attitudes.

This study tried to examine the ability of adolescent religiosity in dealing with the impact of the Covid-19 pandemic. This was vital to do and draw attention because the study subjects are students who began to organize their psychic skills and whose physical powers were also developing. As a result, this research was both fascinating and unique in comparison to past studies.

LITERATURE REVIEW

To describe the theme to be examined, theories regarding religiosity as well as the state of society during the Covid-19 pandemic must first be explained.

Religious Concept

The importance of religion in human life could not be overstated. Not only as a means of comprehending religious ideals, but also as a means of putting them into practice in all aspects of life, including education. Religiosity, according to Stark and Glock, was a collection of dimensions that influence a person, including belief, religious activity, practice, appreciation, and knowledge (Stark & Glock, 1993). Then, Thouless stated that a person's religious attitude could be influenced by education, experience, and other factors that arise as a result of needs such as a sense of

security, affection, threats, and others, he also stated that a person's religious attitude could be influenced by education, experience, and other factors that arise as a result of needs such as a sense of security, affection, threats (Thouless, 2000).

Palautzion has added that religiosity was defined as a degree of knowledge of reliance on a god or a transcendent god. This reliance or commitment could be seen in a person's own self, experiences, beliefs, and imaginations, and it motivates them to perform religious services, act ethically, and engage in other activities (Palautzion, 1996).

Religious maturity reveals a person's mental maturity, whereas mental maturity gives birth to tranquility, which frees a person from uneasiness, misgivings, anxiety, and fear in the face of Allah's qadha and qadar (Andriyani, 2013). Religious people strongly believe that Allah Subhanahuwata'ala blesses those who obey His mandates and threatens those who disobey His prohibitions. As a result, the soul will always demand to plan forward based on the threat of fear.

The development of prosocial behavior was linked to religion (Aridhona, 2018). Individuals were said to have a high level of religiosity if they have a strong religious devotion and follow religious teachings and obligations religiously. The proportion of students who were religious was demonstrated by an increase in acts of religious obedience and a decrease in immoral behavior (Genisa et al., 2020). Furthermore, religiosity is linked to emotional intelligence (Kistoro, 2017). Individuals

who had a high level of religion would experience sensations of contentment, joy, satisfaction, and security, which would eventually lead to inner peace, and allow them to strengthen their endurance.

The Covid-19 pandemic and its effects

We were all aware that the world was currently confronting a global threat, notably the Covid-19 viral outbreak. The deadly virus, which was originally found in Wuhan, China, in early 2020, travels swiftly and kills a large number of people. The Covid-19 had a significant impact on Indonesia, with the death rate reaching 8.9% in March 2020. (Setiati & Azwar, 2020). The Covid-19 outbreak has had the greatest impact on the health sector. Economic and business sectors were also severely impacted.

The impact of Covid-19 on Indonesian economy included difficulties in the trade sector (Sumarni, 2020), aviation, tourism, hotels, and micro-enterprises (Central Bureau of Statistics, 2020), employee termination, and the lack of a certain income, all of which lead to satisfaction issues. The essential requirements of people on a daily basis (Craven et al., 2020).

In the field of religion, the prohibition of congregational worship in mosques, according to the Research and Development Center for the Guidance of Religion and Religious Services, caused Muslims to lose their identity. The community felt a significant sense of spiritual loss, while it was unlikely that most other Muslims were upset about the prohibition of congregational prayers in mosques. After all, they had rarely gone to the mosque to pray together in the previous days. As a result, for the

majority of Muslims, this was not a serious issue, and they did not believe they were missing out on anything. However, the prohibition of congregational worship in mosques was a complicated and significant dilemma for the other 20% of devoted Muslims who were accustomed to praying in mosques.

The Covid-19 pandemic had a significant impact on education, which was one of the most essential aspects of people's lives. All learning methods in schools changed as a result of it. To avoid virus transmission, the learning system used distant learning or online learning (Radino et al., 2021). The utilization of online media is required to ensure that online learning runs well (Atsani, 2020). To assist the application of learning, automatic teacher competency must also be increased (Kistoro, Zulvia, et al., 2020). Remember that government and school policies, particularly in the areas of curriculum and learning assessment procedures, were subject to change (Siswati et al., 2020).

METHODS

This study used a phenomenological approach according to the type of qualitative research. This study approach was based on phenomena that exist and that participants were confronted with and experience. The main data sources or participants were students from Ahmad Dahlan University, Islamic Religious Education Study Program in Yogyakarta. The main informants were chosen using a purposive technique (Secolsky & Denison, 2018), in which the informants were chosen based on the provisions or criteria that had been made, namely that they were all students of

Islamic Religious Education in semester 6, were active students, and were present at the time the data was collected study. There could be up to 8 informants in the group. The total number of participants was 120. However, due to the pandemic, not all students were able to attend. As a result, only those who agreed to have their data collected served as research subjects.

To determine the learning system, it started with the initial observation stage as one of the data collection strategies. Observations were conducted by requesting information on students who were present on campus during the pandemic. Assistance, class groupings, and information from the mosque Takmir were used to do information searches. Then, the number of students who were willing to participate in the survey was then determined. The next strategy was to conduct in-depth interviews with respondents in order to learn more about the activities that students participated in during the pandemic, as well as the impact of the pandemic on religious sentiments.

Following the respondent's approval of data collection authorization, the method for data collection was carried out. To gather acceptable quality data, all interviews were tape recorded for 15 to 25 minutes using a tape recorder. Following the interviewing of all informants, the data was gathered using word-for-word transcripts or verbatim approaches. The transcript of the interview was then categorized according to the themes and sentences that were deemed essential for study. The Miles and Huberman analysis model was used in the data analysis technique, which has three stages: data reduction, data display, and data interpretation. Miles and Huberman (2014)

has described that the processes of grouping major themes or meanings from participant comments, describing textually, structurally, and fundamentally all important meanings into a complete picture of the outcomes of phenomenological research experienced by participants (Creswell, 2012).

The gathered interview transcript data was then read and examined several times in order to extract key terms relevant to the research issue. Each essential sentence was then turned into an important statement or phrase. According to the discussion, the key phrases were then reduced or grouped into specific themes. The meanings of several themes were then combined into a single larger topic by providing in-depth and comprehensive descriptions. The data interpretation portion of the analysis involved connecting and interpreting the reduction results according to the themes.

The validity of the data was the final stage after all of the other steps had been completed. The validity of the data was checked in order to ensure that the results of the analysis were accurate when presented to the informants. The data was then cross-checked with the informants based on the analysis results to determine the appropriateness of the data with the analysis results (triangulation of sources). If any new data-related insights emerge, they could be incorporated in the final description.

Researchers used data analysis techniques to describe and analyze the impact of the pandemic on the level of student religiosity in higher education, as well as the obstacles, in order to obtain accurate data in mapping the impact of the pandemic on the level of student religiosity in higher education.

RESULT

The conclusions of the data analysis suggest that there were significant findings concerning the impact of Covid-19 on students' attitudes and efforts in dealing with and enhancing their religious characteristics.

Attitudes of religiosity during the Pandemic Decrease in enthusiasm and motivation

In one of the excerpts from interviews with SF students, it was known that "during the pandemic, campus policy replaced learning with an online system. This frankly made us as a student unable to study directly. Religious activities are greatly reduced because the habit of reading Al-Qur'an before lectures and other worship activities cannot be carried out in congregation."

This was what FW said that "its activities have become a habit when they were children until they studied at Ahmad Dahlan University, such as reading the Qur'an, praying in congregation, reading religious books, especially female Fiqh, and what not to miss he really admired Siti Aisyah, the wife of the Prophet Muhammad. At the beginning of college, we also often follow the reading and writing of the Qur'an which is the obligation of students. However, because lectures are delivered online during the pandemic, we are limited in our ability to increase religious activities. In the pre-pandemic period, we really enjoyed religious activities on campus because of the support from lecturers and other student activists in the campus environment."

Another experience was expressed by IM as a student activist who stated that "With the outbreak of this pandemic, religious spirit or religiosity has decreased slightly, such as reading the Qur'an is also getting slack, going to pray to the mosque has a lower frequency, rarely taking part in religious activities held on campus, during this pandemic period, I was only able to finish the Al-Qur'an once a year, and during this Ramadan I have never had tadarus in the mosque."

Strengthened by AS which said that "During this pandemic period, there was a decline in religious activity because many regulations were implemented by the government through PSBB (Large-Scale Social Restrictions) and PPKM (Implementation of Community Activity Restrictions) which continued to be extended many times, making social and religious activities difficult hindered, starting from congregational prayers in mosques, routine sunday morning recitations, activities of IMM (Muhammadiyah Student Association) at all levels to women's studies were also affected. This makes students feel sluggish, so they stay at home more during this pandemic and become bored."

Interviews with RS also indicated the impact of the pandemic that "the impact of this pandemic is quite influential on activities in religious activities, but because it has become a strong determination, he continues to carry out religious activities and continues to heed health protocols. So, it does not interfere with vital activities, such as continuing to pray in congregation, routine tadarus, online female studies and religious discussion activities with a limited scale and activities."

A slightly different opinion was expressed by FD that "he and his friends continue to consistently carry out religious activities, he is also active in the management of the campus mosque, so that there are no obstacles in prospering the mosque for five times, because he also lives around campus, including fostering friends. The theme is in the tadarus Al-Qur'an on the sidelines of the fard prayer time". The same thing was done by RP that, "In fact during this pandemic period as a test for myself to get closer to god, do not be slack in carrying out religious activities, but also be accompanied by maintaining immunity and continuing to apply health protocols."

In an interview with the Vice Chancellor IV for Al-Islam Muhammadiyah, Mr. PD was said that "the impact of the pandemic on the religiosity of UAD students is indeed a problem because religious activities on campus are greatly reduced. However, the university continues to provide guidance in collaboration with parents. This is done by student boarding schools, for example, the tahajjud prayer, which is accompanied by parents. Meanwhile, its activities are monitored by Musrif (Ustadz and Ustadzah) online from Persada (Islamic boarding school Ahmad Dahlan Yogyakarta), tahsin lectures were also prepared by the Institute for the Development of Islamic Studies (LPSI) as a special unit in charge of strengthening the religious field. To facilitate student access, religious materials are uploaded and broadcast through the LPSI channel."

Mr. PD reiterated that "there are supporting and inhibiting factors in efforts to increase religiosity among students. First, supporting factors. It is the ability of

human resources and very adequate IT infrastructure of UAD; second, while the inhibiting factor, because of its online nature, which is definitely in terms of inner ties and real examples are not well connected. In terms of inculcating ideal values by direct contact with concrete examples."

According to him, the solution was to consistently follow standardized procedures from the MCC (Muhammadiyah Clinic Center), including building a COVID shelter as anticipation if the situation gets worse. For students who adapt online learning methods by providing assistance to parents and guardians of students. Besides that, UAD continues to hold Baitul Arqam online, the target is new students and post-study students, who are already running the Faculty of Islamic Religion for new students and other faculties namely the Faculty of Teacher Training and Education with ORNAMA activities for the 2021-2022 academic year.

DISCUSSION
Student's religious attitude during the pandemic

Human motivation could be divided into three categories by nature: First, there was spiritual motivation. It was defined as a person's desire to avoid negative traits that could jeopardize their faith: motivation to defend oneself against polytheism, motivation to defend oneself against kufr, drive to defend oneself against polytheism, and deceit. Second, physiological (physical) motivation, which includes self-preservation motivation and incentive for the species' continuation (family and progeny). The third type of motivation was psychological motivation. It included possessive and aggressive motivation (in the study of character, verbal and physical).

Before the Covid-19 pandemic, students were very enthusiastic about participating in religious activities such as attending Sunday morning studies at the Islamic Center Mosque, performing congregational prayers five times, tadarus while waiting for prayer time, listening to the religious lecture at the mosque, and tadarus at home after maghrib or after daybreak. This occurrence, which was witnessed for the first time by the entire world, had a massive impact on humanity, especially Ahmad Dahlan University students.

This happened because the policies of the government and the campus must maintain distance, and direct communication was limited, all online learning, except for thesis exams, which could be taken both online and offline. It was just that the most visible activity is a religious activity, which has seen ups and downs as a result of the pandemic. Here, religious motivation is required for pupils in order to maintain a constant degree of religiosity, despite the fact that the world is being hit by the Covid pandemic.

Religion is a deeply personal and significant experience for many people. People are willing to give their lives to defend it because it is so important (James, 2002). Just as people "fall in love", they will do their best to protect, even if the entire world may blaspheme them. To pursue religious experience, we must be extremely motivated. Religious motivation in humans could take many forms and be influenced by a variety of factors, including the drive inside one's religion and how religion is interpreted as a human need.

Student's Religious Spirit and Motivation

Motivation was an internal urge that drives a person to achieve his or her aspirations, goals, and objectives (Latipah et al., 2020). All belief in a god or gods, as well as devotional teachings and obligations associated with that belief, is referred to as religion. Religious motivation or encouragement was a mental impulse with a scientific foundation in human occurrences (Rahman & Syafiq, 2017). Humans had a deep desire to seek out and ponder about their creator, the creator of the universe, to adore him, and to implore him for help whenever they were beset by misfortune and disaster.

Religious attitudes are more than just ideas and articles about faith; they are something that is actually believed and implanted in one's own mind in order to decide one's affairs in relation to nature and its surrounds (Darmawan et al., 2020).

The urgency in the case of a ban on congregational worship was required worship, which manifests itself in congregational prayers, Friday prayers, Tarawih prayers, Eid prayers, regular recitations, and Tabligh Akbar. Devout religious people continue to perform these services in mosques because they felt that those were very significant (meaningful) to the congregation and that nothing can stop them. Such activities may appear unreasonable and dangerous. However, such was a natural element of religious experience from the standpoint of religiosity (Kistoro, Kartowagiran, et al., 2020). As a result, this congregational prayer was something valuable to the offenders, and it would not be abandoned.

For Ahmad Dahlan University students, the prohibition described above was torture, and they could not tolerate it because religious activities or religiosity were meant to calm their souls, and participating in religious studies on campus and in mosques near campus was a pleasant and enjoyable activity. However, because Ahmad Dahlan University lecturers often require students to attend congregational prayers at the mosque, regular Sunday morning recitations at the Islamic Center UAD Mosque, as well as religious activities organized by the Muhammadiyah Student Association (IMM) at all levels, from the low to the high, this distance limitation would greatly interfere with the activities of students who were accustomed to conducting routine studies.

Efforts to strengthen the university in increasing student religiosity

The conditions faced by students as described above were a challenge for the university to make efforts to improve students' religious aspects. This was done to maintain the condition of students to continue to carry out worship even at home. The university also made a breakthrough by carrying out media optimization efforts in the form of conducting recitations, religious studies, and others.

The data showed that religiosity levels had shifted during the pandemic. In terms of motivation, worship, and other activities that encourage the strengthening of religious features, the majority of the students witnessed a reduction. Table 1 summarizes the most relevant findings from the research findings.

Table. 1 the important finding about student religiosity during the pandemic

Aspect	Form of activity	Strengthening efforts
Psychic	Decreased religious motivation	There was collaboration with parents to monitor the activities of reciting, praying and tadarus students
	Decreased enthusiasm for learning religion	Provide an evaluation sheet of activities carried out by students
	The emergence of boredom	Provide recitation activities, workshops and other activities online
Physique	Reduced worship activities	Online media optimization
	Maintain interaction with strict Health protocol	The university's creation of a Covid-10 shelter
	All activities were done online	Create policies and technical guidelines for online activities

According to the Indonesian Ministry of Religion's instructions, there was an interaction of "da'wah", lectures presented by religious authorities always frequently stress the necessity of worshiping in mosques in congregation, Friday prayers, Tarawih prayers, and Eid prayers. The importance of these prayers was continuously reinforced through various mediums, according to hadiths. Threats of abandoning congregational and Friday prayers were often made. This was deeply ingrained in Muslims' brains. Whether they do it or not, practically everyone understands the necessity of worshiping in a mosque congregation.

However, in the midst of the Covid-19 pandemic, which was widespread and had a negative influence on community activities, including religious worship, health, social, educational, and economic activities, all are restricted for mutual safety. It was reflected in and consistent with policies at the federal, state, and local levels, as well as educational institutions, which specify that any activities involving direct engagement must be severely regulated. All activities at the elementary and high school levels, including religious and other activities, were conducted entirely online.

CONCLUSIONS

Based on the findings that had been discussed previously, it could be concluded that the Covid-19 pandemic had a major impact on students and universities. Students were unable to participate in lecture activities directly. Students' excitement and willingness to learn were reduced as a result of this. Furthermore, the prevalence of online learning policies prevents students from directly engaging in religious activities. It also affected how motivated and enthusiastic students were during worship. This issue was then addressed by university initiatives in the shape of policies governing lectures and other activities. As a university that places a high value on religion, the institution also works to expand the diversity of its students and other members of the community by utilizing online media, such as holding regular recitations in which all students were invited to participate. Aside from that, religious messages were distributed via social media at the university, faculty, and study program levels.

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THE EFFECT OF HEADMASTERS' LEADERSHIP STYLE, SUPERVISION ABILITY AND WORK CLIMATE ON THE PERFORMANCE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN PRABUMULIH CITY

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Abstract: This research was motivated by the fact that there were several principals at SMPN Prabumulih, sometimes in certain aspects of leadership they still rely too much on their subordinates, including waiting for ideas from their subordinates. Then, teacher performance is required to plan, implement and assess learning programs and train students during the learning process. This study aims to analyze the influence of the Principal's Leadership Style, Supervision Ability, and Work Climate, on the Performance of Islamic Religious Education (PAI) Teachers in Junior High Schools in Prabumulih City. The method used in this study was a quantitative method. This research is a causal-comparative research. Data was collected by distributing questionnaires. Data wasanalyzed by using data normality test, autocorrelation test, linearity test, multicollinearity test and path analysis. From the results of data analysis, the following findings were obtained; 1) There is a positive influence between the principal's leadership style and academic supervision ability; 2) There is a positive influence between the principal's leadership style on the work climate; 3) There is a positive influence between the ability of academic supervision on the work climate; 4) There is a positive influence between the principal's leadership style on teacher performance; 5) There is a positive influence between academic supervision ability on teacher performance and 6) There is a positive influence between work climate on teacher performance.

Keywords: Leadership; Supervision; Work Climate; PAI Teacher Performance.

INTRODUCTION

In the government system of the Republic of Indonesia, education plays a very important role. This is evidenced by the various regulations issued by the government that always support the implementation of education. The government believes that education that is managed properly and regularly will accelerate the process of changing culture and civilization which leads to general welfare and the intelligence of the nation's life (Muhammad Rifai, 2011).

If education refers to one of the keys to success for the development of national civilization, the success of educational goals as mandated by law will never be realized if it is not supported by good school institutions (Gaol, 2017). It means that if the social structure of the school consists of principals, teachers, education staff, and students, then these four elements will determine the success of education. Without the principal as the leader who regulates the educational and administrative processes, the teacher as the person in charge of the learning process in

the classroom, the education staff who assists in the administration and the students who receive lessons from the teacher, will havedifficulties inmeasuring the quality and success of education.

Talking about the progress of students, the community as users hopes that the success of schools and students will be in the hands of the principal as a leader and a teacher as an educator. (Mulyasa, 2012; Muhibbin, 2010). This reason is quite rational because ideally, as a person who is seen as having the ability to teach, a teacher is required to have a number of abilities or competencies.

There are four competencies that must be possessed by a teacher, namely pedagogic, social, personality and professional competencies. Sumardi explained that pedagogic competence is the ability of a teacher with a teacher's understanding of the characteristics of his students and how to manage learning in the classroom. Social competence is the ability of teachers to interact and communicate with fellow teachers, education staff, students and the community. Personal competence is the ability of a teacher to be a mature, wise, wise person and able to be an example for others. While professional competence is the ability of a teacher to master the subject matter in depth and broadly (Sumardi, 2016). Supardi explained that these four competencies are a measure of the success of teacher performance (Supardi, 2012).

However in the midst of public expectations about the responsibility for the quality of education that is in the hands of teachers, empirical facts actually state the opposite. Objectively, it is still found that teachers have not shown their optimal

performances. Another fact revealed that teachers tend to teach using a monotonous method, means that they do not use creative and interesting learning methods to stimulate students' enthusiasm for learning in class. Another thing revealed, teachers tend not to use learning objectives as the basis for designing learning strategies, teaching materials, and also designing learning evaluation and assessment tools (Leonard, 2016). The implication is, based on UNESCO data in the 2016 Global Education Monitoring (GEM) Report, Indonesia ranks 10th out of 14 developing countries, while the quality of Indonesian teachers ranks 14th out of 14 developing countries (Utami, 2019).

Sulisworo, Nasir and Maryani mention that there are several problematic aspects of teachers in Indonesia, namely: 1) from the quality aspect, teachers still find that it is difficult to meet all the demands of the four competencies required by the government, 2) teachers only have academic qualifications at the subject level, and 3) the level of welfare, especially private teachers, is still low (Sulisworo et al., 2017). It is not surprising if the data shows that around 1.2 million SD/MI teachers only 13.8% have a D2 and above, 38.8% of SMP/MTS teachers have a D3 and above, and only 57 at the upper secondary level. ,8% have S1 education and above (Maryam B. Gainau, Dorce Bu Tu, Julianus Labobar, 2016).

Turi et al. (2017) in his writingalso revealed that teachers in Indonesia experience many obstacles: 1) the teachers have not been able to carry out learning activitiesin the class 2) lack of mastery of information technology, 3) low awareness of teachers to use learning facilities such as computers/laptops/notebooks, 4) low

creativity of teachers to research in order to improve the quality of learning and 5) the quality of teachers who are still low in developing learning models.

Mulyadi and Fahriana (2018) again emphasized that there are several factors that cause low performance for a teacher; 1) individual variables, including abilities, skills, mentality, family background, social level, experience, demographic factors (age, origin, gender), 2) organizational variables, including sources power, leadership, reward, job design structure, and 3) psychological variables, including perception, attitude, personality, and motivation. If you look at these factors, it is clear and clear that one of the factors that influence teacher performance in schools is the organizational variable factor where one of the dimensions is the principal's leadership factor.

Regarding to the principal's leadership, educational theories stated that there is a positive influence between leadership and improving the quality and performance of teachers. That is, a good principal will bring school quality and teacher performance to be good as well. This statement is linear with the opinion of Igwe and Odike (2016) that just like other organizations, the success and failure of school institutions is largely determined by the leadership quality of the principal.

In line with Igwe and Odike (2016), the importance of school leadership is also expressed by Borhanudin (2017) which revealed: 1) the teaching and learning process will be good if it is supported by the principal's leadership factor and 2) the principal as an administrator must have the ability to influence, guide , coordinate, communicate and mobilize others.

But unfortunately the importance of the principal's role has not been directly proportional to the quality of the principal's performance itself. Likewise, the objective conditions of teacher performance are still relatively low. This is revealed from the results of a survey conducted by Ratmawati et al. (2020) which states, the average ability dimension of personality competence is 68%, managerial competence is 72%, academic supervision competence is 61%, entrepreneurial competence is only 53%, and social dimension is 61% (Ratmawati et al., 2020).

The results of this survey are parallel with Fitrah's (2017) statement in her statement that there are many factors that hinder the achievement of the leadership quality of a principal such as the appointment process is not transparent, the headmaster's low mentality is marked by a lack of motivation and enthusiasm and lack of discipline when doing assignments and often arriving late, The principal's insight is still narrow and there are many other factors that hinder the performance of a principal to improve the quality of education at the institution he leads. This implies low work productivity of the principal which also has implications for quality.

Sofo et al. (2012), also revealed the problems of changing school principals and teachers. The problem lies in the quality of teacher learning. This statement reinforces the previous opinion that there are problems with the principal recruitment process where the principals who are recruited do not have the experience and ability to lead.

Mulyasa (2003) asserted that there are 10 inhibiting factors for school

principals, namely: 1) an unstable political system, 2) a low mental attitude, 3) a principal's insight that is still narrow, 4) the appointment of a principal who has not been transparent, 5) lack of facilities and infrastructure, 6) graduates who are less able to compete, 7) low public trust, 8) bureaucracy, 9) low work productivity, and 10) the lack of a quality culture.

Leadership is an important aspect in the organization which drives for the organization through its handling and management, so that the existence of a leader is not only as a symbol, but its existence has a positive impact on organizational development (Fahmi, 2017; Mutohar, 2013). In other words, the character of a good principal as a symbol of the school will not be realized if the principal only leads without having a leadership spirit.

A school principal must be able to play his role in order to create a conducive, quality and healthy work climate. A conducive work climate at school is very important because it can create a comfortsituation at work. Convenience of work can increase the productivity of teachers' work and vice versa, the inconvenience factor of working can also reduce work productivity for teachers. Eventhough theuncomfortable feeling at work can be a trigger factor for stress. (Suryani et al., 2020).

Several research results strengthen the above statement regarding the relationship of a conducive work climate to performance. Raja et al (2019) stated that there is an influence between organizational climate and employee performance. Likewise, Lai and Crispina (2020) stated that there is a close relationship between a conducive and good

school climate and positive teacher performance. This finding implies that if teacher leadership and teacher interaction are high, it will increase the productivity of teacher performance.

Based on the problems above and the theories that supported it, the variables of the Principal's Leadership Style, Academic Supervision Ability and Work Climate on Teacher Performance are interesting variables to study for their relationship and influence with each other.

There is a rational reason why this research was conducted in the city of Prabumulih with a sample of PAI teachers. Based on the results of interviews about the work climate, it was obtained data that teachers were less satisfied with their work because the principal did not pay attention to his physical condition, did not provide a sense of security and paid less attention to teacher performance. Another interview result stated that every teacher is more motivated to show superior performance, which is accompanied by efforts to show competence if the principal creates a conducive work culture and climate (Teacher, 2021).

Regarding to the principal's leadership style, the results of the interview stated that teachers felt insecure, easily emotional because they felt insecure, stressed at work or given too many additional tasks. The principal is too self-absorbed and tends to be authoritarian. Likewise, the supervisory ability of school principals, teachers said that they had obstacles in managing the learning process because the supervision carried out by the principal in one school year was only once. Then, supervision is also carried out by the vice principal and senior teachers appointed by the principal. For some

teachers, principals do not have good skills when teaching. This is indicated when schools carry out supervision, only providing input without demonstrating good teaching methods (Teachers, 2021).

The research on how the Influence of Principal Supervision Ability, Leadership Style and Work Climate on Teacher Performance is important to do because leadership is the key or main factor in organizational life (Bahri & SE, 2018; Mulyasa, 2003).

METHODS
Research Design

The method in this research was quantitative research. This research is a type of causal-comparative research. (Gall et al., 2007; Sugiyono, 2020). The variables in this study consisted of independent variables, intervening and dependent variables. Principal's Leadership Style (X1), Academic Supervision Ability (X2) as independent variable, School Climate (X3) as intervening variable and Work Climate as dependent variable or variable (Y).

Population and Sample

In this study, the population were all teachers of Islamic Religious Education at State Junior High Schools in the city of Prabumulih, amounting to 48 people. Total sampling was used in determining the research sample where all teachers in the population are used as samples. However, after being confirmed, only 32 teachers were willing to become research participants (Sugiyono, 2020).

Data collection technique

The data needed in this study were collected by distributing questionnaires.

Data collection techniques using questionnaires are data collection techniques carried out by giving a set of questions or written statements to respondents to answer (Kurniawan, 2018; Sugiyono, 2020).

Data analysis technique
Test Requirements

Test requirements including: a. data normality test, b. autocorrelation test, c. linearity test, and d. multicollinearity test (Priyastama, 2020).

Data normality test

The data normality test was used to test whether the residual values used in the regression were normally distributed or not.

Autocorrelation test

The autocorrelation test is a test to see whether there is a correlation between the residuals in the "t" period and the residuals in the previous period.

Linearity test

Linearity test is used to test and find out whether two or more variables have a linear relationship or not.

Multicollinearity test

The multicollinearity test aimed to test whether the regression model in the research data has a correlation between the independent variables or not.

Heteroscedasticity Test

Heteroscedasticity test is a test to see whether in a regression model in the study there is an inequality of variance from the observed residuals.

Hypothesis testing

Hypothesis testing in this study using path analysis assisted by the SPSS version 24 program was carried out in the following stages:

RESULT
A. Test Requirements

Before analyzing the data using path analysis for the purpose of testing hypotheses, the requirements test were carried out including: 1. normality test, 2. autocorrelation test, 3. multicollinearity, and 4. linearity.
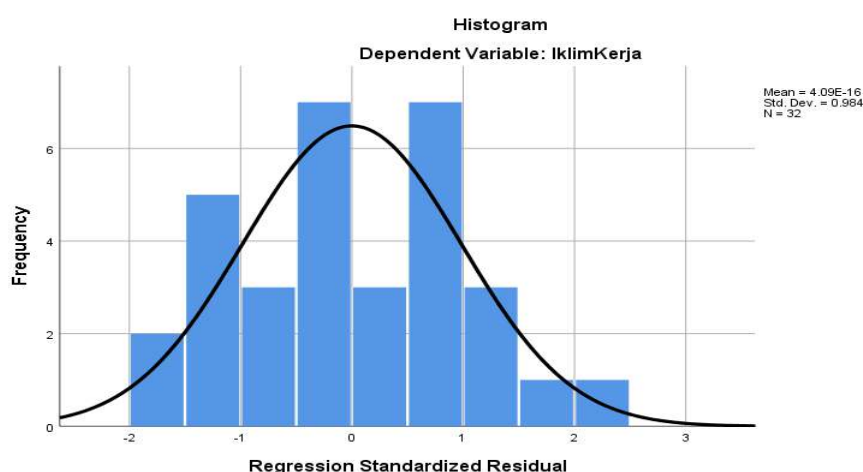
1. Normality test

From the results of the normality test of each connection between variables can seen from existing curves _ that although the curve is not perfectly shaped, but the tendency of the curve to form a bell. This thing could concluded that all data are normally distributed . Result histograms analysis normality of data can be seen under this:
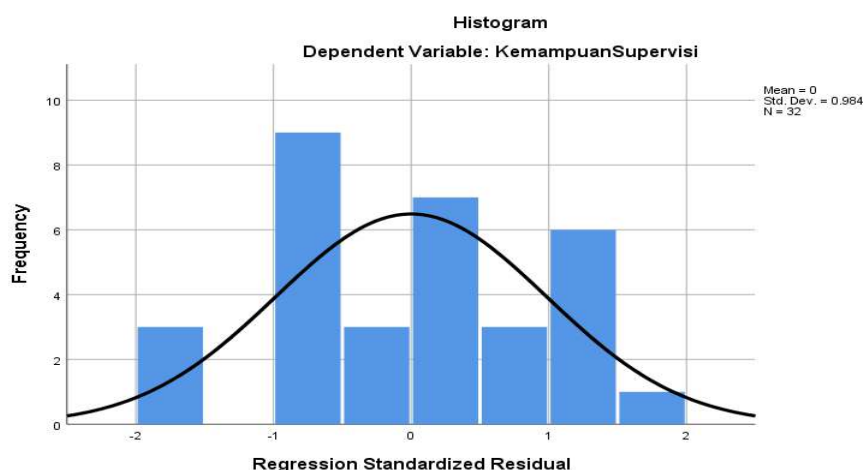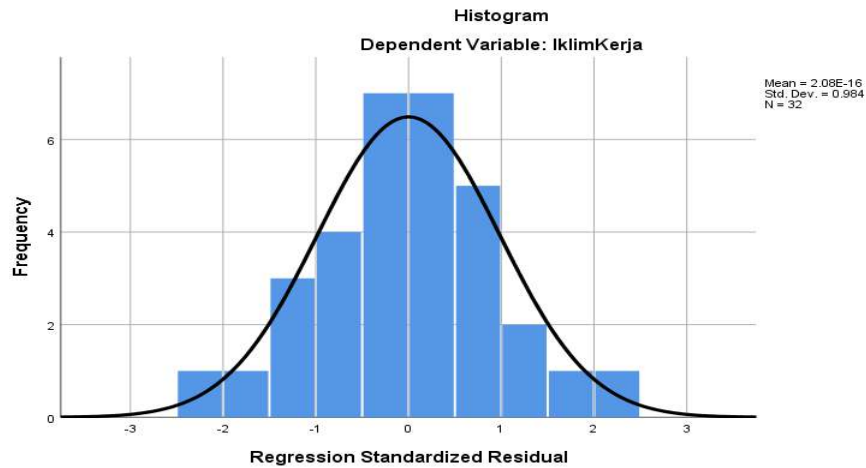

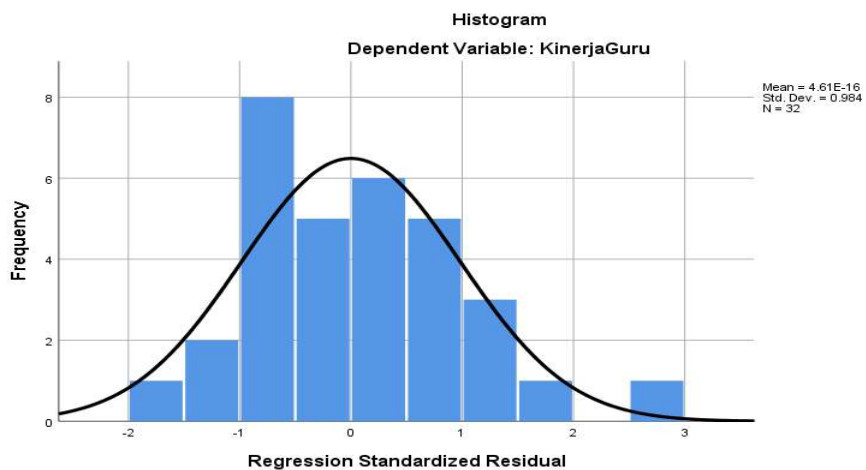**Figure 1. Normality Principal's Leadership Style on Supervision Ability**

Figure 2. Normality Principal's Leadership Style on Work Climate
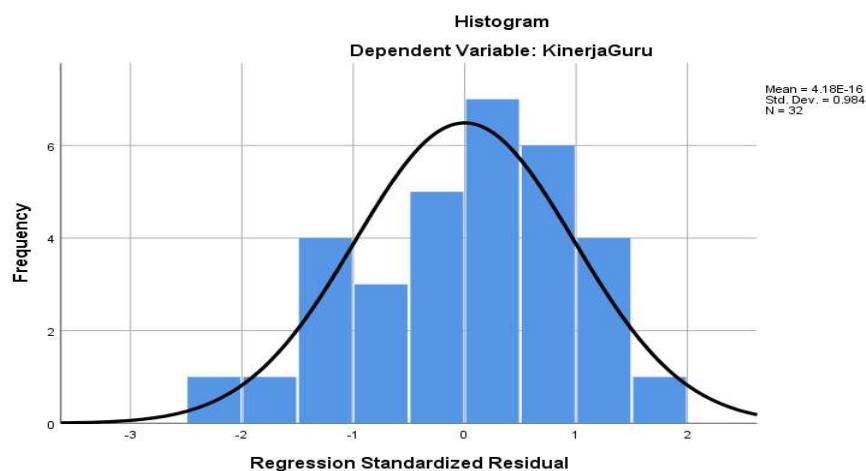
Figure 3. Normality Academic Supervision Ability to Work Climate

Figure 4. Normality Principal's Leadership Style on Teacher Performance

Figure 5. Academic Supervision Ability on Teacher Performance
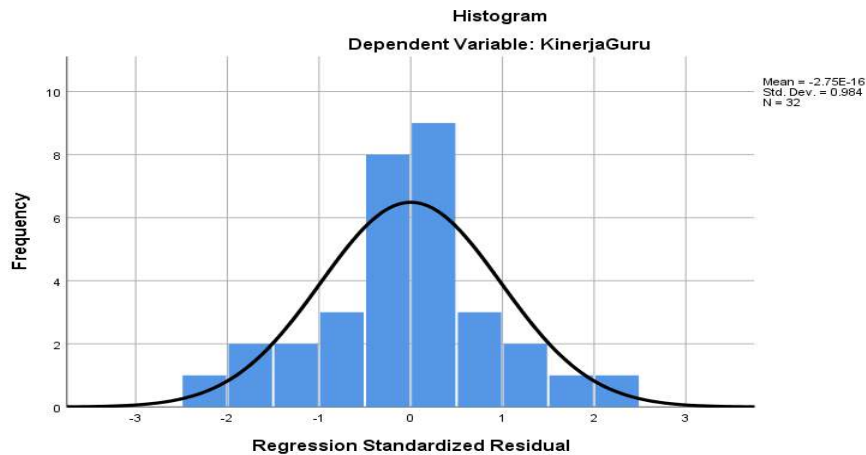
Figure 6. Normality Work Climate on Teacher Performance

2. Linearity Test

From the results of the linearity test between connection and SPSS version 24 variables on Normal PP Plot of Regression Standardized Residual could seen from the existing regression plot where data from connection between variables form a straight line. Thus the linearity in the regression model has been met . Results test linearity from each connection between variables can seen from Plot regression as following :
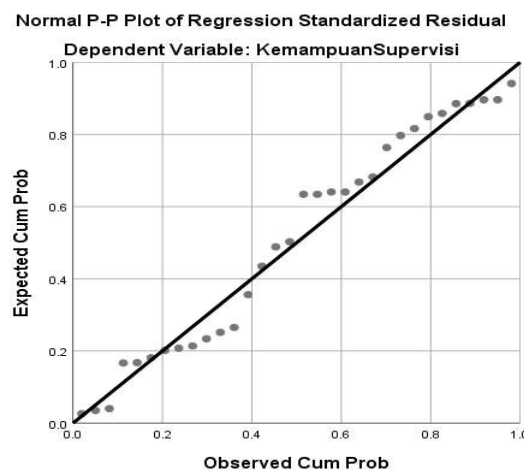
Figure 7. Test Plot linearity Principal's Leadership Style on Supervision Ability
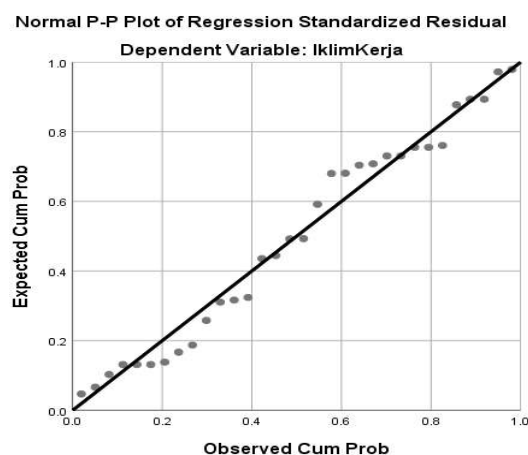
Figure 8. Plot Uji Linearitas Gaya Principle's leadership on the work climate
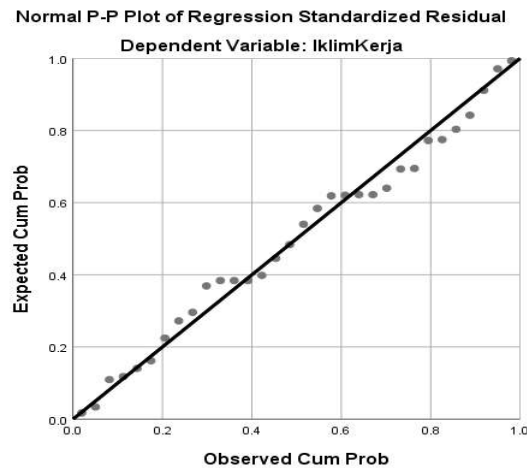
Figure 9. Test Plot linearity Principal's Leadership Style on Work Climate
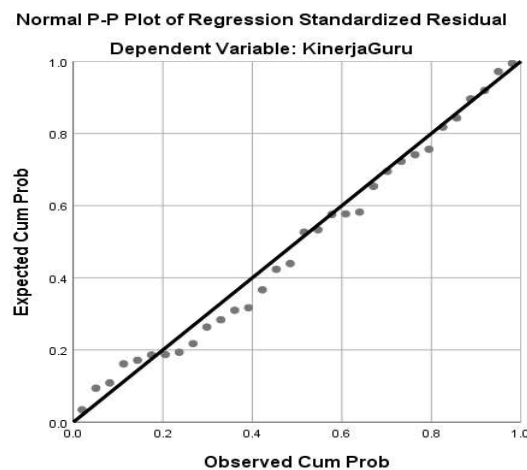
Figure 10. Test Plot linearity Principal's Leadership Style on Teacher Performance

From the picture above, the linearity in the Principal's Leadership Style regression model as a variable.
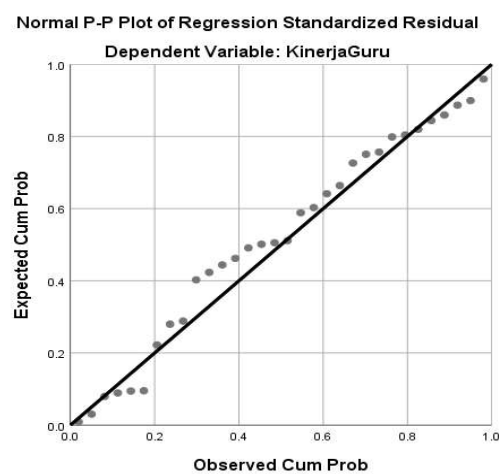
Figure 11. Test Plot linearity Academic Supervision Ability on Teacher Performance
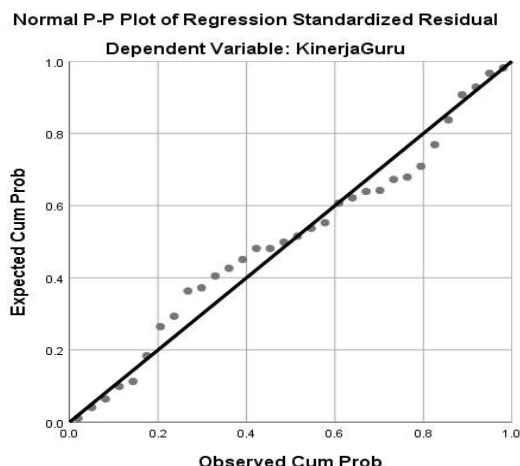
Figure 12 . Test Plot linearity Work Climate on Teacher Performance

3. Autocorrelation Test

The results of the autocorrelation test of the Principal's Leadership Style on Supervision Ability were measured using the Durbin and Watson scores. From result analysis connection between variables can seen that all less DW value of 4 and more of 1. This thing could concluded that connection between variables in study that there was no autocorrelation

Table 1. Test Autocorrelation Principal's Leadership Style on Supervision Ability
Model Summary[b]

| Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	.682[a]	.465	.448	7.633	.465	26.123	1	30	.000	2.085

Table 2. Test Autocorrelation of Principal's Leadership Style on Work Climate
Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	.720[a]	.518	.502	8.204	.518	32.294	1	30	.000	2.110

a. Predictors: (Constant), GayaKepemimpinan
b. Dependent Variable: IklimKerja

Table 3. Test Autocorrelation of Academic Supervision Ability to Work Climate
Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	.718[a]	.516	.500	8.223	.516	32.013	1	30	.000	3.266

a. Predictors: (Constant), KemampuanSupervisi
b. Dependent Variable: IklimKerja

Table 4. Test Autocorrelation of Principal's Leadership Style on Teacher Performance
Model Summary[b]

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate | Change Statistics | | | | | Durbin-Watson |
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.796[a]	.634	.622	11.912	.634	52.026	1	30	.000	1.424

a. Predictors: (Constant), GayaKepemimpinan
b. Dependent Variable: KinerjaGuru

Table 5. Test Autocorrelation of Academic Supervision Ability to Teacher Performance
Model Summary[b]

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate | Change Statistics | | | | | Durbin-Watson |
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.775[a]	.601	.588	12.438	.601	45.235	1	30	.000	2.364

a. Predictors: (Constant), KemampuanSupervisi
b. Dependent Variable: KinerjaGuru

Table 6. Test Autocorrelation of Work Climate on Teacher Performance
Model Summary[b]

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate | Change Statistics | | | | | Durbin-Watson |
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.803[a]	.646	.634	11.726	.646	54.640	1	30	.000	1.341

a. Predictors: (Constant), IklimKerja
b. Dependent Variable: KinerjaGuru

4. Multicollinearity Test

The results of the multicollinearity test of the relationship between variables in study was measured based on the VIF value. Based on values from the tables obtained _ from test multicollinearity obtained less VIF value of 10,000. then concluded the relationship between variables in study this does not occur multicollinearity .

Table 7. Test Multicollinearity Principal's Leadership Style on Supervision Ability
Coefficients[a]

| Model | | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. | Collinearity Statistics | |
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	31.073	7.723		4.024	.000		
	GayaKepemimpinan	.541	.106	.682	5.111	.000	1.000	1.000

a. Dependent Variable: KemampuanSupervisi

Table 8. Test Multicollinearity Principal's Leadership Style on Work Climate
Coefficients[a]

| Model | | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. | Collinearity Statistics | |
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	22.742	8.301		2.740	.010		
	GayaKepemimpinan	.646	.114	.720	5.683	.000	1.000	1.000

Table 9. Test Multicollinearity Supervision Ability to Work Climate

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	12.286	10.161		1.209	.236		
	KemampuanSupervisi	.814	.144	.718	5.658	.000	1.000	1.000

a. Dependent Variable: IklimKerja

Table 10. Test Multicollinearity Principal's Leadership Style on Teacher Performance

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	-4.872	12.052		-.404	.689		
	GayaKepemimpinan	1.191	.165	.796	7.213	.000	1.000	1.000

a. Dependent Variable: KinerjaGuru

Table 11. Test Multicollinearity Academic Supervision Ability on Teacher Performance

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	-21.591	15.370		-1.405	.170		
	KemampuanSupervisi	1.463	.218	.775	6.726	.000	1.000	1.000

a. Dependent Variable: KinerjaGuru

Table 12. Test Multicollinearity Work Climate on Teacher Performance

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	-11.897	12.700		-.937	.356		
	IklimKerja	1.339	.181	.803	7.392	.000	1.000	1.000

a. Dependent Variable: KinerjaGuru

5. Heteroscedasticity Test

The results of the heteroscedasticity test of the relationship between variables in thisstudy was viewed by over the output on the scatterplot . Of all the scatterplots obtained from results test heteroscedasticity could seen that the dots on the scatterplot do not form a clear pattern. The dots spread above and below the number 0 on the Y axis. This is it can be concluded that there is no heteroscedasticity in all relationship data between variables in study this .
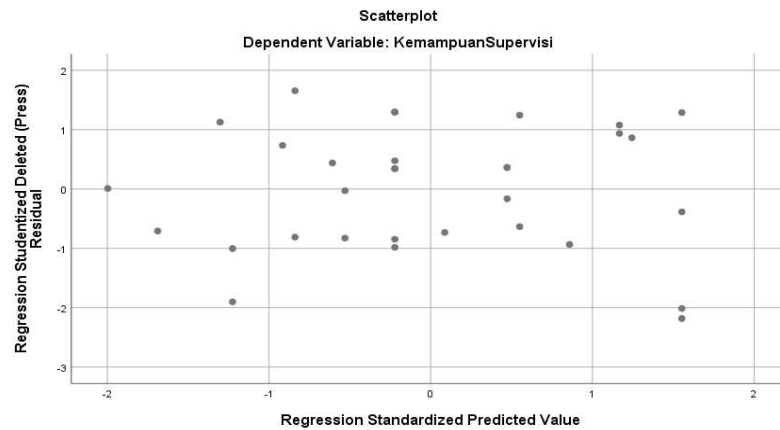
Figure 13. Scatterplot of Principal's Leadership Style on Supervision Ability
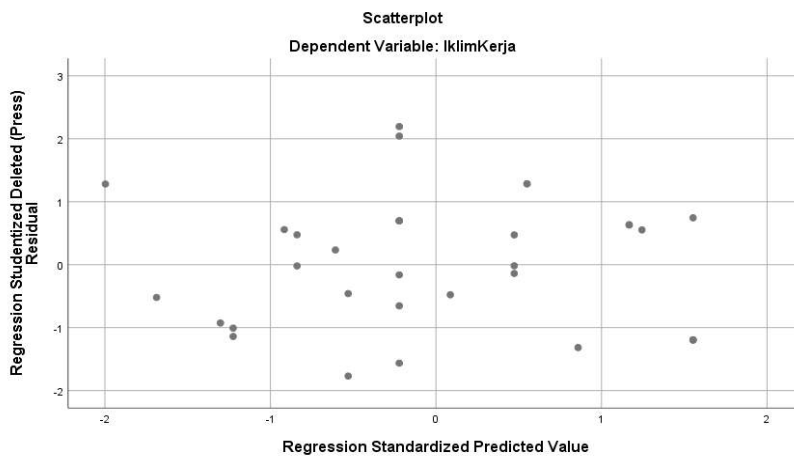
Figure 14. Scatterplot of Principal's Leadership Style on Work Climate
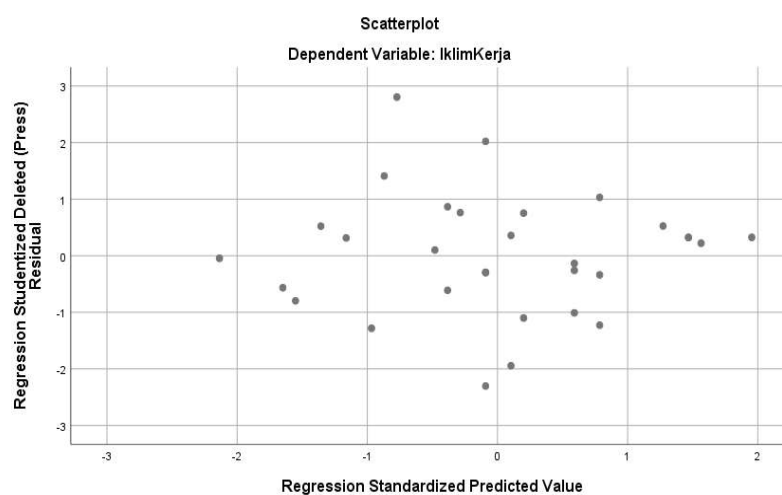
Figure 15. Scatterplot of Academic Supervision Ability to Work Climate
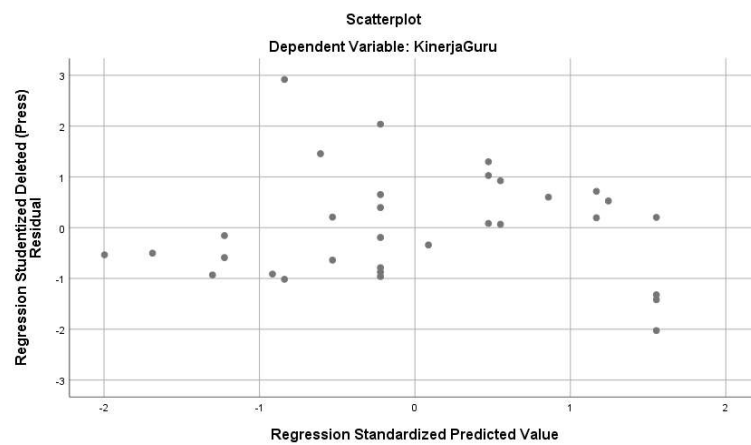
Figure 16. Scatterplot of Principal's Leadership Style on Teacher Performance

Figure 17. Scatterplot of Academic Supervision Ability on Teacher Performance

Figure 18. Scatterplot of Work Climate on Teacher Performance

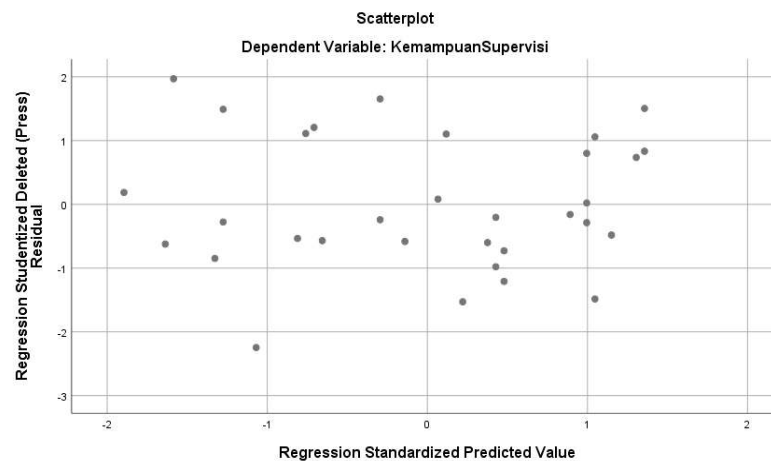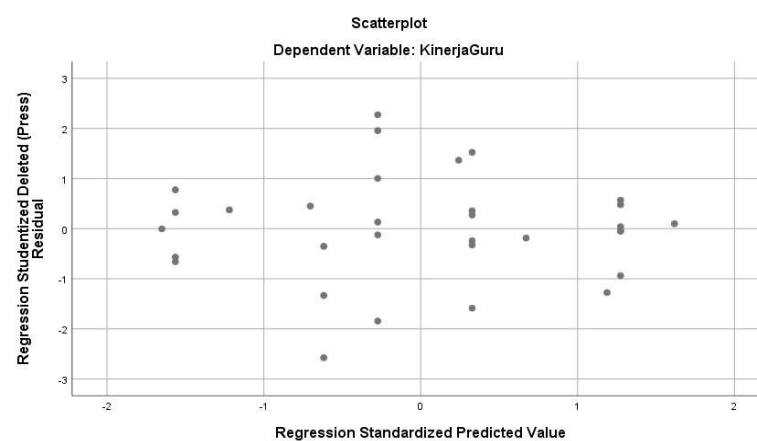**B. Hypothesis Testing**

a. The Influence of Principal's Leadership Style on Academic Supervision Ability

Hypothesis testing in this study was conducted to determine the direct effect of the Principal's Leadership Style on Supervision Ability by using SPSS software. O output coefficient can be see the table below:

Table 13
Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	31.073	7.723		4.024	.000
	GayaKepemimpinan	.541	.106	.682	5.111	.000

a. Dependent Variable: KemampuanSupervisi

From the SPSS output, the price was = 5.11 and sig = 0.000. Because the results of the calculation of the sig level are 0.000 while 0.000 <0.05 and = 5.11 > = 1.96 , then it can be concluded that the Principal's Leadership Style has a direct positive effect on Academic Supervision Ability.

b. Principal's Leadership Style on Work Climate

Hypothesis Testing was done to find out the direct influence of the Principal's Leadership Style on the Work Climate by using SPSS software . Results output coefficient could seen from the table below:

Tabel 14
Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	7.783	9.366		.831	.413
	GayaKepemimpinan	.386	.141	.430	2.728	.011
	KemampuanSupervisi	.481	.178	.425	2.698	.012

a. Dependent Variable: IklimKerja

From the output of SPSP version 24, the price = 2.728 and sig. 0.0011. Because the level of sig. 0.011< 0.05 and = 2.728> = 1.96 it can be concluded that the Principal's Leadership Style has a direct positive effect on the work climate.

c. Academic Supervision Ability to Work Climate

Hypothesis testing to determine the direct effect of Supervision Ability on Work Climate by using SPSS software can seen from the table below:

Tabel 15

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	7.783	9.366		.831	.413
	GayaKepemimpinan	.386	.141	.430	2.728	.011
	KemampuanSupervisi	.481	.178	.425	2.698	.012

a. Dependent Variable: IklimKerja

From SPSS output obtained price = 2,698 and sig. = 0.012. Because the significance level is 0.012 < 0.05 or = 2.698 > = 1.96 , it can be concluded that Supervision Ability has a direct positive effect on Work Climate.

d. Principal's Leadership Style on Teacher Performance

Hypothesis testing to determine the direct effect of Leadership Style on Teacher Performance by using SPSS software can seen from the table below:

Tabel 16

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	-34.747	12.152		-2.859	.008
	GayaKepemimpinan	.529	.203	.353	2.600	.015
	KemampuanSupervisi	.545	.256	.289	2.131	.042
	IklimKerja	.569	.238	.341	2.388	.024

a. Dependent Variable: KinerjaGuru

From the SPSS version 24 output in the coefficient table , the price = 2,600 and sig = 0.012. Because the significance level is 0.012 < 0.05 or = 2.600 > = 1.96, it can be concluded that the Principal's Leadership Style has a direct positive effect on teacher performance.

e. Academic Supervision Ability on Teacher Performance

Hypothesis testing to determine the direct effect of Supervision Ability on Teacher Performance by using SPSS software can seen from the table below:

Tabel 17

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	-34.747	12.152		-2.859	.008
	GayaKepemimpinan	.529	.203	.353	2.600	.015
	KemampuanSupervisi	.545	.256	.289	2.131	.042
	IklimKerja	.569	.238	.341	2.388	.024

a. Dependent Variable: KinerjaGuru

From the output of SPSS version 24 in the coefficient table , the price = 2.131 and sig. 0.042. Because the significance level is 0.042 < 0.05 or = 2.131 > = 1.96, it can be concluded that the Academic Supervision Ability variable has a direct positive effect on teacher performance .

f. Work Climate on Teacher Performance

Hypothesis testing to determine the direct effect of work climate on teacher performance using SPSS software can seen from the table below:

Tabel 18
Coefficients[a]

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	-34.747	12.152		-2.859	.008
	GayaKepemimpinan	.529	.203	.353	2.600	.015
	KemampuanSupervisi	.545	.256	.289	2.131	.042
	IklimKerja	.569	.238	.341	2.388	.024

From the SPSS output in the coefficient table , the price = 2.388 and sig = 0.024. Because the significance level is 0.024 <0.05 or = 2.388 > = 1.96, it can be concluded that the work climate has a direct positive effect on teacher performance.

Based on the results of calculations and hypothesis testing, the causal model of path analysis between the variables of the Principal's Leadership Style , Supervision Ability and Work Climate on the Teacher Performance variable , is described as follows:
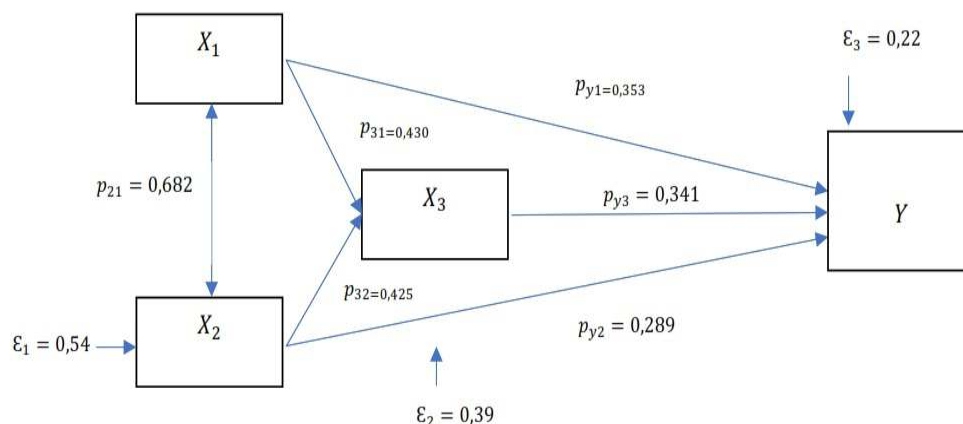
Figure 19. Analysis Diagram Track

Thus, the structural equation based on the results of hypothesis testing and the picture above is:

$$X_2 = 0{,}682X_1 + 0{,}54$$
$$X_3 = 0{,}430X_1 + 0{,}425X_2 + 0{,}39$$
$$Y = 0{,}353X_1 + 0{,}289X_2 + 0{,}341X_3 + 0{,}22$$

3. Direct, Indirect and Total Effect

The direct effect in path analysis was the effect of exogenous variables to endogenous variables directly without going through other variables. Indirect influence was the independent influence that affects the dependent variable through

other variables. While the total effect is the combined effect of direct and indirect variables. Each of these effects can be explained as follows:

a. Direct Influence

The direct influence of exogenous and indogen variables in this study is as follows:

1) The Principal's Leadership Style variable has a direct positive effect on Academic Supervision Ability. Thus, the level of Supervision Ability can be explained through the Principal's Leadership Style. The coefficient of direct influence of the Principal's Leadership Style on Supervision Ability is 0.682.

2) The principal's leadership style variable has a direct positive effect on the work climate. Thus, the high and low work climate can be explained through the principal's leadership style. The coefficient of the direct influence of the Principal's Leadership Style on the Work Climate is 0.430.

3) The Supervision Ability variable has a direct positive effect on the Work Climate. Thus, the high and low work climate can be explained through the ability of supervision. The coefficient of direct influence of Supervision Ability on Work Climate is 0.425.

4) The principal's leadership style variable has a direct positive effect on teacher performance. Thus, the high and low teacher performance can be explained through the Principal's Leadership Style. The coefficient of the direct influence of the Principal's Leadership Style on Teacher Performance is 0.353.

5) The Supervision Ability variable has a direct positive effect on Teacher Performance. Thus, the high and low

teacher performance can be explained through the ability of supervision. The coefficient of direct influence of Supervision Ability on Teacher Performance is 0.289.

6) The work climate variable has a direct positive effect on teacher performance. Thus, the high and low teacher performance can be explained through the work climate. The coefficient of direct influence of work climate on teacher performance is 0.341.

b. Indirect Influence

The indirect effect in this study was the Principal's Leadership Style on Teacher Performance through Work Climate, and Supervision Ability on Teacher Performance through Work Climate. The explanation and the magnitude of the coefficient of indirect influence are explained as follows:

1) The Principal's Leadership Variable has an indirect effect on TeacherPerformance Variables through the Work Climate. The magnitude of the coefficient of indirect influence of the Principal's Leadership Variable on Teacher Performance through Work Climate is: $(0.430) \times (0.341) = 0.147$.

2) The Academic Supervision Ability Variable has an indirect effect on Teacher Performance Variables through the Work Climate. The magnitude of the coefficient of indirect influence of the Supervision Ability Variable on Teacher Performance through Work Climate is: $(0.425) \times (0.341) = 0.145$.

c. Total Influence

The total influence in this study was the variable of the Principal's Leadership Style on Teacher Performance

through Work Climate, and Supervision Ability on Teacher Performance through Work Climate. The explanation and magnitude of the total effect coefficient is explained as follows:

1) The magnitude of the coefficient of the direct influence of the Principal's Leadership Style on the Performance Climate is 0.430. While the coefficient of direct influence of work climate on teacher performance is 0.341. So the magnitude of the coefficient of the total influence of the Principal's Leadership Style on Teacher Performance through School Climate is: (0.430) + (0.341) = 0.771.

2) The magnitude of the coefficient of direct influence of Academic Supervision Ability on Performance Climate is 0.425. While the coefficient of direct influence of work climate on teacher performance is 0.341. Then the magnitude of the coefficient of the total influence of Supervision Ability on Teacher Performance through school climate is: (0.425) + (0.341) = 0.766.

DISCUSSION

The results showed that the Principal's Leadership Style had a direct positive effect on Supervision Ability. Principals who have a good leadership style will be able to do a good job. This is in line with Mutohar (2013) which states that the success or failure of carrying out the activities of a work unit in the organization is largely determined by the quality of leadership both related to personality qualities and mastery of effective leadership concepts and techniques in the field (Mutohar, 2013).

The results of this study also indicate that the Principal's Leadership

Style has a direct positive influence on the work climate. Supardi (2012) said that a conducive work climate is determined by school principals, teachers, and students who have enthusiasm in carrying out.

Even Peters and Austin as quoted by Sallis (2012) said that leadership style can lead schools to a quality revolution. This opinion clearly describes that the principal is an important element in creating a conducive school work climate so that school quality can be improved. Wibowo as quoted by Hasim (2019) also stated that one of the factors that influence the work climate is the leader's behavior factor. In the context of this study, it was found that the better the principal's leadership style, the more conducive the school climate. This is also confirmed by Goleman (2004) who said that there is a clear relationship between work climate and working conditions or salary.

The results of this study also show that Supervision Ability has a direct positive influence on the Work Climate. Several studies have stated that there is a positive influence between Supervision Ability as part of the Principal's competence and there is a Work Climate. (Riyadi and Kusnanto, 2016).

The ability of supervision carried out by the principal to create a performance climate as expressed by Michel in (Wangombe et al., 2014) that the supervision component consisting of mentoring and coaching activities can affect the work climate.

Next, the results of this study indicated that the Principal's Leadership Style has a positive direct influence on Teacher Performance. There are many theories and research results which stated

that there is an influence of Principal's Leadership Style on Teacher Performance. Simamora in Wardana (2013) stated that teacher performance is influenced by three factors, namely individual factors, psychological factors and organizational factors.

Another study was conducted by Wachira and Gitumu (2017). This study concludes that there is an influence between leadership style and teacher performance where principals who have good leadership styles can significantly improve the quality of teacher work.

Similarly, the research conducted by Aziz and Suwatno (2019). They concluded that the Principal's Leadership Style is one of the factors that influence teacher performance. Every improvement in the quality of the principal's leadership style will also significantly improve the quality of teacher performance (Azis & Suwatno, 2019).

Furthermore, the results of this study indicated that Supervision Ability has a positive direct influence on Teacher Performance. Several studies support the results of this study, namely the results of research conducted by Rahabav (2016) who reported that the implementation of academic supervision was quite effective in improving the professional abilities of teachers. Other studies also revealed that there is an influence between supervisory abilities on teacher performance. Research by Irawan et al (2018) also concludes that academic supervision has been shown to moderate the effect of competence on teacher performance at the Kesatrian 67 Education Foundation SMA Semarang.

Likewise the research conducted by Susanti, Wardiah, and Lian which stated that the academic supervision variable has

a significant and positive influence on the quality of teacher teaching (Susanti et al., 2020).

The results of this study also indicated that the work climate has a direct positive influence on teacher performance. The results of this study are in line with the results of other studies. This was revealed by Selamat et al., (2013) who explained that teachers in Klang district had a fairly low performance achievement.

CONCLUSIONS

Based on the results of the research hypothesis testing the Effect of Principal's Leadership Style, Academic Supervision Ability and Work Climate on Teacher Performance, the following conclusions were obtained:

1. There was a direct positive influence between the Principal's Leadership Style and Academic Supervision Ability. The results of this study indicate that the better the Principal's Leadership Style, the better the Academic Supervision Ability.

2. There was a direct positive influence between the Principal's Leadership Style on the Work Climate. p . result This research shows that the better the Principal's Leadership Style, the better the work climate in the school will be.

3. There was a direct positive influence between Academic Supervision Ability on Work Climate. The results of this study indicate that the better the Academic Supervision Ability, the better the work climate in schools.

4. There was a direct positive influence between the Principal's Leadership Style on Teacher Performance. The results show that the better the

Principal's Leadership Style, the better the Teacher's Performance.

5. There was a direct positive effect between Academic Supervision Ability on Teacher Performance. The results of this study indicate that the better the Academic Supervision Ability, the better the teacher's performance

6. There was a direct positive effect of work climate on teacher performance. The results of this study indicate that the better the work climate, the better the work climate.

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THE INNOVATION OF THE MA'ARIF NAHDLATUL ULAMA EDUCATION SYSTEM IN THE DIGITALIZATION ERA IN BENGKULU

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Abstract: The phenomena demonstrate that various changes have occurred in the digitization era, including paradigm shifts, changing needs, and policy shifts. These changes have an impact on the traditional system of a nation, particularly in Indonesia. The aim of this research is to discover the innovation of the Ma'arif Nahdlatul Ulama education system in the digitalization era in Bengkulu Province. A qualitative research method was applied in this study. The administrators of the Ma'arif Educational Institution in Bengkulu Province and the administrators at the Branch institution, the Nahatul 'Ulam' Management in the Regional section and Branch administrators, NU figures, principals of schools/madrasas under the Ma'arif Educational Institution's coordination, and religious figures in Bengkulu Province were the subjects of this study. The findings revealed that the Ma'arif NU education system innovated in all aspects of education, including aims, curriculum, learning methods, and models, educators and education staff, and institution kinds and management. The fact that can be seen is the growing development of Ma'arif NU educational institutions at the Elementary School/Madrasah Ibtidai'yah and Madrasah Aliyah (MA) levels, as well as Vocational High Schools (SMK) to universities. The conclusion is that the Ma'arif Nahdlatul Ulama education system's ideas, thoughts, and reforms considerably contribute to being a reference for those who are struggling in the world of Islamic education.

INTRODUCTION

Based on institutional observations, NU education in Bengkulu Province includes not only a traditional or non-formal education system but also a formal Islamic education system. As for the evidence, Nahatul 'Ulam' has a Ma'arif Institution that focuses on education and teaching matters, both formal and non-formal (other than Islamic Boarding Schools) (Munajam, personal communication, 2021).

Based on the observations and interviews above, the writer wonders how the Ma'arif Education Unit, which was created long before the Regional Board of Ma'arif Bengkulu Prison, has developed the Education System, which includes Management, Curriculum, Methods, Materials, and Learners. This is because, based on the facts on the ground, the presence of PGA NU in Kaur Regency was established until 1998, and then continued by SMEA Ma'arif from 1998-2008, after that, it was continued by SMK Ma'arif from 2008 until now (Documentation, 2021).

Besides that, it makes the writer wonder about what the real purpose of the Ma'arif Educational Institution was established so that the Regional Board of

Ma'arif LP was only established for a very long time away from the establishment of the Central Ma'arif LP. Furthermore, based on conversations with Toilan (2021), the facts on the ground show that at the NU Ma'arif Education Unit there was no direct financial assistance from the Central Ma'arif LP. From the data above, the researcher is curious, firstly, what is the model of the NU Education system which is characterized by Aswaja, if there are no facilities from the Ma'arif Prison Management both at the Center, Region, and Branch, because every educational process, of course, needs funds to make it more efficient quality. And it is also seen from the development of human resources, based on interviews with Sohib Munawar (2021), that there is no special guidance for teachers and employees from the management of the Ma'arif Prison. Whereas based on the documentation, functions, duties, and authorities of the Ma'arif LP at the Center, Region and Branch, it is to guideto improve the quality of Ma'arif Education units in each region (Documentation, 2021b).

Based on discussions and observations with Nur Ali (Chairman of PC NU, South Bengkulu Regency), it appears that there are still numerous Nahatul 'Ulama' (NU) individuals that have private educational establishments that are not directly under the auspices of LP Ma'arif NU (Documentation, 2021b).

In Bengkulu Province, the Ma'arif NU formal education unit includes an Early Childhood Education unit, RA NU, Ma'arif Vocational School, and NU High School. However, the function of the Ma'arif Educational Institution (LP Ma'arif) is not well known, as the education system at the Ma'arif Vocational School in Kaur Regency, for example, is very similar to that of the SMK in general, even though it uses the Ma'arif label, which is the institution that oversees education under Nahatul 'Ulama'. The Ma'arif Vocational School students were not required to stay in the cottage. Furthermore, based on evidence gathered from observers, it is clear that there is still a lack of balance in official educational institutions between religious science and technology. There are no evident "aswaja" characteristics in the education system, and the content of religious instruction is not much different from the topic of learning in general. Finally, when education is not formal, the curriculum is not strengthened by general knowledge and technology.

In addition, in Bengkulu Province, in quantity, Ma'arif NU formal education institutions from elementary school to high school level include 4 Islamic elementary schools, 1 Madrasah Aliyah, and 1 Vocational High School. This is in line with what Rohimin, (Vice Rois Surya NU Bengkulu Province Region) stated that the Ma'arif Educational Institution was not very functional so that the characteristics of educational institutions under the Ma'arif Educational Institution were not very visible because according to Rohimin this was motivated by the fact that scholars come from several different regions, they automatically have different characteristics (Documentation, 2021a).

Nahatul 'Ulam' should continue to increase the quality of Ma'arif NU educational institutions in the digital era, in the sense of continuing to create formal educational institutions based on Ma'arif NU and carrying out innovations from all aspects to meet the requirements of society

in the global era. This is because, in a global society where science and technology are continually evolving, the concept of education must also evolve (Danim,2016; Durri, 2003). The period of the free market is also a problem for Indonesian education because it provides the opportunity for educational institutions and professionals from other countries to enter Indonesia (Danim et al., 2006)

To face the global market, national education policies must be able to increase academic and non-academic education quality, improve education management to be more productive and efficient, and give the broadest possible access for the community to obtain education (Delors, 1998).

With technological advances due to the rapid flow of digitalization, Nahḍatul 'Ulamā' (NU) based Education Institutionsmust continue to innovate in the education system, including objectives, curriculum, human resources (teachers and students), learning techniques and models, and systems. In the field of education, there are a variety of institutions. Instruction that used to be classical has evolved into technology-based teachings, such as the internet and computers, according to the results of an interview with the Principal of Ma'arif Vocational School. If in the past the teacher wrote with a stick of chalk, occasionally made simple pictures, or used sounds and other simple means to communicate knowledge and information, now there are computers so that writing, film, sound, music, live pictures, can be combined into a communication process (ShobibMunawar, personal communication, 2021).

Based on the description above, the researcher wants to investigate the extent of the innovation of the Nahḍatul 'Ulamā' education system in the era of digitalization in Bengkulu Province. Education system innovations, such as objectives, curriculum, techniques, learning models, human resource development (educators, teachers, and students), types, and institutional administration, are what we are looking for. This is because, in the age of digitalization, one of the most frequently mentioned concerns among the public is the high cost of education; however, even if the cost is high, the public will not object as long as the school provides a high-quality education system that integrates science and religion, namely by increasing educational materials. In formal schools, religious subjects are taught.

Furthermore, the researchers are interested in learning how the Nahatul 'Ulam' (NU) education system integrates science and religion while maintaining the characteristics of Nahatul 'Ulam' (NU) education in both public schools and madrasas, as well as how NU Educational Institutions operate their educational institutions by balancing the obligation to fulfill ukhrawi and worldly needs in an inseparable whole.

According to Abdurrahman (2017 and Drajat (1996), innovation consists of two interrelated processes: reviving positive old values and replacing old values with more perfect new values. Meanwhile, according to Azra (1999) and Abdullah (2007), innovation is the reorganization of existing and obsolete social, political, educational, and scientific organizations. Furthermore, Islamic innovation, according to Nasution (1992), Darmawan (2010), and Azra (2019), can be defined as an effort to adapt Islamic

religious knowledge to the current advances as a result of modern science and technology advancements.

According to the viewpoint above, innovation does not always mean replacing something old with something new but rather emphasizes the principles of benefit and moderation so that it can adapt to the demands of society in dealing with current difficulties. As a result of the preceding description, it can be argued thatinnovation is something that will only be accepted when it is relevant to the times. When something ancient is still relevant and has a beneficial impact on the times, it is preferable to not have to be replaced with something new.

The choice to withdraw from politics was the beginning of NU's thought innovation. The 1984 congress determined that NU would revert to its original structure of the organization, which was founded in 1926. NU departed political parties as a result of one of the outcomes. NU continues to innovate in education.Hence the NU educational system has two philosophical characteristics: 1) al-I'timad 'ala al-Nafsi and 2) al-I'timad 'ala al-Nafsi(self-reliant). 2) Fi al-Ijtim'iyah (community), which means "to live as a community."

In NU, madrasas or pesantren are self-established and self-financed by the community. People who want to study or send their children to Islamic boarding schools or madrasas are only shown their places by the kiyai, then they construct their rooms. If the santri's guardian entrusts his child to the pesantren, the santri's guardian is responsible for the pesantren's construction. (Assegaf, 2004; T. Abdullah & Siddique, 1998; MA Abdullah, 2007).

According to the opinion above, this ideology is the driving force for educational innovation among NU, therefore the Nahdliyyin community's spirit drives educational innovation in many domains, including educational institutions, curriculum, methodology, and institutional functions. This innovation is being carried out for Indonesian Islamic educational institutions such as Islamic boarding schools and madrasas to be able to respond to the difficulties of changing times (Muhammad Arifin, 2003;Aunillah, 2011;Tafsir, 2008).

KH. Abdul Wahid Hasyim, a Nahatul 'Ulam' (NU) figure, pioneered NU educational reform by founding Madrasah Nidzamiyah in 1935, with 70 percent of the curriculum devoted to broad subjects and 30 percent to religious education. The Madrasah Nidzamiyah, which has 29 pupils, is housed in the Tebuireng mosque's foyer. Apart from Arabic language classes, Madrasah Nidzamiyah also offers English and Dutch classes on the field. In addition, LP Ma'arif Pusat is now implementing the following Educational Innovation Work Program: Organizational governance innovation, educational unit data collecting and mapping, educational asset structuring, asset management guidelines development, asset data collection and advocacy, asset management guidelines socializing asset management, increasing educator qualifications and competencies, providing SKKD Aswaja, advocating policies for educators and education personnel, Science Olympiad LP Ma'arif NU, mapping Ma'arif NU educational standards, establishing the Education Quality Assurance Unit for LP Ma NU's wisdom, application of MBM/S and

KTSP, improving the quality of the implementation and management of education, accreditation of Ma'arif NU education units, establishing Ma'arif flagship schools, establishing program partnerships with government and non-government, strengthening educational information networks, building cooperation in obtaining domestic and foreign scholarships, cooperation with the business world, empowering Ma'arif assets that not yet productive, CSR development, operational financing, bringing investors to Ma'arif, art exhibitions and the world of education.

Based on the innovations made by KH. Abdul Wahid Hasyim and LP Ma'arif center above, that educational innovation in the NU environment has been around for a long time and continues to innovate, both in terms of objectives, curriculum, learning methods, and models, educators and students, as well as the form or type of institution. About innovation in the field of education, means that the NU Ma'arif Education Unit in Bengkulu Province has no reason not to advance. Implementation of the Innovations carried out by KH. Abdul Wahid Hasyim and LP Ma'arif above, that the total number of NU Ma'arif Education Units based on data from the Ma'arif Education System online, which amounts to 13145 NU Ma'arif Education Units throughout Indonesia (Ministry of Religion RI, 2003).

METHODS

Qualitative research methodologies are used in this type of study. The research will take the form of descriptive qualitative research, which will provide an overview of the problems as they exist and occur in the research object. According to Creswell (2010), "Phenomenology is a research technique in which researchers determine the nature of the human experience of a particular phenomenon." This study takes a sociological perspective, and the research design is phenomena research. Understanding human life experiences and turning phenomenology into a research method that requires researchers to examine a variety of subjects by being directly and relatively long involved in them to uncover patterns and relationships of meaning. As a result, in this study, we will investigate, examine, and analyze the Ma'arif Nahatul 'Ulam' Education System Innovation in Bengkulu Province during the digitalization period.

The management of Ma'arif Educational Institutions in Bengkulu Province and Branches, Regional and Branch Nahatul 'Ulam' Management, NU leaders, school/madrasah principals under Ma'arif Educational Institutions coordination, and religious figures in Bengkulu Province were the subjects of this study.

The researchers used data collection approaches such as observation, interview, and documentation to gain data relevant to the research topic (Sugiyono, 2020). The data analysis approach followed and developed by Miles et al., (2018)interactive pattern of data reduction, data display, and verification/concluding. After the data has been evaluated, check the data's validity using the stages below: 1) Degree of Trust (Credibility); 2) Persistence of Observation; 3) Triangulation; 4) Adequacy of References; and 5) member checking (Creswell, 2010).

RESULT

Because the socio-cultural variables of society are constantly changing, mostly due to the rapid growth of digital technology, discussing educational innovation (modernization) is necessary. Because Abdurahman Wahid's idea of renewal includes two interrelated processes: the resuscitation of positive old values, as well as the replacement of old values with new values that are greater and more perfect. (Zuhairini, 2006; Azizi, 2003). This is also in accordance with Azra (2019), who noted that efforts to rearrange established and outmoded social, political, educational, and scientific frameworks, including the structure of Islamic education, are a type of innovation in Islamic thought and institutions.

According to the findings of the study, education implementation in the NU environment has been characterized by Education System Innovation in numerous areas, including objectives, curriculum, learning methods, and models, instructors and students, and institutions. This is in accordance with Government Regulation Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards, which specifies that national education standards, which include content, process, graduate competency, education personnel, facilities and infrastructure, management, financing, and educational assessment, must be improved on a planned and periodic basis (Government Regulation of the Republic of Indonesia, 2013).

According to the preceding hypothesis, there are numerous factors of innovation in the Ma'arif NU Education System in the digitalization era in Bengkulu province, as follows:

a. Goal the Ma'arif NU

Educational Institution's goal is to prepare NU cadres with a mature religion and comprehensive knowledge based on Aswaja and NU understandings to compete in the globalization era.

b. Curriculum

The curriculum in the NU Ma'arif Education unit is based on both national and local standards, with the Aswaja curriculum and NU's standards being implemented.

c. Learning Models and Methods

Teachers at the NU Ma'arif Education Unit use a blend of traditional and modern learning methods and models that are not governed by policies and restrictions imposed by the Ma'arif LP Management or the NU Ma'arif Education Unit's schools and madrasas.

d. Educator and Educational Personnel Standards

The ability of educators and education staff must be in accordance with their particular fields, and it is critical for instructors and students to grasp and apply Aswaja'samaliyah, as well as NU's difficulties. In addition, pupils' potential should be developed by active participation in extracurricular activities. for educators by actively participating in educational and administrative seminars, deliberations, and training

e. Education Administration (Types and Institutional Management)

The types of formal educational institutions in the Ma'arif Education Unit are MIS Ma'arif NU DarulHikma Padang Jaya North Bengkulu, MIS

Ma'arif NU GupiSawang Lebar, North Bengkulu Regency, MIS Al-MuttaqinMa'arif NU North Bengkulu Regency, MA Ma'arif NU Lais, North Bengkulu Regency, Ma'arifBintuhan Vocational School, Kaur Regency, MIS Ma'arif NU DarulU'lumArga Makmur, North Bengkulu Regency. And as for the institutional management in the form of Supervision, Control and Control, Evaluation which has not been systematic and continuous.

The following is a SWOT Analysis of the Supporting and Inhibiting Factors:

The objectives of Innovation, curriculum, learning techniques, and models, human resources, and Ma'arifNahdlatul Ulama (NU) Educational Institutions are among the aspects that are assessed based on strengths, shortcomings, possibilities, and problems. The following are the strengths and weaknesses of internal factors, as well as opportunities and threats posed by external elements.

a. Strengths

The majority of management is based on the number of Ma'arif NU Educational Institutions in each area. This figure demonstrates that Ma'arif LP has been able to establish formal educational institutions, such as madrasas and schools, under its supervision.

The community's interest in participating (children of MI/SD, MTs/SMP, SMA/SMK/MA) is relatively strong. This indicates that Ma'arif Education has gotten attention and is seen as a viable educational option by the community.

The teacher-to-student ratio is adequate to ensure that services and

supervision are provided effectively, not just in academic subjects but also in other issues that, if not addressed, will disturb student activities.

The Central Ma'arif Prison's information and technology-based information systems are available. In the Regency Capital, several Ma'arif Schools/Madrasahs are strategically positioned.

b. Weaknesses

NU teachings have made their way into the Bengkulu Region, but they are not evenly distributed throughout the region; rather, they are concentrated in a few areas, and NU teachings are spread through political parties rather than religious institutions.

The next flaw is that the Central, Regional, and Branch LP Ma'arif do not provide direct financial help, and the Ma'arif Prison's management does not provide particular direction for teachers and personnel.

Furthermore, many Nahdlatul Ulama (NU) personalities still maintain private educational institutions that are not directly under the auspices of LP Ma'arif, and LP Ma'arif management is not evenly dispersed throughout numerous district branches, and the bulk of each LP Ma'arif does not have its building.

Next is, the lack of foresight in seizing possibilities to provide educational services at the local, regional, national, and worldwide levels is the next flaw.

Because the majority of the students are classified as low-income, it is difficult to build a school Together with the community, especially the guardians of students and there is still a lack of use of the Ma'arif Education Unit Website by

schools and Ma'arif Educational Institutions as a medium of socialization.

Furthermore, LP Ma'arif does not yet have clear autonomous guidelines for LP Ma'arif's direction and policy of guidance towards Ma'arif Education units in the Bengkulu region, and a network of collaboration with industry and domestic institutions, both commercial and government, is still needed. optimally.

Finally, teachers and employees are still unaware of the importance of timely and accurate information and communication. As a result, the Ma'arif Educational Institution must be able to provide suitable facilities.

c. Opportunity(Opportunity)

The following are a few of the possibilities: To begin with, NU education in Bengkulu Province includes not only a traditional or non-formal education system but also a formal Islamic education system. As for the evidence, Nahdlatul Ulama has a Ma'arif Institution that concentrates on both formal and non-formal education and teaching (other than Islamic Boarding Schools).

The next potential is that NU Cadres have spread throughout numerous places, with a community culture that is similar to Aswaja and NU educational resources in formal schools.

Furthermore, the support of regional governments, community organizations, and educational leaders, as well as parents' strong desire to instill noble character in their children and the existence of digitalization in all of its forms, open up opportunities for greater national and international cooperation. Ma'arif NU Education can make use of this scenario to form creative educational

cooperation with a variety of organizations.

Furthermore, the community's need for flexible and accountable professional services is increasing and the access to unlimited and easy-to-reach information with the rapid development of information technology allows the Ma'arif Education Unit to obtain the widest possible information in the context of developing schools or madrasas.

The government of the Republic of Indonesia's deregulation of education through legal products and legislation will fundamentally change the structure, management, and work ethic in the education sector, encouraging the Ma'arif Education Unit in Bengkulu Province's management to become more professional and professional. future.

In addition, collaborations with business and industry, as well as other institutions, will have an impact on increasing human resource quality and developing cooperation programs with the Ma'arif Education Unit, which has evolved, for example, in the Java Island area.

The development of professional community groups that want to improve academic quality, build character, and academic insight, as well as the existence of regulations in the field of improving educational quality that can provide opportunities to participate in the development of national education, are the next two opportunities.

d. Threats

Some of the challenges faced are as follows: First, the government does not limit the number of schools and the number of students in public schools.

Next, both public and private schools/madrasas in Indonesia are becoming more competitive in improving the quality of their institutions, so that competition between institutions in the country becomes more intense and the public becomes pickier in selecting educational institutions.

The desire for high national and international standards, as well as a strong flow of information and science and technology development, is the next issue.

Additionally, some potential students' preference for public schools/madrasahs, some people's perception that local education is of lower quality, and the public's perception that private education is more expensive are also difficulties to be overcome.

DISCUSSION

Educational goals, curriculum, learning techniques, and models, educators, education professionals, and institutional administration are all areas where Ma'arif NU education has innovated.

The National Education System in Bengkulu has not fully accomplished innovation in Ma'arif Educational Institutions in accordance with the times and reforms according to the NU Education concept, which is discussed in greater depth in the AD/ART LP Ma'arif and the Central LP Ma'arif Guidebooks. The researcher mentions implementing a blending system between the Local Education system and the national Education system in the innovation of the NU Ma'arif Education System in the Digitalization Era in Bengkulu Province, though it has not been too visible to apply the characteristics of NU Education culture (Understanding Aswaja and understanding NU).

Based on the outcomes of the research, Ma'arifNahdlatul Ulama's views, concepts, and educational innovations should serve as a model for those battling in the field of Islamic education, particularly Islamic education academics. Furthermore, it is desired that the younger generation's cadres will be able to create perfect applicative advances in the field of Islamic education (Ancok, 2011;Daft, 2010;Dally, 2010).

CONCLUSIONS

The Ma'arifNahdlatul Ulama Education System Innovation has been carried out from all aspects of education including; aspects of objectives, curriculum, learning methods, and models, educators, and students, types, and institutional management that have progressed from time to time. The innovations implemented have not been maximized, as a result of which the innovations implemented in certain schools have not followed the evolution of the national education system as a whole and have failed to maintain good traditions like the NU education philosophy.

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Abstract: The abstract must be written in English and Indonesian 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.

Keywords: word; another word; lower case except names (require alphabetically order of 5 keywords)

Abstrak: Abstrak harus ditulis dalam paragraf bahasa Inggris dan bahasa Indonesia. Panjang abstrak harus pendek (antara 150-250 kata). Dalam abstrak ini, Anda harus menulis tujuan/sasaran penelitian, metode penelitian Anda (desain, peserta, pengumpulan data, dan analisis data). Setelah itu, Anda harus menggambarkan temuan utama studi Anda.

Kata kunci: kata; kata lain; huruf kecil kecuali untuk nama (memerlukan urutan 5 kata kunci menurut abjad)

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.

FINDINGS

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

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		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

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,677[a]	,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 hear 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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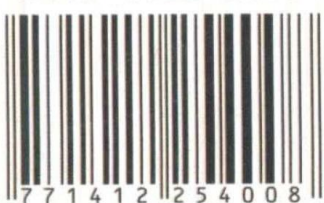
Prepare the script with the following format criteria (see template for full format description)

1. Articles can be written in Indonesian or English.
2. Articles must be scientific, both based on empirical research. Article content is not approved in any journal, and may not be given in conjunction with other journals. Articles may not be part of a full chapter of a thesis or disertasasi.
3. Articles must be typed using word processing software (Microsoft Word). The font used on all papers is Times New Roman. A4 paper size, one point fifteen (1.15) spaces, justified. The page number must be entered in the text located in the footer section of each page.
4. Articles must be in the range between 4000-10,000 words, excluding titles, abstracts, keywords, and references.
5. Articles from the basis of research consisting of various parts: namely title, author's name, relationship, e-mail address, abstract (150-250 words), keywords (maximum 5 words), introduction, research methods, discussion, research findings , discussions, conclusions, and references.
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.
7. The author's name must be 12 pt Times New Roman. Author affiliation must be 12 pt Times New Roman.
8. The author's name must be written in full language without an academic degree (degree), and equipped with security membership according to the appropriate address (email address).
9. Abstract consists of research objectives; research methods; main research findings, brief discussion; and approved for study disciplines. Abstracts must be written in English and Indonesian.
10. Introduction consists of library conclusions (it would be better if the research findings from other studies are not more than five years), the contribution between theory and research is the novelty of the article; the discussion room and the limitations of the issues discussed; and the main argument of the article.
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.
13. The discussion consisted of the process of reasoning reasoning of the main articles about the research findings compared to other research findings and supporting theories.
14. Conclusions consist of answering research problems, based on the main research findings. theoretical / conceptual construction.
15. References must be written correctly. In writing a quote, it would be better and inviting to use quote manager software, such as Mendeley and Zotero, by following the APA Style 6th Edition standard.
16. Articles must be free of plagiarism.