
STRATEGIES FOR IMPLEMENTING ISLAMIC RELIGIOUS EDUCATION CURRICULUM DURING THE COVID-19 PANDEMIC FOR BASIC EDUCATION LEVELS

Ana Ahsanul Huda¹, Romelah²

¹² University of Muhammadiyah Malang, Indonesia

Email: ahsanulhuda2015@gmail.com¹, romlah@umm.ac.id²

ABSTRACT

KEYWORDS

Curriculum,
Islamic Religious
Education,
Learning Strategies,
Covid-19 Pandemic

ARTICLE INFO

Accepted:

June 25th 2022

Revised:

July 7th 2022

Approved:

July 14th 2022

As an implementation instrument for conservative, creative, and critical-evaluative functions, the curriculum should continue to be analyzed for its contextualization of the reality of a situation and condition. Since the Covid-19 pandemic, the teaching and learning process has undergone significant changes both globally and specifically in Indonesia. As a form of concrete steps, the Government has enacted a policy for the implementation of online learning in the network (online). Islamic education in schools that mainstream appreciation of religious values, when faced with the existing reality in the form of online learning media raises a few questions about its efficiency and effectiveness. This paper tries to present the results of research on Islamic Religious Education learning strategies during the Covid-19 pandemic qualitatively with a focus on studies at the Elementary School Madrasah Ibtidaiyah (MI) level. The relevance between curriculum devices in the explanations given by both education experts and legislation is carried out in a comprehensive analysis. The findings in this study, there is a strong relevance between the material in the learning curriculum of Elementary School/Madrasah Ibtidaiyah to learning strategies that use online media in their learning tools.

INTRODUCTION

Education as a conscious and planned effort to create a learning atmosphere and learning process as stated in Article 1 point 1 of Law Number 20 of 2003 concerning the National Education System is explicitly oriented so that students will be able to actively develop their potential (Maba, 2017). The development of this potential is intended so that students have religious spiritual strength, self-control, personality, intelligence, noble character and various kinds of skills that will later be needed both for themselves, society, nation and state.

The necessity of the government's efforts in the world of education is the implementation of the legal politics of establishing the Government of the Republic of Indonesia, as stated in the fourth paragraph of the Preamble of the 1945 Constitution of the Republic of Indonesia (UD NRI 1945) (Widodo, Budoyo, & Pratama, 2018). Indonesia and all of Indonesia's bloodshed and to promote public welfare, educate the nation's life, and participate in carrying out world order based on freedom, eternal peace and social justice (Djarmiko, Purwendah, & Pudyastiwati, 2019).

Arabic aphorisms (*Mahfudzot*) mention "Man saara 'ala al-Darbi, washala" (Whoever walks in his path, then he arrives). The purpose of establishing the Government of the State of Indonesia in the 1945 Constitution of the Republic of Indonesia – particularly in the aspect of "educating the nation's life" – will only be effective if the government has the right means. Nurmadiyah stated that in order to achieve educational goals, all activities in the learning process are directed through the curriculum, so that the curriculum is a means of education.

Specific curriculum functions also include educational plans, guidelines and guidelines regarding the type, scope, content and process of education (Wilatikta, 2020).

A curriculum in terms of its components consists of the objectives to be achieved by education, curriculum content, learning strategies, and learning evaluation. Taking into account the reality of the nation and state, since the announcement of the first case of infection by an Indonesian citizen by the corona virus on March 2, 2020, learning strategies from basic education to higher education have changed. Teaching and learning activities are not held directly through face-to-face in schools, but mostly use online learning techniques with lecture and discussion methods (Campbell, Gibson, Hall, Richards, & Callery, 2008).

This change in learning strategy is the impact of the physical distancing policy, everyone must keep their distance when outside their homes to anticipate the spread of the corona virus. In fact, students often experience an inability to understand learning material when online learning is carried out. In fact, in many cases a teacher only gives assignments that burden students.

In the context of teaching and learning activities for Islamic Religious Education materials, the demand for students to be able to understand and understand learning materials cannot only rely on cognitive aspects (Azhar, Putri, & Asbari, 2022). Two other aspects must be present, namely affective and psychomotor. Learning Islamic Religious Education either in schools or madrasas as one of the subjects listed in the curriculum structure according to Majid and Dian Andayani is to grow and increase the faith of students, so that with them students become Muslims who continue to develop faith, piety, attitude in the nation and state, and has an orientation to continue at a higher level of education (Campbell et al., 2008).

The purpose of Islamic Religious Education in schools or madrasas can at least be identified as a paradigm of Islamic education that is always contextual to the times and places, as well as a guide to life that brings life to life because it includes not only formal aspects of worship and standard practical guidance. This is in line with Malik Fadjar's statement that among the four Muslim views on the teachings of Islam - as he quoted from Munawir Sadzali - that in matters of life and life the third and fourth views approach the principles of Islamic teachings (Mawardi & Supadi, 2018).

The four controversial views are described systematically. First, that Islam is the last and perfect religion so that it comprehensively regulates all human actions from the most trivial aspects to the most important aspects. Malik Fadjar calls it a group that thinks that the teachings of Islam are universalist and they tend to be scripturalists. Second, that Islam only regulates the formality of worship. This view emphasizes that Islam has a vertical relationship (hablun ma'Allah) and completely distinguishes between worldly affairs and the affairs of the hereafter. The implication in the educational paradigm is that education is epistemologically in a value-free area, which has no context with Islam (Akrim, 2022).

Third, that Islam is not a standard and practical system of life, but a system of values and norms in which there are commands and prohibitions. Every provision in Islamic teachings must be seen as having a cause and effect so that the legal provisions in Islam only apply if there is a *causa legis* (illat). In its implementation, the provisions in Islam will always be relevant to the wa eating era. Fourth, that Islam is a living guide to life. Islamic teachings do not describe all aspects in detail, but only on the principles. This is natural because Islam does not stifle individual freedom and will to contextualize the times (dynamization).

Another term for Islamic religious attitudes that must be embodied in Islamic Religious Education can also be seen in the classification of religious attitudes in Komaruddin Hidayat's view. In this aspect, Islamic Religious Education should have a functional-humanism perspective, namely the values of Islamic teachings are not only carried

out formally or blind taqlid, but Islamic teachings must be beneficial to the entire universe (Khosro & Akhter, 2022).

Against a series of problems faced by educators in the application of online learning strategies for Islamic Religious Education, the authors are interested in studying them in depth. The end of this research is expected to be able to provide recommendations on efforts to reconstruct curriculum management in general and learning strategies in particular in Islamic Religious Education.

METHOD RESEARCH

This study focuses on two variables, namely the learning strategy of Islamic Religious Education at the basic education level, as well as online learning techniques for students with basic education levels. The research method used by the author is a qualitative method which emphasizes meaning rather than generalization (Andrea, 2022). Researchers in this study became an instrument for naturalistic phenomena that occurred in online learning techniques. The analytical knife used as a benchmark for researchers is a series of theories that are relevant to the object of research. The social situation that is the domain of this research is online learning media, educators, students and online learning applications. The information retrieval technique related to the object of research is purposive sampling, namely taking data sources with certain considerations, while the collection technique is done by means of documentation.

RESULT AND DISCUSSION

Learning Strategies for Islamic Religious Education at the Basic Education Level Basic education is the initial stage in the formal education pathway and levels which in Article 17 of the National Education System Law are divided into various forms, namely elementary schools (SD) and madrasah ibtidaiyah (MI) or other equivalent forms. (Huda, Hanief, & Hakim, 2022), as well as junior high schools (SMP) and madrasah tsanawiyah (MTs) or other equivalent forms. In this paper, the focus of the discussion is only limited to basic education which is SD and MI in grade VI (Six).

The purpose of holding basic education in SD and MI is none other than an effort to prepare Indonesian people who have the ability to live as individuals and citizens who are faithful, productive, creative, innovative and affective and able to contribute to the life of society, nation, state, and world civilization. Systematically, Regulation of the Minister of Education and Culture Number 57 of 2014 concerning the 2013 Curriculum for Elementary Schools/Madrasah Ibtidaiyah (Permendikbud No. 57 of 2014) outlines the objectives of holding education in SD and MI through curriculum structures, syllabus, and integrated thematic subject and learning guidelines.

In order to get a proper analysis, it is necessary to first identify it in Permendikbud No. 57 of 2014 which part is called the learning strategy. It is known that there is no uniformity in the mention of the term "learning strategy" both in the doctrines commonly mentioned by education experts, as well as in the language of laws and regulations. Learning strategies are also referred to as ways of organizing learning. This can be seen in Article 1 number 19 of the National Education System Law which states that "The curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals" (Simanjuntak, Suseno, Setiadi, Lustyantje, & Barus, 2022).

Learning strategy as a method used in the learning process. Sri Anitah said that learning strategies are the chosen ways to deliver the subject matter. Learning strategies also include learning methods and techniques (Sunhaji, 2022). The method is distinguished from the technique in learning. The method is a method used by educators to deliver learning material procedurally, namely certain stages. While the meaning of learning techniques is the application of methods that have been determined in an implementation-practical manner. For Imanuel Sairo Awang, learning strategies have two meanings, namely explicitly and implicitly. In the first meaning, it is shown that teaching and learning is carried out through learning stages which include methods and techniques. While the second meaning, teaching and learning is manifested in the conditions of the learning environment, class management, and in providing reinforcement for students (Chen, 2022).

Among the four components of the 2013 SD/MI curriculum listed in Permendikbud No. 57 of 2014, it can be seen that it is the syllabus that approximates the meaning of learning strategies, because it includes the diction of learning activities. Article 8 Permendikbud No. 57 of 2014 states: The syllabus as referred to in Article 1 paragraph (2) letter c is a learning plan in a particular subject or learning theme which includes core competencies, basic competencies, learning materials, learning activities, assessments, time allocation, and learning resources. . As a systematic framework, the syllabus which includes learning activity plans (learning strategies) is a dependent factor (not independent). Learning activities in SD/MI must be based on basic competencies and learning materials. Appendix II Permendikbud No. 57 of 2014 shows that learning activities (learning strategies) in Islamic Religious Education for grade VI SD/MI, include: observing, asking questions, gathering information, reasoning/associating, and communicating. The following is an example of a learning activity which is a learning strategy from learning materials and basic competencies for fourth grade elementary/MI students:

Table 1.1
Learning Activities for Class IV SD/MI Students

Basic competencies	Learning materials	Learning Activities
Understanding the wisdom of faith in the last day that can understand the wisdom of faith in the last day that can shape noble character behavior	Understanding the wisdom of believing in the last day that can Understand the wisdom of believing in the last day that can	<p>Observe</p> <ul style="list-style-type: none"> • Listening to the explanation of the wisdom of believing in the last day classically or individually <p>Ask</p> <ul style="list-style-type: none"> • Motivate students to ask questions • Give examples of behavior that reflects faith in the hereafter <p>Gathering information</p> <ul style="list-style-type: none"> • Discussion about the wisdom of faith on the last day • Analyzing attitudes that reflect faith in the hereafter <p>Reasoning/associating</p> <ul style="list-style-type: none"> • Identifying the wisdom of faith on the last day • Summarizing the identification results <p>Communicate</p> <ul style="list-style-type: none"> • Delivering the results of the discussion about wisdom on the last day • Responding to the results of presentations or discussions • Creating a resume assisted and guided by the teacher

Source: data managed by researchers

Although in Attachment II to Permendikbud No. 57 of 2014 above is referred to as a learning activity, but if it refers to the description of the learning strategy expressed by Sri Anitah, it can be identified that Attachment II of Permendikbud No. 57 of 2014 only covers learning methods without any learning techniques.

If referring to the opinion of Imanuel Sairo Awang, then the implementation of the implementation of learning strategies in Islamic Religious Education which is contained in

the learning activities of Appendix II of Permendikbud No. 57 of 2014 only covers part of the meaning of explicit learning strategies. This is known as a consequence of the learning paradigm that must look at the learning environment, learning resources, needs and conditions of students. The description of implementation, such as learning media and description of activities will be planned by educators through the Learning Implementation Plan (RPP).

Today, the implementation of Islamic Religious Education learning identified by Mujamil Qomar is still experiencing various kinds of problems that need special attention to carry out improvements. If the implementation of the curriculum always provides a normative foundation that is thick with the idealism of Islamic education-based education, but at the practical level why does everyone who have received formal education sometimes still ignore the values taught in school?

Mujamil Qomar explained through Qodri Azizy's opinion, that Islamic religious education is not considered encouraging because (Haryanto & Ngarifin, 2022):

1. Islam is taught tends to be rote, even though Islam is full of values that need to be practiced;
2. Religious education is more inclined to formality with the paradigm of only the relationship between the servant and his God;
3. The process of reasoning and argumentation does not have its place in learning;
4. The appreciation of religious values received less emphasis;
5. Structuring the learning environment in the process of Islamic Religious Education is less concerned;
6. The method of teaching the Islamic religion has received less cultivation;
7. The measure of the success of religious education is still a formality;
8. Islamic Religious Education has not been the basis of progress and success for other subjects; and
9. Religious education has not yet become the foundation for character education in schools.

Islamic Education Curriculum Strategy Online (On the Network)

Laws and regulations are explicitly not familiar with the term online in the teaching and learning process, however, the term online can be seen from the Circular Letter of the Minister of Education and Culture Number 4 of 2020 concerning the Implementation of Educational Policies in the Emergency Period for the Spread of Corona Virus Disease (COVID-19).

Online (online) learning is the opposite of offline (offline) learning. The context of mentioning online learning is usually used as opposed to regular learning (face to face). The presence of online learning is an alternative for the difficulty of organizing teaching and learning in the mainstream. However, online learning is only a small part of the learning strategy. If identified, then online learning is a medium in a learning strategy that cannot be separated from the needs and conditions of students. While the underlying method can be in the form of lectures, discussions and so on.

Further identification of online teaching and learning activities, that it is a learning technique that has been regulated in Article 31 of the SISDIKNAS Law. The law a quo, states that it is a learning technique called Distance Education.

The nature of the implementation of Distance Education – referring to its delegation in the Education and Culture Regulation Number 119 of 2014 concerning the Implementation of Distance Education for Elementary and Secondary Education (Permendikbud PJJ) – is a

means of increasing the expansion and equitable distribution of access to education, improving the quality, and relevance of basic and secondary education. medium.

Distance Education has two scopes, namely programs and educational units. In the scope of the program, a Distance Education is only held in certain subjects or areas of expertise. While in the scope of education units, Distance Education is held for all subjects at the level and type of education. Distance Education in terms of its implementation according to Article 7 of the Permendikbud PJJ is carried out in three forms:

1. Single mode, which is a learning that only applies distance education using certain technology-based media;
2. Dual Mode, namely learning which at one time uses regular learning and at the other time uses distance learning; and
3. Consortium mode, namely the implementation of Distance Education with a network of cooperation across educational units both nationally and internationally.

The implementation of Distance Education sometimes does not have uniformity on the one hand, this is known as a consequence that the policy is the authority of the Regional Government. However, in terms of subjects, Distance Education only requires compliance with the RPP because the school/madrasah unit is still regular (not open).

The effectiveness of the implementation of Distance Education (online learning) today must be based on the paradigm that online learning is an inevitable necessity. The reason is, if educators and students are not prepared for the needs of the times, as a result learning cannot be contextualized with the needs and progress of the times.

Quoted from kompas.id daily, that research conducted by the Indonesian Child Protection Commission (KPAI) and the Federation of Indonesian Teachers' Unions (FSGI) showed that of 602 respondents – consisting of teachers from various levels of education and employment status – only 19.1 percent of respondents admitted already accustomed to using educational applications when carrying out the learning process (Kompas, 2020). Students in grade VI SD/MI education units with an average age of 12-15 years show that they are able to think abstractly, reason logically, and draw conclusions from available information (Sugiyanto, 2011: 3).

This is a good sign for the readiness of students to accept a series of learning in the cognitive aspect. Online learning in general has the advantage that students wherever they are can access it. In the financial aspect, the many non-branded platforms provide more efficiency, because students and educators do not need to spend money when they want to hold meetings.

CONCLUSION

The learning method through Distance Education during the Covid-19 pandemic was identified as an alternative to regular learning. The reason is that the danger of spreading the corona virus can occur at any time when there is a gathering of people and it is known that it is children who are vulnerable to being carriers of the virus. Regarding the qualitative research carried out by the author, between the learning strategies of Islamic Religious Education in grade VI SD/MI students and distance education with online media has a strong dependency and will ultimately determine the success of learning. This necessity is an implementation of the understanding that online learning is a learning medium from distance education methods, so that it can be concluded:

The learning strategy of Islamic Religious Education for class VI SD/MI students as stipulated in the Regulation of the Minister of Education and Culture Number 57 of 2014

concerning the 2013 Curriculum for Elementary Schools/Madrasah Ibtidaiyah prioritizes the cognitive aspects of students. It is known that in Appendix II of the a quo Ministerial Regulation only describes the learning methods: observation, questioning, information gathering, reasoning/association, and communication. Regarding learning methods that are thick with cognitive aspects, students of class VI SD/MI who are on average between the ages of 12-15 years are identified as being able to accept the online learning process. This is known because psychologically the development of students is able to think abstractly, logically, and draw conclusions from the available information.

The perception of educators on the use of online media as a learning medium, which is only 19.1 percent of the results of research conducted by KPAI and FSGI, shows that there is still little preparation of educators in facing the era of globalization in general and alternative learning during the pandemic.

REFERENCES

- Akrim, Akrim. (2022). A New Direction of Islamic Education in Indonesia: Opportunities and Challenges in the Industrial Revolution Era 4.0. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01), 35–48.
- Andrea, CECEN. (2022). Peran Pondok Pesantren Miftahulhuda Al-Musri” Terhadap Perilaku Keagamaan Masyarakat. UIN Fatmawati Sukarno Bengkulu.
- Azhar, Devita Wahyu, Putri, Warlina Febrita, & Asbari, Masduki. (2022). The Role of Islamic Religious Education in Growing a Sense of Nationalism. *Journal of Information Systems and Management (JISMA)*, 1(1), 24–28.
- Campbell, Malcolm, Gibson, Will, Hall, Andy, Richards, David, & Callery, Peter. (2008). Online vs. face-to-face discussion in a web-based research methods course for postgraduate nursing students: A quasi-experimental study. *International Journal of Nursing Studies*, 45(5), 750–759.
- Chen, Chi-Yuan. (2022). Immersive virtual reality to train preservice teachers in managing students’ challenging behaviours: A pilot study. *British Journal of Educational Technology*.
- Djatmiko, AGOES, Purwendah, ELLY KRISTIANI, & Pudyastiwi, ELISABETH. (2019). Benefits of Indonesia Ratification of Minamata Convention on Mercury. *Int. J. Bus. Econ. Law*, 18, 1–6.
- Haryanto, Sri, & Ngarifin, Ngarifin. (2022). Transformation of The Education System in Islamic Educational Dormitory. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(1), 397–404.
- Huda, Choerul, Hanief, Muhammad, & Hakim, Dian Mohammad. (2022). Islamic Religious Education Learning Strategy with Edutainment Insight in Improving Learning Motivation of Student. *Nazhruna: Jurnal Pendidikan Islam*, 5(2), 787–805.
- Khoso, Aijaz Ali, & Akhter, Naseem. (2022). Role of Ethical Values in Human life and its Significance (Current Scenario Under Islamic Perspective). *International Research Journal of Management and Social Sciences*, 3(2), 21–28.
- Maba, Wayan. (2017). Teacher’s Perception on the Implementation of the Assessment Process in 2013 Curriculum. *International Journal of Social Sciences and Humanities (IJSSH)*, 1(2), 1–9.
- Mawardi, Dalmeri, & Supadi, Supadi. (2018). Concentration on Learning Program

Development in Islamic Education. *Al-Hayat: Journal of Islamic Education*, 2(2), 222–239.

Simanjuntak, Marudut Bernadtua, Suseno, Muchlas, Setiadi, Samsi, Lustyantie, Ninuk, & Barus, Irma Rasita Gloria Rasita Gloria. (2022). Integration of Curricula (Curriculum 2013 and Cambridge Curriculum for Junior High School Level in Three Subjects) in Pandemic Situation. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(1), 77–86.

Sunhaji, Sunhaji. (2022). Learning Strategy for Islamic Religious Education During the COVID-19 Epidemic. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 16(4), 1436–1447.

Widodo, Wahyu, Budoyo, Sapto, & Pratama, Toebagus Galang Windi. (2018). The role of law politics on creating good governance and clean governance for a free-corruption Indonesia in 2030. *The Social Sciences*, 13(8), 1307–1311.

Wilatikta, Ayu. (2020). Manajemen Kurikulum Pendidikan Agama Islam Jenjang Pendidikan Dasar: Kontekstualisasi Strategi Pembelajaran Semasa Pandemi. *Al Yasini: Jurnal Keislaman, Sosial, Hukum Dan Pendidikan*, 5(1), 251–263.

Copyright holders:

Ana Ahsanul Huda, Romelah (2022)

First publication right:

Devotion - Journal of Research and Community Service



This article is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-sa/4.0/)