THE PORTRAIT OF ISLAMIC EDUCATION ONLINE LEARNING DURING THE COVID-19 PANDEMIC IN MAN 1 TERNATE

Adiyana Adam
State Islamic Institute (IAIN) Ternate, Indonesia.
E-mail: adiyanaadam@iain-ternate.ac.id

Noviyanti Soleman
Khon Kaen University, Thailand.
E-mail: noviyantis@kkumail.com

Abstract: Online learning for Islamic education is an impact of the COVID-19 pandemic. Islamic education is an important subject which contributes to the development of individuals' dignity following the rules and teachings of Islam. However, due to the pandemic conditions, several obstacles affect the effectiveness of online learning for Islamic education. The purpose of the study is to find out how the situation in Indonesia regarding the online learning of Islamic Education, especially in Madrasah Aliyah Negeri 1 Ternate. The researchers tried to answer the problem through the qualitative method and a phenomenological approach deepened through field research. The data used are primary and secondary data taken directly from the field of research, which MAN 1 Ternate and several studies on online learning of Islamic education in Indonesia. The results of the study indicate that the institution in Indonesia does not yet feel the effectiveness of online learning of Islamic education. Meanwhile, it also happened at MAN 1 Ternate, where online learning of Islamic education is not considered adequate yet due to the output as student understanding which is not optimal even the teacher preparation is enough.

Keywords: Islamic Education, Online Learning.

Introduction

Islamic education is a lesson that has an essential role in human life, as it becomes the basis of a person's life. Learning Islamic education is a way for a person to further explore his beliefs in a formal education environment after obtaining basic knowledge from the family. In formal education environments such as schools, individuals are taught to recognize, understand, and instill spiritual values that will be used for living in society to form the dignity as God's creatures earlier.[1]

Learning Islamic Education is very important in shaping and growing student behavior and character.[2] As for the current era of pluralism, we are learning that Islamic education can provide students with a more inclusive, multicultural, humanist, dialogical-persuasive, contextual, substantive, and socially active understanding of students.[3] Omar Muhammad Al-Thoumy Al-Saibany emphasized that learning Islamic Education has several advantages for students, such as developing the knowledge, skills, mindset, and attitudes, getting the training, and getting the facility in the process of achieving goals effectively and efficiently, and the conducive and communicative learning atmosphere.[4]

The fundamental law for learning Islamic education in Indonesian is contained in the first Pancasila precepts and in the 1945 Constitution Chapter XI Article 29 Paragraphs 1 and 2, which emphasizes the freedom of Indonesian citizens in religion. Then it was later confirmed in MPR Decree No. IV/MPR/1973 was later confirmed in MPR Decree No.IV/MPR/1978 jo. which emphasizes the existence of learning Islamic education in formal education ranging from primary education to tertiary education.

The order regarding the importance of learning Islamic education is also contained in QS An Nahl verse 125, "Invite (all) to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided".

---

[1] Khoirul Budi Utomo, "Strategi Dan Metode Pembelajaran Pendidikan Agama Islam MI," *MODELING: Jurnal Program Studi PGMI* 5, no. 2 (2018): 145–56.

[2] Choirul Faud Yusuf, "Inovasi Pembelajaran Pendidikan Agama Islam (SMP)," 2007.

[3] Erlan Muliadi, "Urgensi Pembelajaran Pendidikan Agama Islam Berbasis Multikultural Di Sekolah," *Jurnal Pendidikan Islam* 1, no. 1 (2012): 55–68.

[4] Nur Ahyat, "Metode Pembelajaran Pendidikan Agama Islam," *EDUSIANA: Jurnal Manajemen Dan Pendidikan Islam* 4, no. 1 (2017): 24–31.

In the learning process of Islamic education, the methods often used include lectures, discussions, questions and answers, experiments, demonstrations, guidance, assignment, and problem-solving.[5] However, the research found that the storytelling learning method is one of the most effective because Islamic Education materials are often associated with historical values or events that have happened before.[6]

Activities of Learning Islamic education in schools can be successful if educators and students have aligned goals. Several factors, including teaching materials, curriculum, and learning media, support the effectiveness.[7] In addition, educators also need to prepare learning strategies to succeed in the teaching and learning process. Research reveals that Islamic education learning strategies can be carried out directly and indirectly.[8]

The COVID-19 pandemic has affected the education sector. It has also affected the process of teaching and learning activities. Circular Letter Number 4 of 2020 of the Ministry of Education and Culture of the Republic of Indonesia concerning the Implementation of Educational Policies in the Emergency Period for the Spread of Coronavirus Disease (Covid-19) requests that the teaching and learning process must be carried out online. It does the factor of suppressing the spread of COVID-19, which will be very dangerous for students.

Online learning requires students and educators to use technology as a medium to communicate. It certainly raises several problems as it is known that technological developments in Indonesia have not been entirely evenly distributed. On the other hand, human resources that are still unable to adapt to the rapid development of technology are also a problem.

As the Head of Manpower for SMA/SMALB and SMK Directorate General of Islamic Education, Muhammad Nasir emphasized that the Covid-19 pandemic presented its challenges for the educators of Islamic Education.

---

[5] Ibid.

[6] Syahraini Tambak, "Metode Bercerita Dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Pendidikan Agama Islam Al-Thariqah* 1, no. 1 (2016): 1–26.

[7] Isnawardatul Bararah, "Efektifitas Perencanaan Pembelajaran Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 7, no. 1 (2017): 131–47.

[8] Elihami Elihami and Abdullah Syahid, "Penerapan Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami," *Edumaspul: Jurnal Pendidikan* 2, no. 1 (2018): 79–96.

So those educators must be creative to ensure students can well receive learning.[9]

The creativity of educators is required to produce learning strategies for students. However, it is impossible to define a comprehensive strategy regarding the conditions and situations that vary from place to place. Four alternative strategies that can be used in online learning for Islamic Education during the COVID-19 pandemic include Guided Discovery, Contextual Teaching Learning (CTL), Problem Based Learning, and Student Active Learning.[10]

Guided Discovery/Inquiry Learning is a strategy to focus on searching and finding the activity. As the student becomes the player, then the teacher will be the guide. Contextual Teaching Learning (CTL) is a strategy where the student will directly find the materials and match them to real life. Problem Based Learning is a learning activity focused on problems that arise from students. This PBL strategy effectively trains students to be active as social observers. Also, Student Active Learning is the activities shown by students include physical and mental activities, so that student learning activities are not only listening but also reading, writing, and discussing as well as analyzing, synthesizing, and evaluating a problem.[11]

Based on the explanation above, it can be seen how vital learning Islamic Education is. The errors in learning can be possibly impacted students' lives. The COVID-19 pandemic has become an obstacle for the learning process of Islamic Education because learning is now being carried out online, where educators do not have much room to control students. Therefore, the researcher aims to review the situation and conditions in Indonesia when learning Islamic education during the covid-19 pandemic.

MAN 1 Ternate is an Islamic high school founded in 1978. Until now, MAN 1 Ternate has 440 students, 34 teachers, and 15 staff. The process of learning Islamic education is highly emphasized at MAN 1 Ternate. 10 of the 34 teachers are teachers of Islamic education.

As it is known that the pandemic creates distance in socializing. The same thing also happened in teaching and learning, where learning patterns

---

[9] Muhammad Nasir, "Direktorat Pendidikan Agama Islam. Guru PAI Harus Kreatif Di Masa Pendemik," 2022.

[10] Giyarsi Giyarsi, "Strategi Alternatif Dalam Pembelajaran Daring Pendidikan Agama Islam Pada Masa Pandemi Covid 19," *GHAITSA: Islamic Education Journal* 1, no. 3 (2020): 224–44.

[11] Ibid.

were reformed. Islamic education is a subject that does not only focus on theoretical but also on practice. It is undoubtedly an obstacle in the learning process.

The research has four objectives such as to find out the process of learning Islamic religious education in Indonesia during the covid-1 pandemic, to find out the process of learning Islamic religious education at MAN 1 Ternate during the covid-1 pandemic, to find out the obstacles experienced by both teachers and students when learning Islamic religious education is carried out online in Indonesia, especially MAN 1 Ternate, and to analyze the advantages and disadvantages experienced when Islamic religious learning is carried out online during the covid-19 pandemic in Indonesia, especially MAN 1 Ternate.

In answering the research objectives, the researcher uses a qualitative research method in which the researcher is tasked to describe and analyze phenomena, events, beliefs, attitudes, and activities. The approach used is a phenomenological approach which focuses on concepts to see and understand experiences related to a phenomenon.[12] In observing the phenomena, researchers also conduct further research through field research, which is carried out systematically by collecting data from the field.

The data used are primary and secondary. Primary data was obtained through interviews with students and teachers, while secondary data was obtained from previous research and literature studies in the form of portraits of online learning of Islamic religious education in Indonesia.

The Learning Process of Islamic Education during Pandemic Covid-19

In Islam, education cannot be separated from the terms *al-tarbiyah, al-ta'lim* and *al-ta'dib*.[13] All have meanings in harmony with education, so they are often used as representatives of education. In language, *al-tarbiyah* has the meaning of good parenting, *al-ta'lim* has the meaning of teaching, and *al-ta'dib* has the meaning of knowledge. Although conceptually and contextually, the three have different meanings.

In the GBP Islamic Education curriculum, Islamic education has the meaning of a conscious effort to prepare students to recognize, understand, appreciate, and believe in the teachings of Islam. Through Islamic education,

---

[12] Norman K Denzin and Yvonna S Lincoln, *The Sage Handbook of Qualitative Research* (sage, 2011).

[13] Moh Shofan, *Pendidikan Berparadigma Profetik: Upaya Konstruktif Membongkar Dikotomi Sistem Pendidikan Islam* (Institute for Religion and Civil Society Development (Ircisod), 2004).

Islamic values are instilled and packaged in the form of subjects or courses at the tertiary level.[14] The goal of Islamic education conceptually is to form the human personality in developing potential both physically and spiritually between fellow humans, with the universe, and with Allah SWT.[15]

According to experts, the definition of Islamic education provides several varied concepts. According to Tayar Yusuf, Islamic education is a type of effort for the older generation to transmit knowledge to the younger generation based on knowledge, experience, and skills to become human beings who fear Allah SWT. Meanwhile, according to A Tafsir, Islamic education is knowledge given by someone to others so that other people can develop by Islamic teachings and rules.[16] Zakiah Daradjat's opinion[17] Focuses on the relationship between students, where educators will foster and care for students under Islamic rules and teachings.

Islamic education can be seen from the perspective of anthropocentrism and theocentric, even though most Islamic countries focus on learning Islamic education only through a theocentric view or classical learning patterns. This causes backwardness in Islamic education learning compared to western countries that focus students on critical thinking. The factors that cause this include human resources, available facilities, cooperation networks, and funding.[18]

Based on the Law No. 20 of 2003 concerning the National Education System Article 1 Paragraph 20, learning is a process of interaction between students and educators and learning resources in a learning environment. In the learning process, the environment is expected to be able to make students better according to their potential.[19] Learning is declared good if each component supports the other. Both educators and students play their roles as they should so that the knowledge transfer process runs smoothly.

According to the Indonesian Dictionary (KBBI), "online" means being in a network or connected through a computer network or internet

---

[14] Mardan Umar, "Buku Ajar Pendidikan Agama Islam: Konsep Dasar Bagi Mahasiswa Perguruan Tinggi Umum," 2020.

[15] Nur Uhbiyati and Abu Ahmadi, "Ilmu Pendidikan Islam," *Bandung: Pustaka Setia* 11, no. 1 (1998).

[16] Nino Indrianto, *Pendidikan Agama Islam Interdisipliner Untuk Perguruan Tinggi* (Deepublish, 2020).

[17] Zakiyah Daradjat, *Metodik Khusus Pengajaran Agama Islam* (Jakarta: Bumi Aksara, 1995).

[18] H Masduki Duryat, *Paradigma Pendidikan Islam: Upaya Penguatan Pendidikan Agama Islam Di Institusi Yang Bermutu Dan Berdaya Saing* (Penerbit Alfabeta, 2021).

[19] Husamah Husamah, Diani Fatmawati, and Dwi Setyawan, "OIDDE Learning Model: Improving Higher Order Thinking Skills of Biology Teacher Candidates," *International Journal of Instruction* 11, no. 2 (2018): 249–64.

network. While learning is a process of doing the act of learning. So that when combined, online learning means a learning process carried out in a network or connected to the internet network.

Online learning is a system or way of learning that is done by not meeting but using other media as a liaison in distance learning.[20] Liaison media makes the learning process cover a broader area that does not limit students from anywhere.[21] The online learning process is facilitated by technological developments, which makes it easier for educators or students to learn at a flexible time and place without any space and time limits.[22]

The transformation of the learning process from offline to online does not only solve the problems of the COVID-19 pandemic. It raises other new problems because of the unpreparedness of educators and students. Several problems were found throughout several regions in Indonesia, including the instability of the internet network, the use of devices or computers, understanding of the use of platforms or applications, and the lack of socialization of online learning in an efficient, effective, continuous and integrative manner.[23]

The changes in the learning process require content integration, systematic learning concepts, and training in utilizing technology. So that teaching staff can adapt to the e-learning process that must be carried out during a pandemic.[24] Two essential component elements in implementing the learning process activities, students and educators must be given training related to technology media so that they know the direction of learning to avoid mistakes that will become a problem.

The Learning Process of Islamic Education in MAN 1 Ternate during Pandemic Covid-19

Islamic education is one of the subjects that has an essential role in human life. Schools as formal educational institutions provide several

---

[20] Latjuba Sofyana and Abdul Rozaq, "Pembelajaran Daring Kombinasi Berbasis Whatsapp Pada Kelas Karyawan Prodi Teknik Informatika Universitas Pgri Madiun," *Jurnal Nasional Pendidikan Teknik Informatika: JANAPATI* 8, no. 1 (2019): 81–86.

[21] Yusuf Bilfaqih and M Nur Qomarudin, *Esensi Penyusunan Materi Pembelajaran Daring* (Deepublish, 2015).

[22] Ibid.

[23] Sri Harnani, "Efektivitas Pembelajaran Daring Di Masa Pandemi Covid-19." BDK Jakarta Kemenag RI," n.d.

[24] Mohamad Erihadiana Ossi Marga Ramadhan, Acep Heris Hermawan, "Pengembangan Kurikulum Pendidikan Islam Di Era New Normal" 11, no. April (2021).

benefits for students through learning Islamic religious education, such as establishing dignity by following Islamic teachings and rules so that later they can be helpful for social life.[25] (Utomo 2018). Based on this, the most crucial thing about learning Islamic religious education is how students understand the learning.

The transforming process of the learning system causes stuttering for educators, students, and parents. Knowing that Indonesia's learning system is still using the conventional system or face-to-face caused the shock by sudden changes. However, if the transformation is not carried out, it will have an impact or danger to the health of citizens. The Center of Indonesian Policy Studies examines several problems during the online learning period where 45 million students cannot continue their education, access to education is hampered due to regional character, the lack of government initiatives, institutional and private partnerships are needed, and large-scale capacity building is needed.[26]

During the Covid-19 pandemic, MAN 1 Ternate implemented an online learning system as recommended by the central government. The implementation of online learning at MAN 1 Ternate is the first time. It has become a transformation in the learning process at MAN 1 Ternate, where students and teachers are required to be able in to adapt to existing conditions.

In implementing online learning, the MAN 1 Ternate school provides facilities for students and teachers, as found in offline learning. The online learning conducted by MAN 1 Ternate uses assistance media in the form of a third-party application, Zoom meeting. Meanwhile, the school also assists in effective learning—preparation of MAN 1 Ternate teachers in online learning through various ways. Many teachers claimed to be ready with the tools used in online learning. The teachers also prepared appropriate teaching materials to be used in online learning.

Even though the teachers feel ready for online learning, the opposite is for the students of MAN 1 Ternate. 60% of students feel they are not ready yet to make an impromptu learning transformation, and 20% of students admit that they are ready for online learning. The other 20% admitted that the conditions forced them to be prepared. Most students feel

---

[25] Utomo, "Strategi Dan Metode Pembelajaran Pendidikan Agama Islam MI."

[26] Nadia Fairuza Azzahra, "Mengkaji Hambatan Pembelajaran Jarak Jauh Di Indonesia Di Masa Pandemi Covid-19," 2020.

they are not ready because online learning requires an internet connection, while students are constrained by internet data which is quite expensive in Ternate.

According to the teachers, online learning at MAN 1 Ternate has been quite effective, but it is still considered less effective for students. The preparations made by teachers for online learning are greatly helped by the school, which prepares applications such as RDM and assistance in using the online learning method. It makes the learning process run well. However, several obstacles are still felt by teachers and students, which makes the learning process less than optimal.

The school held a special training for online learning at the beginning of the online learning period. The goal is to ensure the readiness of teachers to provide online learning. Training held related to online learning preparation such as suitable teaching materials, online learning processes, which include the use of applications such as zoom and google classroom, to filling in online grades using the RDM application or digital report cards. The training shows how the school supports and assists teachers in online learning, as well as improves human resources quality.

The use of additional tools and applications for online learning is not a problem for MAN 1 Ternate teachers, especially for device needs and the ability to operate third-party applications. Online learning is greatly helped by the ability of MAN 1 Ternate teachers who better understand the technology and its development. The use of wifi is also an added value, as it is known during the pandemic. Teachers are still required to come to school with a shift distribution system following the Regulation of the Minister of Health of the Republic of Indonesia Number 9 of 2020 concerning Guidelines for Large-Scale Social Restrictions in the Context of Accelerating the Handling of Corona Virus Disease 2019 (Covid-19). So the use of school facilities helps the online learning process.

Islamic education is not only done by providing theory but also requires practice. For the practical learning model, the Islamic education teacher at MAN 1 Ternate applies the same method: making videos. If practical activities are carried out directly in offline learning, then online learning takes advantage of making videos. Students are asked to record the practice at home, then send the recording to the teacher via online media. Students can feel the readiness of the MAN 1 Ternate teacher in online

learning through the creativity of the teacher in preparing teaching materials and the teacher attendance.

The level of student attendance during the online learning period only reaches an average range of 50-60%. The level of student understanding has also decreased compared to offline learning, even though the teachers have prepared online learning methods. This approach is related to the level of student readiness, which is considered the teacher is still not ready, so the learning outcomes obtained are less than optimal.

The interaction between teachers and students in the knowledge transfer process is more ineffective than offline learning. Students become inactive in the learning process. This condition is due to some students having problems with attendance, limited internet network, and limited internet access due to the lack of quota and use of wifi. The Indonesian government has also prepared a free quota for students; it is just that some students of MAN 1 Ternate do not know about it and the internet network problem in the Ternata area, which is less stable, is a challenge in itself.

The Obstacles of Online Learning of Islamic Education during pandemic Covid-19

The obstacles to online learning are felt by students, parents, teachers, and lecturers, many of whom express their opinions on various social media columns. The students emphasized the learning process, which felt like always doing homework every day and was accompanied by a sense of saturation. The more independent students do not feel too tricky but tend to adapt more quickly and be productive in producing written works. Parents who are now accompanying children in the learning process complain about digital technical problems such as not being proficient in using IT. Meanwhile, teachers and lecturers expressed the perceived difficulties in the interaction process with students being less accommodated.[27]

Teachers or educators say that the most serious difficulty is that students become more passive than in face-to-face learning. Learning media is not considered able to accommodate the process of interaction between educators and students. Without a direct explanation, learning Islamic

---

[27] Lily Ulfia, "Dinamika Pembelajaran Daring Pada Masa Pandemi Covid-19," *IAIN Kendari. December 14, 2020*, 2020.

education is considered less severe because students cannot directly see or hear the explanation.[28]

Principals also feel the impact of implementing online learning. School principals are required to respond to the circular letter of the Minister of Education and Culture in the application of online learning. Adjustments to the system, syllabus, and learning process must be made quickly and precisely. This problem causes educators to feel stammered in adjusting to conditions during a pandemic crisis.[29]

Several problems were found by students, educators, parents, and school principals. The studies show that students feel bored in the learning process. In addition, students also feel that learning Islamic Education such as *aqidah*, *akhla*q, and *fiqh* tends to be more complicated than online learning.[30] Even though student readiness is one of the essential factors in the online learning period.[31]

On the other hand, at the university level, students feel the online learning of Islamic education is quite adequate, with a score of 74%.[32] This does not rule out the possibility because the learning media used are familiar to students, so the knowledge transfer process becomes smoother than usual.[33] Based on the explanation, the level of education and age also influence the online learning process of Islamic education.

The online learning process of MAN 1 Ternate has been carried out well by the school and teachers, and it is just that other inhibiting factors still constrain the knowledge transfer process. If studied further, the challenges will be divided into some groups, namely technical challenges, challenges for teachers, and challenges for students. This challenge makes the learning process less than optimal.

---

[28] Eva Latipah and Dinda Awalliyatunnisa, "Pembelajaran Pendidikan Agama Islam Secara Daring Dan Permasalahannya," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 14, no. 2 (2021): 129–57.

[29] Pusdatin Kemendikbud., "Pembelajaran Online Di Tengah Pandemi Covid-19, Tantangan Yang Mendewasakan," 2020.

[30] Dwi Andayani, "DAMPAK MEDIA PEMBELAJARAN DARING PADA PENDIDIKAN AGAMA ISLAM MADRASAH IBTIDAKIYAH PESENG DESA WAJAGESENG DIMASA PANDEMI COVID-19 (PERSPEKTIF PSIKOLOGI ANAK, ORANG TUA DAN GURU)," *SOLID* 11, no. 2 (2021).

[31] Ahmad Busthomy Mz and Abdulloh Hamid, "Kesiapan Belajar Peserta Didik Terhadap Hasil Pembelajaran Pendidikan Agama Islam (Pai) Berbasis Daring Selama Pandemi COVID-19 Di Smk Antartika 2 Sidoarjo," *HIKMAH: Jurnal Pendidikan Islam* 9, no. 1 (2020): 1–14.

[32] Adhika Alvianto, "Efektivitas Pembelajaran Daring Pada Mata Kuliah Pendidikan Agama Islam Dalam Situasi Pandemi Covid- 19" 3, no. 2 (2020): 13–26.

[33] Husnun Hanifah et al., "Strategi Alternatif Pembelajaran Daring Mahasiswa Pendidikan Agama Islam Pada Masa Pandemi Covid-19," *JURNAL EDUSCIENCE (JES)* 7, no. 2 (2020): 68–77.

Technically, the three main problems in online learning are the internet network, internet access, and mastery of technology. The internet network, which is still unstable in the Ternate area, requires wifi assistance, and not all teachers and students have wifi at home. Access to the internet is also an obstacle where those who do not use wifi require additional spending in accessing the internet, namely buying quota. Another obstacle is mastery of technology, as it is known that online learning requires third-party applications and adequate devices. Students have not yet felt the benefits of training carried out by the school.

The challenge for teachers is during the learning process. Teachers are required to be creative in preparing learning methods, but it turns out that this does not help students' understanding. The students of MAN 1 Ternate confess still having problems in understanding learning. Students who are usually active in class also become less active in online learning. In addition, the challenge of the presence of students whom the teacher cannot directly control makes the learning process less than optimal.

Teachers and lecturers as educators reveal the perceived difficulties in interacting with students, which are less accommodated.[34] Many teachers complain that students tend to be more passive and not serious in the learning process.[35] In addition, educators such as school principals also complain about the impact of online learning, which is required to be faster in determining effective learning strategy steps suddenly.[36]

Another factor that influences online learning of Islamic education is the homogeneity of students.[37] The nature of homogeneity is students' economic or economic limitations in fulfilling online learning facilities such as gadgets and computers or laptops, intelligently or the ability to operate online learning media, and by location of residence or internet access to several areas in Indonesia which are still unstable. Therefore, teachers' creativity to overcome these obstacles becomes a demand to ensure the online learning of Islamic education can run smoothly.

---

[34] Ulfia, "Dinamika Pembelajaran Daring Pada Masa Pandemi Covid-19."

[35] Hanifah et al., "Strategi Alternatif Pembelajaran Daring Mahasiswa Pendidikan Agama Islam Pada Masa Pandemi Covid-19."

[36] Pusdatin Kemendikbud., "Pembelajaran Online Di Tengah Pandemi Covid-19, Tantangan Yang Mendewasakan."

[37] Wati Susanti, "Implementasi Pembelajaran Secara Daring Pada Mata Pelajaran Pendidikan Agama Islam Tingkat Smp Di Masa Pandemic Covid-19," *Inovasi Pendidikan* 7, no. 2 (2020).

There are many challenges for students in online learning. Students feel that online learning is less effective, where their level of understanding is reduced due to network constraints which cause the communication process to be not smooth between students and students. Students also feel bored and less enthusiastic during the learning process because they do not feel the class atmosphere as usual.

Interaction is one of the essential processes in online learning. Through good interaction, patterns will be easier for educators and students to transfer knowledge. In addition, to ensure the knowledge transfer process runs smoothly, educators must be creative in the learning process of Islamic education. One of the reasons is that each student has a different character, and Islamic education is concerned with character building. Understanding is the primary key in online learning of Islamic education during the pandemic, which is safe under Islamic teachings that blessed knowledge is marked by how someone can practice it in the sense of understanding it.[38]

In Islamic religious learning, the perceived obstacle is the practical learning model. The MAN 1 Ternate teacher took an alternative learning by making practice videos, but this could not be done optimally as when learning in class. For example, if there is an error, the teacher cannot immediately correct the error. This can have an impact on learning output and student understanding.

Challenges in online learning make teachers and students feel that third-party factors in supporting the learning process are needed. One of them is parents who can help teachers in educating children. However, parents' existence becomes turmoil because not all are willing to do this—parents who have taken the time to contribute to their children's learning experience different challenges.

Students and educators not only experience the problems, but parents also experience problems from online learning of Islamic education. Therefore, strong collaboration is needed between parents and educators.[39] Parents replace part of the role of educators, such as controlling children's

---

[38] Unik Hanifah Salsabila et al., "Peralihan Transformasi Media Pembelajaran Dari Luring Ke Daring Dalam Pendidikan Agama Islam," *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial Dan Keislaman* 5, no. 2 (2020): 198–216.

[39] Abdul Kholil, "Kolaborasi Peran Serta Orang Tua Dan Guru Dalam Pembelajaran Pendidikan Agama Islam Secara Daring," *Jurnal Pendidikan Guru* 2, no. 1 (2021).

learning activities during the online learning process. This is to ensure understanding can be received well.

Parents are essential agents in the online learning process of Islamic education. When online learning is carried out, students do not have a companion like learning at school. So, parents' role in controlling students' learning is significant. However, this does not apply to college-level students because they are old enough to do it themselves.

Besides the factors mentioned above, other supporting factors are also a problem for online learning of Islamic education. The uneven stability of the internet network in some regions of Indonesia, the high poverty rate, which unable to support some students to meet the needs of online learning facilities, and the ability to operate learning media is the problem that hard to solve. These problems are the portrait of online learning in Islamic education in Indonesia.

Overcoming or minimizing these problems requires support from the government and the private sector to facilitate the convenience of students in the learning process. Until now, the government has been providing the facilities of internet quotas as well as other financial assistance. However, the problem remains clear. It is because Indonesia's geographical area is quite significant that the distribution process is not optimal.

For students, the problems they face require the role of the government. So far, the Indonesian government has sought several ways to create a good learning process to be carried out effectively. However, some students expect policies or alternatives other than online learning.

Therefore, one reasonable effort requires cooperation from all parties. The government can take the existence of the private sector to help minimize educational problems during the covid-19 pandemic. As well as the teachers, parents, and students must also work together through innovation and creativity so that the online learning process of Islamic education can be carried out correctly.

The Advantages and Disadvantages of Online Learning of Islamic Education during Pandemic Covid-19

In the learning process, each actor feels the impact of the transformation. One of them is in the field of Islamic education studies. Almost all levels of education in all regions of Indonesia feel the impact. Research conducted by Hanifah et al. (2020) found that online learning for

students requires the use of learning media such as google classroom, e-learning, zoom, YouTube, and google meet to assist in the knowledge transfer process. However, there are also some obstacles, namely signal instability, inadequate devices, internet quotas, and packages. Learning methods that can be used include lecture, discussion, demonstration, recitation, problem-solving, discovery, and inquiry methods.

Alvianto (2020) revealed that at the tertiary level, the effectiveness of learning Islamic religious education is relatively high. During the COVID-19 pandemic, the UST Yogyakarta Faculty of Economics showed a high level of effectiveness in learning Islamic religious education, reaching 74%. These results are included in the excellent category for the level of learning effectiveness. Meanwhile, students majoring in Islamic education management at STAI Jamaiyah Mahmudiyah prefer using the most familiar online learning media and two-way interaction patterns to achieve an effective learning process.[40]

Other findings appear to be inversely proportional, where at the junior high school level, online learning of Islamic education has a less effective level. SMP Muhammadiyah 47 Sunggal, Deli Serdang Regency, North Sumatra experienced a polemic during the online learning period. The survey, which was conducted based on the interactive analysis of Miles and Huberman through a credibility test, showed that the presentation of student and teacher responses was low and therefore considered less effective.[41]

Madrasah Ibtidaiyah Peseng in Wajageseng Village showed similar results where online learning of Islamic Education was considered less effective. The reason is that students have difficulty understanding most of the learning, such as regarding aqidah, morality, and *fiqh*. Where in the material, the psychological level of students helps the continuity of the learning process, and each child has a different variation in the psychological level.[42]

---

[40] Marhan Hasibuan, "Persepsi Mahasiswa Terhadap Model Pembelajaran Daring Di Masa Pandemi Covid-19 Pada Mata Kuliah Ilmu Pendidikan Islam (Studi Kasus Sekolah Tinggi Agama Islam Jam'iyah Mahmudiyah)," *Jurnal Ilmiah Al-Hadi* 6, no. 1 (2020): 16–25.

[41] Rizka Harfiani et al., "Efektivitas Sistem Pembelajaran Daring Pada Bidang Studi Pendidikan Agama Islam Di Smp Muhammadiyah 47 Sunggal," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 001 (2021): 49–72.

[42] Andayani, "DAMPAK MEDIA PEMBELAJARAN DARING PADA PENDIDIKAN AGAMA ISLAM MADRASAH IBTIDAKIYAH PESENG DESA WAJAGESENG DIMASA PANDEMI COVID-19 (PERSPEKTIF PSIKOLOGI ANAK, ORANG TUA DAN GURU)."

On the other hand, SMPN 4 Prambanan requires educators to innovate in the learning process. Several assessment processes for attitudes, knowledge, and skills are also carried out using technology. The platforms used are Google Classroom, WhatsApp, and Google Forms. Nevertheless, several problems, such as access to technology, network access, and the cooperation of teachers and parents, remain an obstacle.[43]

Student readiness is one of the crucial factors in online learning. Based on research conducted by Busthomy and Hamid shows that there is an influence of learning readiness on learning achievement.[44] Where every 1-point increase in learning readiness can increase 11.8% learning achievement. The research was conducted about online learning in Islamic Education.

The advantages and disadvantages of online learning are also felt by teachers and students of MAN 1 Ternate. Although overall, the most complained about is the lack of online learning. The leading cause is the sudden transformation that causes difficulties adapting to the environment.

With online learning, teachers and students can experience the rapid development of technology. Some people who do not really care about technological developments become more sensitive to them. The use of third-party applications and the operation of the device is an added value so that students and teachers experience increased skills.

Another advantage of online learning is flexibility. Online learning can be carried out at various times and places, although in practice, the implementation time is still limited, namely adjusting the daily class schedule of MAN 1 Ternate. Thus, learning should be much easier and more comfortable. Both teachers and students can adjust their conditions.

On the other hand, there are many disadvantages of online learning. Many students of MAN 1 Ternate complain about network problems where not all areas in Ternate have stable internet network connectivity. The students were also shocked by the transformation, so they felt unprepared for online learning methods, bored with the learning process, and lacked understanding. However, this can be overcome if students can adjust to existing conditions.

The weakness felt by the teacher is that the teacher's control over the students is minimal. Although the level of education taught is relatively high,

---

[43] Yusuf, "Inovasi Pembelajaran Pendidikan Agama Islam (SMP)."

[44] Mz and Hamid, "Kesiapan Belajar Peserta Didik Terhadap Hasil Pembelajaran Pendidikan Agama Islam (Pai) Berbasis Daring Selama Pandemi COVID-19 Di Smk Antartika 2 Sidoarjo."

teacher control still plays an essential role in the learning process. Especially on the subject of moral and moral development, teachers are limited in guiding students.

Conclusion

Online learning at MAN 1 Ternate is still considered ineffective. Even though teachers are ready and able to perform their roles in online learning and schools have assisted, the knowledge transfer process still does not provide the appropriate output. The reason is that students still experience many obstacles in the online learning process.

One subject still constrained in online learning is Islamic religious education, as it is known that Islamic religious education is not only focused on providing material but also practical learning models and moral development that require direct control by the teacher.

Transforming into online learning poses some challenges for students and teachers. Among them are technical obstacles in internet network access and challenges for teachers with minimal control over students who must be creative in preparing teaching materials. The challenges for students are the level of understanding of the material, being less enthusiastic, and limited communication.

Like learning methods in general, online learning also has advantages and disadvantages. The advantage is that students and teachers of MAN 1 Ternate are more sensitive to technological developments and add new skills in operating applications. At the same time, the drawback is that it cannot be utilized optimally because of the obstacles faced.

References

Adhika Alvianto. "Efektivitas Pembelajaran Daring Pada Mata Kuliah Pendidikan Agama Islam Dalam Situasi Pandemi Covid- 19" 3, no. 2 (2020): 13–26.

Ahyat, Nur. "Metode Pembelajaran Pendidikan Agama Islam." *EDUSIANA: Jurnal Manajemen Dan Pendidikan Islam* 4, no. 1 (2017): 24–31.

Andayani, Dwi. "DAMPAK MEDIA PEMBELAJARAN DARING PADA PENDIDIKAN AGAMA ISLAM MADRASAH IBTIDAKIYAH PESENG DESA WAJAGESENG DIMASA PANDEMI COVID-

19 (PERSPEKTIF PSIKOLOGI ANAK, ORANG TUA DAN GURU)." *SOLID* 11, no. 2 (2021).

Azzahra, Nadia Fairuza. "Mengkaji Hambatan Pembelajaran Jarak Jauh Di Indonesia Di Masa Pandemi Covid-19," 2020.

Bararah, Isnawardatul. "Efektifitas Perencanaan Pembelajaran Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah." *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 7, no. 1 (2017): 131–47.

Bilfaqih, Yusuf, and M Nur Qomarudin. *Esensi Penyusunan Materi Pembelajaran Daring.* Deepublish, 2015.

Denzin, Norman K, and Yvonna S Lincoln. *The Sage Handbook of Qualitative Research.* sage, 2011.

Duryat, H Masduki. *Paradigma Pendidikan Islam: Upaya Penguatan Pendidikan Agama Islam Di Institusi Yang Bermutu Dan Berdaya Saing.* Penerbit Alfabeta, 2021.

Elihami, Elihami, and Abdullah Syahid. "Penerapan Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami." *Edumaspul: Jurnal Pendidikan* 2, no. 1 (2018): 79–96.

Giyarsi, Giyarsi. "Strategi Alternatif Dalam Pembelajaran Daring Pendidikan Agama Islam Pada Masa Pandemi Covid 19." *GHAITSA: Islamic Education Journal* 1, no. 3 (2020): 224–44.

Hanifah, Husnun, Unik Hanifah Salsabila, Irwan Ghazali, and Nisrina Khoirunnisa. "Strategi Alternatif Pembelajaran Daring Mahasiswa Pendidikan Agama Islam Pada Masa Pandemi Covid-19." *JURNAL EDUSCIENCE (JES)* 7, no. 2 (2020): 68–77.

Harfiani, Rizka, Hasrian Rudi Setiawan, Mavianti Mavianti, and Zailani Zailani. "Efektivitas Sistem Pembelajaran Daring Pada Bidang Studi Pendidikan Agama Islam Di Smp Muhammadiyah 47 Sunggal." *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 001 (2021): 49–72.

Hasibuan, Marhan. "Persepsi Mahasiswa Terhadap Model Pembelajaran Daring Di Masa Pandemi Covid-19 Pada Mata Kuliah Ilmu Pendidikan Islam (Studi Kasus Sekolah Tinggi Agama Islam Jam'iyah Mahmudiyah)." *Jurnal Ilmiah Al-Hadi* 6, no. 1 (2020): 16–25.

Husamah, Husamah, Diani Fatmawati, and Dwi Setyawan. "OIDDE Learning Model: Improving Higher Order Thinking Skills of Biology

Teacher Candidates." *International Journal of Instruction* 11, no. 2 (2018): 249–64.

Indrianto, Nino. *Pendidikan Agama Islam Interdisipliner Untuk Perguruan Tinggi*. Deepublish, 2020.

Kholil, Abdul. "Kolaborasi Peran Serta Orang Tua Dan Guru Dalam Pembelajaran Pendidikan Agama Islam Secara Daring." *Jurnal Pendidikan Guru* 2, no. 1 (2021).

Latipah, Eva, and Dinda Awalliyatunnisa. "Pembelajaran Pendidikan Agama Islam Secara Daring Dan Permasalahannya." *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 14, no. 2 (2021): 129–57.

Muhammad Nasir. "Direktorat Pendidikan Agama Islam. Guru PAI Harus Kreatif Di Masa Pendemik," 2022.

Muliadi, Erlan. "Urgensi Pembelajaran Pendidikan Agama Islam Berbasis Multikultural Di Sekolah." *Jurnal Pendidikan Islam* 1, no. 1 (2012): 55–68.

Mz, Ahmad Busthomy, and Abdulloh Hamid. "Kesiapan Belajar Peserta Didik Terhadap Hasil Pembelajaran Pendidikan Agama Islam (Pai) Berbasis Daring Selama Pandemi COVID-19 Di Smk Antartika 2 Sidoarjo." *HIKMAH: Jurnal Pendidikan Islam* 9, no. 1 (2020): 1–14.

Ossi Marga Ramadhan, Acep Heris Hermawan, Mohamad Erihadiana. "Pengembangan Kurikulum Pendidikan Islam Di Era New Normal" 11, no. April (2021).

Pusdatin Kemendikbud. "Pembelajaran Online Di Tengah Pandemi Covid-19, Tantangan Yang Mendewasakan," 2020.

Salsabila, Unik Hanifah, Antika Melania, Alfia Miftakhul Jannah, Irada Haira Arni, and Bunga Fatwa. "Peralihan Transformasi Media Pembelajaran Dari Luring Ke Daring Dalam Pendidikan Agama Islam." *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial Dan Keislaman* 5, no. 2 (2020): 198–216.

Shofan, Moh. *Pendidikan Berparadigma Profetik: Upaya Konstruktif Membongkar Dikotomi Sistem Pendidikan Islam*. Institute for Religion and Civil Society Development (Ircisod), 2004.

Sofyana, Latjuba, and Abdul Rozaq. "Pembelajaran Daring Kombinasi Berbasis Whatsapp Pada Kelas Karyawan Prodi Teknik Informatika Universitas Pgri Madiun." *Jurnal Nasional Pendidikan Teknik Informatika: JANAPATI* 8, no. 1 (2019): 81–86.

Sri Harnani. "Efektivitas Pembelajaran Daring Di Masa Pandemi Covid-19." BDK Jakarta Kemenag RI," n.d.

Susanti, Wati. "Implementasi Pembelajaran Secara Daring Pada Mata Pelajaran Pendidikan Agama Islam Tingkat Smp Di Masa Pandemic Covid-19." *Inovasi Pendidikan* 7, no. 2 (2020).

Tambak, Syahraini. "Metode Bercerita Dalam Pembelajaran Pendidikan Agama Islam." *Jurnal Pendidikan Agama Islam Al-Thariqah* 1, no. 1 (2016): 1–26.

Uhbiyati, Nur, and Abu Ahmadi. "Ilmu Pendidikan Islam." *Bandung: Pustaka Setia* 11, no. 1 (1998).

Ulfia, Lily. "Dinamika Pembelajaran Daring Pada Masa Pandemi Covid-19." *IAIN Kendari. December 14, 2020*, 2020.

Umar, Mardan. "Buku Ajar Pendidikan Agama Islam: Konsep Dasar Bagi Mahasiswa Perguruan Tinggi Umum," 2020.

Utomo, Khoirul Budi. "Strategi Dan Metode Pembelajaran Pendidikan Agama Islam MI." *MODELING: Jurnal Program Studi PGMI* 5, no. 2 (2018): 145–56.

Yusuf, Choirul Faud. "Inovasi Pembelajaran Pendidikan Agama Islam (SMP)," 2007.

Zakiyah Daradjat. *Metodik Khusus Pengajaran Agama Islam*. Jakarta: Bumi Aksara, 1995.