DOCTOR IN ISLAMIC EDUCATION MANAGEMENT PROGRAM
POSTGRADUATE PROGRAM
UNIVERSITY OF MUHAMMADIYAH JAKARTA

PROCEEDING

3rd INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION MANAGEMENT

"COVID-19 Pandemic and Sustainability of Islamic Education Institutions"

KEYNOTE SPEAKER
Prof. Dr. Hj. Masyitoh, M.Ag.
(University of Muhammadiyah Jakarta, Indonesia)
Assoc Prof. Dr. Suhaimi Taat
(Universiti Malaysia Sabah, Malaysia)
Prof. Dr. Kamarodin Abas Abdulkarim
(Western Mindanao State University, Philippines)
Prof. Adi Fahrudin, PhD
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June 6th-7th 2021
Hotel Salak the Heritage, Bogor-West Java, Indonesia

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Reviewers:

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Prof. Dr. Suhendar Sulaeman, MS
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SAMBUTAN
Ketua Program Studi S3 Manajemen Pendidikan Islam

Alhamdulillah, kita patut bersyukur kepada Allah Swt karena kita dapat melaksanakan *shilatul fikri* (bertukar fikiran), berbagi pengalaman, berbagi ilmu, melalui penelitian yang dilakukan dan dipaparkan pada acara Seminar Internasional, dengan mengangkat tema: "Hikmah Pandemi Covid-19 terhadap Keberlangsungan Lembaga Pendidikan Islam, Menuju Perubahan Perilaku dan Sistem Pembelajaran di Era Tatanan Kehidupan New Normal", tanggal 6-7 Juni 2021.

Saya memberikan apresiasi yang tinggi dan rasa terima kasih yang tulus kepada para narasumber yang telah meluangkan waktunya dalam kegiatan Seminar Internasional ini. Juga terima kasih kepada para peserta Seminter, yang telah mempresentasikan hasil penelitiannya, baik para mahasiswa Program Doktor MPI UMJ, maupun beberapa orang peneliti dari luar Indonesia, juga terima kasih kepada tim reveiwer yang bertugas untuk mencermati dan mengomentari hasil penelitian yang dipresentasikan. Tidak lupa juga saya ucapkan kepada Rektor UMJ yang memberikan support dan motivasi pada pelaksanaan Seminter ini.

Saat ini dunia pendidikan tinggi Islam menghadapi beberapa permasalahan; *Pertama*, masalah keterbatasan kemampuan Perguruan Tinggi Islam (PTI), khususnya PTS, dalam memainkan peran untuk mendukung gerakan peradaban dan keilmuan di Indonesia, dalam berbagai kondisi dan situasi. *Kedua*, Keterbatasan kualitas SDM, khususnya dalam mengembangkan MPI di sekolah-sekolah, madrasah, PTS dan lain sebagainya. Keterbatasan *skill* yg dimiliki, baik dalam ranah fikir, ukir, dan inovasi. *Ketiga*, Keterbatasan PTI, khususnya PTS, untuk mensejajarkan kualitasnya dengan Perguruan Tinggi maju lainnya, di mancanegara, meski tentu ada beberapa PTS yang sudah masuk ranking tertinggi secara Internasional. *Keempat*, bagaimana lembaga PTI berkreatifitas, berinovasi serta membuat terobosan-terobosan baru, ketika menghadap tantangan yang cukup signifikan, seperti Pandemi Covid-19 yang melanda semua bangsa. Mampukah PTI/ PTS bertahan dan tetap eksis, mengatur tata kelola lembaganya, baik Menejemen Pembelajaran, SDM, kepemimpinan, dan lain sebagainya.

Di luar hal-hal tersebut, juga dalam konteks kekinian, ketika Studi Islam dan Lembaga Pendidikan Islam, menjadi ruh dalam pembentukan karakter dan kepribadian bangsa, maka kunci keberhasilannya terletak pada sistem pengelolaannya, yang hasrus dilaksanakan secara profesional, akuntabel, transparan dan mandiri, menuju lembaga pendidikan Islam yg berkualitas.

Jika merujuk pada tuntutan tersebut, maka kompetensi yang diharapkan dapat mengisi kebutuhan kepemimpinan yang mampu melakukan penataan kelembagaan dan sistem pengelolaan pendidikan Islam, antara lain SDM yang mampu menjalankan operasional lembaga pendidikan Islam secara profesional di semua strata kepemimpinan. Praktis, ketika sejumlah lembaga Pendidikan Islam tersebut, dituntut untuk menjalankan operasional pendidikan secara berkualitas, maka kebutuhan akan pimpinan PTI/ PTS yang profesional, menjadi sebuah keniscayaan, yang tidak dapat dihindarkan.

Semoga dengan adanya Seminter ini, dapat memberikan kontribusi pemikiran, bagi berbagai lembaga pendidikan, agar tetap eksis dan berkembang.

Jakarta, Dzul Hijjah 1442 H
        Juli 2021 M
    Ketua Prodi S3 MPI,

Prof. Dr. Hj. Masyitoh, M.Ag

PENGANTAR REKTOR
Universitas Muhammadiyah Jakarta

Alhamdulillah, segala puji kehadirat Allah Swt atas segala karunia dan nikmat-Nya yang senantiasa dilimpahkan kepada kita semua. Shalawat dan salam semoga tercurahkan selalu kepada tauladan kita, Nabi Muhammad Saw.

Kami mengucapkan selamat kepada para peserta program Doktor (S3) Prodi Manajemen Pendidikan Islam (MPI), Universitas Muhammadiyah Jakarta yang telah berhasil melaksanakan 3rd Internatiuoinal Conference on Islamic Education Management dengan tema: "Covid-19 Pandemic and Sustainability of Islamic Education Institutions", tanggal 6-7 Juni 2021.

Hasil dari International Conference telah dihimpun dan menjadi sebuah dokumentasi akademik dalam bentuk *Proceeding* yang akan menjadi bahan bacaan dan referensi bagi mahasiswa lainnya. Makalah-makaah di dalam Proceeding ini tentunya sudah dipresentasikan oleh para pemakalah dan diberi masukan konstruktif melalui proses diskusi yang dinamis antar sesama mahasiswa, yang akan menjadi bagian dari penyempurnaan makalah.

Proceeding ini dapat menjadi sumbangsih pemikiran dalam bidang manajemen pendidikan Islam dari berbagai perspektif. Memperdalam analisis sebagai dasar untuk mempertajam sudut pandang dan kebaruan dalam penelitian yang diharapkan menjadi Disertasi nantinya. Di samping itu, *Proceeding* ini bertujuan untuk membiasakan mahasiswa S3 MPI dalam mengambil rujukan primer dari pandangan para ulama dan ilmuwan – muslim khususnya – di masa lalu (mengingat mahasiswa MPI datang dari berbagai latar pendidikan). Selanjutnya dapat dikomparasikan dengan kondisi kekinian (kontemporer). Tema-tema yang dikaji dalam konferensi internasional ini, belum mencakup seluruh perspektif sebagai sebuah konsep integral dalam bidang pendidikan. Tema-tema yang dikaji dipersempit penelitiannya, dan lebih dikhususkan sesuai dengan kecenderungan dan ketersediaan bahan dan referensi.

Kajian tentang keberlangsungan (*sustainability*) lembaga pendidikan di masa Pendemi Covid-19 menjadi penting untuk dikaji secara mendalam dan dibahas secara filosofis oleh mahasiswa S3 MPI-UMJ guna mengukur sejauh mana kesiapan lembaga pendidikan dapat *survive* di masa pandemi ini, dan hal apa saja yang harus dipersiapkan oleh lembaga pendidikan agar kualitas mahasiwa tidak menurun dengan penerapan model pembelajaran online yang dilakukan selama 1.5 tahun belakangan ini.

Proceeding ini merupakan bukti *concern* para mahasiswa dalam mengembangkan keilmuan selama mengikuti perkuliahan S3 di MPI-UMJ, sekaligus menjadi motivasi untuk menuntaskan perkuliahan S3 dengan menyempurnakan penelitian dalam bentuk Disertasi kelak. Sebaik-baik karya ilmiah seorang mahasiswa dilihat dari Disertasi yang sudah diujikan, yang tentunya terlebih dahulu melalui tahapan-tahapan standar yang sudah dimaklumi secara akademik.

Jakarta, Dzul Hijjah 1442 H
       Juli 2021 M
       Rektor UMJ,

Dr. Ma'mun Murod, M.Si

DAFTAR ISI

MANAGEMENT AND LEADERSHIP ISLAMIC BOARDING SCHOOL EDUCATION IN SOUTH THAILAND

Anan Nisoh, Munady Haji Daud
Jamiah Islam Syek Daud Al-Fathoni Yala - Thailand,
University Prince Songkhla University, Pattani Campus - Thailand
e-mail : fidai.nasai@gmail.com

Abstrak

Manajemen dan kepemimpinan pondok pesantren memiliki ciri yang khas sesuai budaya dan nilai nilai religius keislaman. Penghormatan pada guru (kiai) oleh para santri merupakan keniscayaan. Penghormatan pada guru telah menjadi tradisi santri di pondok pesantren untuk memperoleh berkah dalam rangka menimba ilmu pengetahuan. Kepemimpinan pondok pesantren mengajarkan penghormatan pada guru, hal ini dipahami sebagai praktik praktik pendidikan memiliki justifikasi religius yang sangat kuat. Dalam upaya memenuhi visi dan misi pendidikan pada pondok pesantren, maka pimpinannya perlu memenuhi persyaratan yang sesuai dengan ciri dan karakter pondok pesantren. Fenomena masa modern ini perkembangan ilmu manajemen dan kepemimpinan semakin dinamis serta penggunaan teknologi makin maju yang mempengaruhi kehidupan masyarakat. Konsekuensinya pendidikan di pondok pesantren perlu beradaptasi dengan kemajuan tersebut dengan tetap menjaga ciri khas dan karakteristik pondok pesantren. Pesantren adalah lembaga pendidikan yang tidak dapat dipisahkan dari ulama sebagai sosok pemimpin. Kemajuan atau kemunduran Pesantren ditentukan oleh sosok Kyai sebagai tokoh sentral di pesantren. Dengan demikian, Pesantren dan Kyai memiliki hubungan pengaruh timbal balik. Pesantren mampu berkembang karena sosok Kyai yang bisa memimpin dengan baik. Sebaliknya, jika Pesantren tidak berkembang, itu berarti Kyai tidak bisa memimpin dengan baik. Dengan mengaplikasikan manajemen dan kepemimpinan yang lebih dinamis, maka pendidikan di pondok pesantren makin maju dan dinamis dengan tetap menjaga kemurnian religius yang menjadi ciri utama pondok pesantren.
Kata kunci: Manajemen, Kepemimpinan, Pondok Pesantren

Abstract

Management and leadership of the boarding school have the distinctive feature of the culture and values corresponding to the Islamization of religious values . Respect for the teacher (scholars) by the students is a necessity . Respect for teachers has become a tradition for students in boarding school in order to obtain the blessings of science draw. Leadership of boarding schools teaches respect for the teacher, it is understood as the practice of educational practices has a very strong religious justification. In an effort to fulfill the vision and mission of education at the boarding school, the leadership needs to meet the requirements in accordance with the characteristics and character boarding school. The phenomenon of the modern era is the development of management science and increasingly dynamic leadership and the use of more advanced technologies that affect people's lives. Consequently boarding school education needs to adapt to these advances while maintaining the distinctive features and characteristics of the boarding school. Pesantren is an educational institution that cannot be separated from religious scholars as a figure of a leader. Progress or setbacks of Pesantren is determined by figure of Kyai as a central figure in the boarding school. Thus, Pesantren and Kyai have a relationship of mutual influence. Pesantren is able to develop due to figure of Kyai who can lead well. Conversely, if Pesantren did not develop, it means that Kyai cannot lead well. By applying management and leadership more dynamic , then the boarding school education in more advanced and dynamic while maintaining religious purity that characterize primary of boarding school.
Keywords: Management, Leadership, Boarding School.

A. Latar Belakang

Lembaga pendidikan Islam ada dalam bentuk pesantren, madrasah, dan model pendidikan lainnya yang merupakan modal dasar, pengembangan dan pembinaan pendidikan agama di lembaga lembaga pendidikan agama seperti madrasah, pondok pesantren dan jenis pendidikan lainnya merupakan bagian terintegrasi dari pendidikan nasional. Khusus pendidikan yang diselenggarakan di pondok pesantren menjadi salah satu model pendidikan Islam. Masyarakat Melayu di Selatan Thailand adalah sebahagian daripada rumpun bangsa Melayu yang turun temurun dan berabad-abad lamanya mereka menduduki bumi Selatan ini. Pondok Patani, atau pondok di Thailand Selatan secara keseluruhan boleh dikatakan sama dengan Pesantren di Jawa atau tempat-tempat lain di Indonesia pada 1950-an atau 1960-an sebelum pesantren mengalami modernisasi. Pondok Patani, umumnya masih sangat tradisional, bagi kaum Melayu Muslim Thailand Selatan lebih daripada sekadar lembaga pendidikan Islam, tapi juga merupakan salah satu identitas keagamaan dan kultural.[1] Pembicaraan tentang pondok juga mengemuka dalam international workshop bertajuk "Voices of Islam in Europe and Southeast Asia", yang diselenggarakan The Regional Studies Program, Walailak University dan Department of Cross-Cultural and Regional Studies, University of Copenhagen. Dalam loka karya di Kota Nakhon Si Thammarat itu, kawasan selatan Thailand, terlihat kontras perkembangan pondok Patani, dengan pesantren, madrasah, dan lembaga-lembaga pendidikan Islam di Indonesia.

Tradisionalisme pondok Patani mempunyai sejarah panjang. Kaum Muslim Melayu Patani mengklaim, pondok merupakan lembaga pendidikan Islam tertua di Nusantara, meski sumber-sumber sejarah umumnya menyebutkan, Islam datang dan berkembang di wilayah ini baru pada abad ke-16. Terlepas dari kondisi itu, pondok Patani mengirimkan lulusan terbaiknya ke Haramayn yang kemudian menjadi ulama besar seperti Daud bin Abdullah al-Patani (abad ke-19), Ahmad bin Muahammad Zayn al-Patani, dan Zayn al-Abidin bin Muhammad al-Patani (abad 20). Kemashyuran pondok atau pesantren biasanya tidak dapat dilepaskan dari pengaruh dan peran Kyai sebagai orang yang menguasai dan mengajarkan ilmu agama di pesantren kepada para santri. Kepemimpinan Kyai di pesantren diakui cukup efektif untuk meningkatkan citra pesantren tersebut di mata masyarakat luas. Ketenaran pesantren biasanya berbanding lurus dengan nama besar kyainya terutama kyai pendiri pesantren tersebut. Pesantren dan kyai dua hal yang tidak bisa dipisahkan. Keduanya saling membutuhkan, pesantren membutuhkan kyai sebagai simbol identitas kepemimpinan pesantren, sementara kyai memerlukan pesantren sebagai tempat penegasan identitasnya sebagai pemimpin umat dan lembaga pendidikan Islam.

1. **Kajian Teori**
   A. Pengertian pondok pesantren dan konsep tentang pesantren

Pesantren berasal dari kata *santri*, yang berasal dari bahasa Tamil yang artinya guru mengaji. Kata santri kemudian dibubuhi oleh awalan *pe* dan akhiran *an* sehingga menjadi (pe)santri(an). Kata pesantrian kemudian menjadi pesantren. Lembaga seperti pesantren telah ada sejak masa kekuasaan Hindu-Budha sekitar abad ke-13 M. Bahkan sistem pendidikan pesantren ini bisa jadi diadopsi dari akulturasi kedua agama tersebut. Oleh karena itu, pesantren bukan hanya bercirikan keislaman, tapi juga keindonesiaan (*indigenous*) .

Pesantren juga dianggap seperti akademi militer atau biara dalam arti bahwa para santri sebagaimana prajurit dan "santri" biara mengalami totalitas dalam proses pendidikannya. Oleh karena keunikannya ini, Abdurrahman Wahid menganggap pesantren sebagai subkultur yaitu bagian budaya yang hidup mandiri, bebas dari intervensi, dan tidak terikat dengan budaya *mainstream*.

Adapun istilah atau pengertian pondok dari jurnal *Sejarah Penumbuhan dan Perkembangan Institusi Pengajian Pondok di Serantau Nusantara oleh Profesor Madya Dr. Syed Muhammad Dawilah Al-Edrus Pengamat Perkembangan Pemikiran Islam Kawasan Serantau Nusantara Universiti Tun Hussein Onn (UTHM) Negeri Johor Malaysia dan Drs. H. Abdulhalim Dinaa Al-*

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[1] Muhamatsakree Manyunu, *Artikel Sejarah Penumbuhan dan Perkembangan Pendidikan Islam di Selatan Thailand*, University Islam Yala, Thailand, hlm. 1-2

Bar, MA. Jabatan Tamaddun Islam dan Asia Pusat Pengajian Ilmu Kemanusiaan, Universiti Sains Malaysia, Istilah "*Pondok*", menurut penggunaan bagi kebanyakan orang-orang Melayu di kawasan serantau Nusantara ini, ialah diartikan dengan " *Rumah Kecil* " atau " *Bangsal* " . Biasanya dibangunkan di tepi jalanan, di tepi ladang penanaman padi, di dalam sesuatu perkebunan buah-buahan, di dalam perkebunan getah atau karet, di dalam pergunungan atau bukit dan lain-lain sebagainya, supaya tempat tersebut dapat menjadikan suatu tempat untuk beristirahat sementara setelah selesai berkerja atau telah mencapai suatu tujuan tertentu.

Perkataan "*Pondok*", dalam kamus bahasa Melayu, diterangkan artinya kepada pelbagai perkataan yang mengandungi kesamaan maksud pada pengertiannya, seperti ; *Gubuk, Teratak, Jerubun, Sudung-Sudung Sulup, Tempat Tinggal Sementara, Sapar, Jambar, Rompok, Jerumun, Teratap, Surudung, Sulu, Tempat Berteduh, Pundung, Ran, Balai, Palampang, Rumah Sementara, Bangsal, Lepau, Baluh, Bumbun* dan sebagainya [2]. Istilah *" Pondok "* kalau ditinjau dari segi asal usul perkataannya ialah diambil daripada perkataan bahasa Arab, yaitu dari perkataan istilah"*Fundug*" yang artinya sebuah *hotel* atau asrama [3] . Perkataan istilah " *Fundug* " juga dimaksudkan dengan makna " *Guest House* " dan perkataan ini, berasal daripada pinjaman atau pengambilannya dari perkataan *Greek*, ialah dari perkataan asal usul istilah " *Pondokeion* " yang digunakan sebagai tempat penginapan bagi masyarakat Arab di sebelah barat pada masa silam [4]. Dalam hal ini, menurut H.M. Yacup, M.Ed. juga ikut memberikan pendapat bahawa perkataan istilah " *Pondok* " berasal daripada perkataan bahasa Arab, yang diberikan arti sama dengan pengertian asrama, yang digunakan sebagai tempat penginapan bagi para pelajar yang datang untuk menuntut ilmu agama di pondok [5] .

Sebagai contoh di kepulauan Jawa, secara keseluruhannya kawasan tersebut sangat terkenal dengan istilah "*Pesantren*" atau "*Pondok Pesantren*" iaitu pada awalnya menjadi sebuah institusi pendidikan Islam yang dilaksanakan pendidikannya dalam model pengajian tradisional yang dipimpin oleh seorang pendidik yang dikenal dengan sebutan istilah " *Kyai*"dan para pelajarnya disebut dengan istilah "*Santri*" . Institusi ini, pada proses awal digunakan masjid sebagai pusat kegiatan pembelajarannya dan disediakan tempat penginapan bagi para pelajar yang disebut dengan istilah " *Pondok* "[6] .

Istilah " *Pondok Pesantren* " lebih dikenal di kepulauan Jawa. Perkataan istilah " *Pesantren* ", sebenarnya berasal daripada istilah " *Santri* " yang sering digunakan dalam masyarakat Tamil. Istilah ini, diambil atau dipinjam daripada bahasa India yang berasal daripada istilah " *Shastri* " yang mempunyai pengertiannya, ialah seseorang yang mempunyai keilmuan dan kepakaran dalam agama Hindu. Setelah perkataan tersebut, berkembang menjadi sebutan bagi orang-orang Jawa di Indonesia. Maka setelah istilah tersebut ditambah diawal dengan perkataan istilah " *Pe* " dan pada akhir perkataannya ditambah dengan istilah " *en* ", maka menjadi " *Pesantren* " diartikan dengan tempat penginapan sementara bagi para *santri* [7] .

Menurut Surin Pistsuwan istilah "*Khruba*" atau "*Phrakhru*". Beliau mengatakan berasal dari bahasa Melayu ialah dari perkataan " *Guru*" Kebiasaannya dalam masyarakat *Thai-Budha* sangat mengambil berat terhadap anak-anak muda mereka supaya mengetahui tentang agamanya. Para ibu bapa mereka akan mengirimkan kepada *Phrakhru Budhis* yang mempunyai tempat pendidikan kerohanian berada jauh daripada daerah kota dan berasingan dengan masyarakat ramai untuk selama jangka waktu yang tertentu. Kemudian anak-anak muda tersebut, akan membangun

[2] Zainal Abidin Safarwan, *Kamus Besar, Bahasa Melayu Utusan* , Selangor Darul Ehsan, 1995, hlm 1095. (setelah ini, disebut Kamus Besar)

[3] Zamaksyari Dhofiar, *Tradisi Pesantren, Satudi tentang Pandangan Hidup Kyai*, (Jakarta, 1982), hlm18. (setelah ini, disebut Tradisi Pesantren)

[4] Madya, Syed Muhammad Dawilah Al-Edrus, *Jurnal Sejarah Penumbuhan dan Perkembangan Institusi Pengajian Pondok di Serantau Nusantara*, Dalam Buku The Concise *Encyclopaedia of Islam*, London International, 1989, halaman 134. (setelah ini, disebut Enclopaedia of Islam)

[5] H.M. Yacup M.Ed. *Pondok Pesantren dan Pembangunan Masyarakat Desa*, Bandung, 1985, hlm 47. (setelah ini, disebut Masyarakat Desa)

[6] Hasbullah *Sejarah Pendidikan Islam di Indonesia, Lintasan Sejarah Pertumbuhan dan Perkembangan*, Lembaga-Lembaga Studi Islam dan Kemasyarakatan (LSIK), Jakarta, 2001, hlm 24.

[7] Opcit. hlm 18.

pondok-pondok kecil di sekitar tempat penginapan *Phrakhu Budhis* sebagai tempat penginapan sementara dan pada akhirnya tempat penginapan tersebut, dikenal dikalangan masyarakat Budha dengan sebutan istilah " *Ashram* " yang artinya asrama. Disini *Phrakhru Budhis* akan mendidik mereka, sehingga mengerti dan mempunyai keparan dalam agama Budha. Kemudian istilah " *Ashram"* ini, berkembang menjadi sebutan di kalangan masyarakat mereka sebagai sebutan pengganti sebuah institusi pendidikan keagamaannya. Institusi *Ashram* berfungsi sebagai pusat penyebaran agama Budha dan juga sebagai tempat perlindungan kerohanian bagi sesiapa yang ingin menjauhkan diri daripada kehidupan duniawi [8].

Hal ini, telah diperjelaskan pada arena sebelumnya bahawa menurut Zamaksyari Dhofiar, secara jelas mengemukan asal usul istilah "*Pondok*" diambil daripada perkataan Arab ialah dari istilah *"Funduq"* yang diartikan dengan tempat penginapan sementara.[9] Kemudian istilah *"Funduq"* pula diambil atau dipinjam daripada perkaan *Greek* ialah dari istilah " *Pondokeion* " yang diartikan sebagai tempat penginapan sementara bagi masyarakat Arab di sebelah Barat pada masa sebelumnya [10].

Pendapat tersebut, ikut disokong juga oleh Mustofa Syarif yang mengatakan bahawa proses terjadinya institusi pendidikan pondok, pada awalnya telah mengikuti tradisi perkembangan pengajian agama Islam. Penumbuhan tradisi ini, menurut latar belakang terjadi dari proses sejarah pembentukan dan perkembangan istilah "*Zawiyah*" yang menurut pengertian secara harfiyah diartikan dengan makna " Sudut " yang dimaksud dengan istilah" Sudut" disini ialah makna " Sudut Masjid ". Pada zaman sebelumnya orang-orang Arab suka berkumpul di sebelah kawasan sudut-sudut masjid dan selepas itu, mereka mengarahkan kepada para pengikutnya membuat model buatan dengan tujuan untuk melaksanakan pengajian agama Islam. Kegiatan semacam ini, pada masa itu dikendalikan oleh tokoh-tokoh kaum Sufi untuk memberikan pendidikan agama Islam dan ajaran tasawwuf kepada masyarakat setempat yang akhirnya bentuk pendidikan agama tersebut dikenal dengan sebutan istilah model "*Halaqoh"* [11].

Tiga alasan kenapa pesantren dianggap sebagai subkultur. *Pertama*, pola kepemimpinan pesantren yang berada di luar kepemimpinan pemerintah (desa). *Kedua*, kitab kuning, sebagai literatur yang dikaji di dalam pesantren terus dipelihara selama berabad-abad. *Ketiga*, sistem nilai pesantren yang terpisah dari nilai dari yang diikuti oleh masyarakat luas.

Pesantren bisa bertahan sampai saat ini karena pesantren (1) mewarisi dan memelihara kontinuitas tradisi Islam yang dikembangkan ulama dari masa ke masa, (2) mampu melakukan penyesuaian (*adjustment*) dan penyesuaian terus menerus (*readjustment*) terhadap perkembangan masyarakat (khususnya pendidikan) selain tentu saja karena pesantren (3) menunjukkan makna keislaman dan makna keaslian Indonesia. Pengetahuan yang menjadi bidang keahlian lulusan pesantren adalah nahwu sharaf, fikih, tauhid, tasawuf, tafsir hadis, bahasa Arab, ilmu falaq, kanuragan, qiraat, ilmu hikmah, juga fundamentalisme. Untuk yang terakhir ini, Para santri diajarkan menjadi insan fundamentalis yang kuat aqidah dan syariatnya, tapi terkadang mereka melahirkan sikap-sikap kaku.[12]

B. Ciri-Ciri Umum Pondok atau Pesantren

Ciri umum pesantren adalah mengikuti pola umum pendidikan Islam tradisional, yaitu pendidikan Islam yang tidak terlembagakan, seperti pengajian yang dilakukan di kampung-kampung. Pengajian ini dilakukan di rumah sendiri dengan orang tua sebagai gurunya atau di rumah-rumah guru ngaji, masjid atau majelis taklim sederhana. Kemudian pendidikan Islam itu terlembagakan dalam bentuk pesantren.

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[8] Surin Pitsuwan, *Islam di Muangthai (Muslim Kota Thailand) Nasionalisme Melayu Masyarakat Patani*. Jakarta: Lembaga Penelitian, Pendidikan dan Penerangan Ekonomi dan Sosial, hlm 135-136

[9] Opcit. hlm 1095.

[10] Encyclopaedia of Islam,*Ibid*. hlm 134.

[11] Mustofa Syarif, *Administrasi Pesantren*, Jakarta, 1980. halaman 5.(setelah ini, disebut Administrasi Pesantren)

[12] Guntur Cahaya Kesuma, *Pesantren dan Kepemimpinan Kyai*, Dosen Faklutas Tarbiyah IAIN Raden Intan Lampung.hlm 2

Ciri umum kedua pesantren adalah sosok pencari ilmunya sering disebut sebagai musafir pencari ilmu, sehingga mereka layak untuk mendapatkan zakat karena termasuk *sabillillah*. Ciri ini berlaku dalam tradisi pesantren mana pun walaupun sekarang mungkin bisa bergeser menjadi beasiswa santri. Musafir dimaknai sebagai orang yang berada dalam sebuah perjalanan. Santri disebut musafir ilmu karena ia selalu mengembara untuk mencari ilmu dari satu pesantren ke pesantren lain. Ia selalu haus akan ilmu.

Ciri umum ketiga pesantren adalah sistem pengajarannya yang unik. Di kenal dua sistem pengajaran, yaitu *sorogan* dan *bandungan* atau *weton*. *Sorogan* artinya menawarkan kitab kepada kyai atau guru untuk dikaji. Dalam sistem sorogan ini, santri membawa sebuah kitab kepada kyai untuk dipelajari. Santri hanya mendengarkan kyai kemudian setelah beres membaca kitab atau menjelaskannya, baru santri membaca atau menjelaskan. Sorogan sifatnya individual.

Bandungan artinya santri mendengarkan secara masif bacaan dan penjelasan kyai atau guru. Setelah kyai atau guru selesai membaca atau menjelaskan, baru santri membaca secara berjamaah dengan santri lain. Bandungan bisa bersifat *massif* (semua santri terlibat dalam satu kali pengajaran tanpa ada pengelompokan) atau *halaqah* (mengelompokkan santri menjadi beberapa keolompok dan masing-masing kelompok dipimpin oleh seorng guru) tergantung kebutuhan.

Sistem *sorogan* masih banyak ditemukan di pesantren salaf dan hampir tidak ada di pesantren *khalaf*. Sistem *bandungan* populer di pesantren *salaf* dan *khalaf*. Di pesantren *khalaf*, sistem *bandungan* berkembang menjadi dinamika kelompok atau seminar kelas dan efektif dalam membangun dinamika santri dalam proses pembelajaran.[13]

C. Elemen-Elemen Dasar Pondok atau Pesantren

Zamachsyari Dofier menyebutkan lima elemen dasar pesantren (Nurcholis Madjid, 1997: 44). Selanjutnya, dengan perkembangan pesantren elemen tersebut berkembang menjadi tujuh elemen yang memerlukan cara pandang baru bagi siapapun yang menelitinya. Ketujuh elemen dasar pesantren tersebut adalah pondok, masjid, kitab kuning, santri, dan kyai.

a. Pondok

Pondok adalah tempat tinggal santri selama di pesantren. Ada beberapa alasan pesantren menyediakan pondok bagi para santri. Pertama, kemasyhuran seorang kyai dalam bidang pengetahuan Islam menarik santri-santri dari jauh. Untuk dapat belajar dari kyai secara teratur dan dalam waktu yang lama, para santri harus meninggalkan kampung halamannya dan menetap di pesantren. Kedua, hampir semua pesantren berada di desa-desa yang tidak menyediakan perumahan atau tempat tinggal yang bisa menampung para santri; oleh karena itu perlu disediakan tempat tinggal khusus bagi mereka. Ketiga, karena hubungan dekat antara santri dan kyia yang mengharuskan mereka tinggal berdekatan, selain tentu saja adanya hubungan timbal balik antara keduanya, yaitu saling bertanggung jawab terhadap kehidupan mereka.

b. Masjid

Masjid salah satu entitas yang sangat penting dalam lingkungan pesantren. Bukan hanya karena masjid sebagai tempat ibadah bagi santri dan masyarakat sekitar tapi lebih dari itu, masjid merupakan tempat praktek keagamaan bagi para santri, selain shalat dan i'tikaf. Kegiatan tersebut diantaranya tentu saja proses pembelajaran kitab kuning, diskusi, atau pun perayaan hari-hari besar Islam, bahkan banyak masjid yang merangkap sebagai perpustakaan sehingga kalau ada yang akan membaca buku otomatis harus masuk ke masjid.

c. Pengajaran Kitab Kuning

Arti kitab kuning bisa diperluas menjadi "kitab-kitab keagamaan berbahasa Arab, Melayu, atau Jawa atau bahasa-bahasa lokal lain di Indonesia dengan menggunakan aksara Arab, yang selain ditulis oleh ulama timur Tengah, juga ditulis oleh ulama Indonesia sendiri.

Kitab kuning juga sering dinamakan kitab klasik. Disebut klasik karena kitab-kitab tersebut mempunyai akar sejarah yang lama, pada awalnya ditulis oleh ulama-ulama tempo dulu dan isinya mewarisi pengetahuan klasik Islam sejak jaman Nabi dan terus beralih dari satu generasi ke generasi.

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[13] Guntur Cahaya Kesuma, *Pesantren dan Kepemimpinan Kyai*,.hlm 3-4

d. Santri

Ada dua pendapat mengenai asal usul kata santri. Pertama, santri berasal dari kata "sastri", sebuah kata dari bahasa Sangsekerta, yang artinya melek hurup. Kaum santri adalah kelas *literary* bagi orang jawa. Kedua, santri berasal dari bahasa jawa, yaitu dari kata *cantrik*, yaitu seseorang yang selalu mengikuti gurunya kemana pun guru itu pergi. Misalnya seseorang yang ingin mahir dalam bidang pewayangan, ia harus mengikuti seorang ahli pewayangan, minimal seorang dalang, sehingga hubungannya menjadi *dalang-cantrik*. Hubungan guru cantrik itu terus berlangsung sampai masa Islam, sehingga pada proses evolusi selanjutnya, istilah hubungan itu menjadi *guru-santri*. Untuk guru yang terkemuka di pakai kata "kyai: untuk laki-laki dan "nyai" untuk perempuan. Sehingga hubungannya menjadi *kyai-santri* .

Tujuan santri datang ke pesantren dan meninggalkan pesantren biasanya ada tiga.

1)   Ia ingin mempelajari kitab-kitab lain yang membahasa Islam secara lebih mendalam di bawah bimbingan kyai yang memimpin pesantren tersebut;

2)   ia ingin memperoleh pengalaman kehidupan pesantren, baik dalam bidang pengajaran, keorganisasian maupun hubungan dengan pesantren-pesantren yang terkenal;

3)   ia ingin memusatkan studinya di pesantren tanpa disibukkan oleh kewajiban sehari-hari di rumah keluarganya dan ia juga tidak mudah pulang ke rumah walaupun kadang-kadang ia menginginkannya.

e. Kyai

Dalam konteks pesantren, arti kyai adalah pengasuh atau pimpinan pesantren. Dalam tradisi jawa, pengasuh pesantren disebut *kyai*, di Sunda *ajeungan* (atau *kyai* juga), di daerah berbahasa Madura disebut *nun* atau *bendara* disingkat *ra*.

Ada beberapa fungsi atau kedudukan kyai:

1)   Kyai sebagai pemimpin tunggal atau pemegang otoritas tunggal di pesantren.

2)   Kyai sebagai penyaring informasi di dalam memacu perubahan pesantren dan masyarakat sekitar.

3)   Kyai "penguasa" pesantren yang menawarkan agenda perubahan sosial keagamaan, baik yang mneyangkut masalah interpretasi agama dalam kehidupan sosial maupun perilaku keagamaan santri yang akan menjadi rujukan masyarakat.

4)   Kyai menawarkan perubahan agar komunitas pesantren tidak mengalami kesenjangan budaya (*cultural log*) atas masuknya budaya asing yang sebelumnya dianggap mengotori kemurnian tradisi pesantren.

5)   Jackson menyatakan bahwa kyai berperan dalam mendinamisasi kegiatan politik, seperti dalam melakukan pemberontakan.

6)   Kyai juga berperan sebagai pembuka lahan untuk dijadikan tempat pemukiman sehingga ia dianggap pemangku desa, seperti wali songo) Dalam al-Quran, istilah kyai tidak ada. Yang ada istilah ulama. Oleh karena itu kyai disebut juga ulama dan fungsinya sama seperti ulama.

D. Kepemimpinan Kyai di Pondok Pesantren

Kepemimpinan kyai adalah contoh kepemimpinan pendidikan. Kepemimpinan kyai bisa menjadi bagian dari lembaga pendidikan formal, kalau merujuk pada konsep pesantren modern atau bisa juga menjadi bagian dari lembaga pendidikan non-formal, kalau merujuk pada pesantren tradisional.

Untuk memahami kepemimpinan kyai lebih mendalam, ada baiknya penulis menggunakan konsep kepemimpinan dari Prajudi Atmosudirjo menyatakan beberapa definisi kepemimpinan sebagai berikut:

a. Kepemimpinan dapat dirumuskan sebagai suatu kepribadian seseorang yang mendatangkan keinginan pada kelompok orang untuk mencontohnya atau mengikutinya, atau yang memancarkan suatu pengaruh tertentu, suatu kekuatan atau wibawa, yang sedemikian rupa sehingga membuat sekelompok orang mau melakukan apa yang dikehendakinya.

b. Kepemimpinan dapat pula dipandang sebagai penyebab kegiatan-kegiatan atau proses atau kesediaan untuk mengubah pandangan atau sikap baik mental maupun fisik dari kelompok orang-orang, baik dalam hubungan organisasi formal maupun informal.

c. Kepemimpinan adalah suatu seni, kesanggupan, atau teknik untuk membuat sekelompok orang bawahan dalam organisasi formal atau para pengikut atau simpatisan dalam organisasi informal untuk mengikuti atau menaati segala apa yang dikehendakinya, membuat mereka begitu antusias atau bersemangat untuk mengikutinya, atau bahkan mungkin berkorban untuknya.

d. Kepemimpinan dapat pula dipandang sebagai suatu bentuk persuasi suatu seni pembinaan kelompok orang-orang tertentu, biasanya memalui *human relations* dan motivasi tepat, sehingga mereka tanpa adanya rasa takut mau bekerja sama dan membanting tulang untuk memahami dan mencapai segala apa yang menjadi tujuan organisasi.

e. Kepemimpinan dapat pula dipandang sebagai suatu sarana, suatu instrumen atau alat, untuk membuat sekelompok orang-orang mau bekerja sama dan berdaya upaya menaati segala aturan untuk mencapai tujuan-tujuan yang telah ditentukan. Dalam hal ini, kepemimpinan dipandang sebagai dinamika suatu organisasi yang membuat orang-orang bergerak, bergiat, berdaya upaya secara kesatuan organisasi untuk mencapai tujuan-tujuan organisasi[14]

Dari beberapa definisi di atas, dapat dipahami bahwa kepemimpinan adalah sekumpulan dari serangkaian kemampuan dan sifat-sifat kepribadian, termasuk di dalamnya kewibawaan, untuk dijadikan sebagai sarana dalam rangka meyakinkan yang dipimpinnya agar mereka mau dan dapat melaksanakan tugas-tugas yang dibebankan kepadanya dengan rela, penuh semangat, serta tidak merasa terpaksa. Studi kepemimpinan pondok pesantren tidak dapat dilepaskan dari perlunya pemahaman atas subtansi pendidikan yang dikembangkan pesantren, yaitu pendidikan agama Islam. Karakteristik pendidikan agama Islam diidentifikasi oleh Wahid sebagai berikut:

Pertama, pada dasarnya pendidikan agama Islam bukanlah upaya untuk mewariskan paham atau pola keagamaan tertentu kepada anak didik, melaikan penekanannya terletak pada proses agar anak didik dapat memperoleh kemampuan metodologis untuk dapat memahami kesan pesan dasar yang diberikan agama. *Kedua*, pendidikan agama tidak terpaku pada romantisme yang berlebihan untuk melihat kebelakang dengan penuh emosional, akan tetapi lebih diarahkan pada pembentukan kemampuan berpikir proyektif dalam menyikapi tantangan kehidupan. *Ketiga*, bahan-bahan pengajaran agama hendaknya dapat diintegrasikan dengan penumbuhan sikap kepedulian sosial, di mana anak didik akan menjadi terlatih untuk mempersepsi realitas berdasarkan pemahaman teologi yang diperoleh dari persepsi realitas berdasarkan pemahaman dikembangkan wawasan emansipatoris dalam penyelenggaraan pendidikan agama sehingga anak didik memperoleh kesempatan berpartisipasi dalam rangka menumbuhkan kemampuan metodologis dalam mempelajari substansi atau materi agama. *Kelima*, pendidikan agama sebaiknya diarahkan untuk menanamkan keharuan emosional keagamaan, kebiasan-kebiasaan berprilaku yang baik, dan juga sikap-sikap terpuji dalam lingkungan keluarga, sekolah dan masyarakat, sehingga anak didik memiliki kemampuan menggunakan agama sebagai system makna untuk mendefinisikan setiap keadaan dari sudut refleksi iman dan pengetahuannya.[15]

2. Metode Penelitian

Penelitian ini merupakan penelitian dengan menggunakan pendekatan kualitatif yang bersifat *Library research* atau kajian bahan pustaka. Sumberdata ini kemudian dihimpun dan disusun dengan teknis analisis data yang bersifat deduktif dan iniduktif. Penelitian ini menggunakan pendekatan historis filosofis. Historis artinya aspek kesejarahan ikut serta mewarnai kajian ini. Sedangkan filosofis artinya bahwa objek yang diteliti berupa pemikiran-pemikiran tokoh yang kemudian oleh penulis diambil suatu pemahaman atau kesimpulan.

3. Pembahasan

1. Latar Belakang Sejarah Lahir Institusi Pondok Pesantren di Thailand Selatan

Bicara tentang pesantren dan dibandingkan dengan satuan pendidikan lainnya, pesantren memiliki keunikan sebagai lembaga pengembangan ilmu-ilmu keislaman *Par excellence* kaderisasi

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[14] Guntur Cahaya Kesuma, *Opcit*, hlm 8-9

[15] Kasful Anwar US, *Jurnal Kepemimpinan Kiai Pesantren: Studi terhadap Pondok Pesantren di Kota Jambi*, (Institut Agama Islam Negeri (IAIN) Sulthan Thaha Saifuddin Jambi *Kontekstualita, Vol. 25, No. 2, 2010*), hlm 3

ulama. Mengapa? *Pertama,* karena pengajaran pesantren sangat menekankan penguasaan pada disipli keilmuan Islam secara tuntas yang berbasis pada sumber-sumber kitab kuning yang otoritatif. Santri (sebagai calon ulama) ditutut memiliki kedisiplinan tinggi menyangkut *ngudi kaweruh* (mendalami ilmu secara serius) di pesantren hingga benar-benar menguasasi. *Kedua,* pesantren terkenal sebagai bengkel akhlak yang sangat ampuh mendidik santri berperilaku baik sesuai nilai-nilai yang diajarkan Islam. *Ketiga,* pendalaman dan penghayalan keagamaan yang hidup sepanjang waktu di pensantren adalah kekuatan penting unntuk mendidik santri muslim sebenarnya.[16]

Berkenaan dengan awal munculnya pendidikan Islam (di Patani) berupa pondok, kira-kira pada pertengahan abad 16, seorang ulama' bernama Faqih Wan Musa bin Wan Muhammad Saleh al-Laqini telah membuka sebuah pondok atau pesantren di Kampung Sena, Patani. Sejauh yang dapat dikesan, inilah "pondok pertama" diketahui pernah muncul di Patani. Tidak jelas memang, sejauh mana pondok ini berjaya melahirkan ulama' semasa atau munculkan barisan murid-murid yang meneruskan tugasnya menjadi pendakwah, akan tetapi, Patani pada waktu ini sudah muncul menjadi antara pusat penyebaran Islam yang utama di tanah melayu, serentak dengan kemunculan pusat-pusat dakwah lain seperti Acheh dan Demak (Jawa).[17]

Di samping itu, berkenaan dengan awal munculnya pendidikan berupa institusi pondok atau pesantren di Patani seperti yang dikemukakan di atas. Selain itu ada yang berpendapat bahwa pendidikan agama yang dikenali dengan panggilan "pondok". Sistem pengajian dan pendidikan dalam bentuk ini lahir pada tahun 1592. Tetapi sama pendapat berkenaan tentang pengasas yaitu seorang ulama yang bernama Sheikh Fakih Wan Musa bin Khaidir bin Ahmad al-Fatoni.[18]

Pada abad 19 M. zaman ini bolehlah disebut sebagai zaman kegemilangan pondok di Patani. Sepanjang masa 1850 hingga 1925 Patani menyaksikan kemunculan ramai ulama' besar dengan institusi pondoknya masing-masing, dengan catatan, kebanyakan merekan adalah jebolan Pondok Bendang Daya. Antara pondok-pondok ini ialah Pondok Bendang Guchil (dibangunkan oleh Haji Muhammad Saleh dan diteruskan oleh menantunya Haji Abdullah), pondok Bendang Badang (*Tuan Minal*), Pondok Titi (Haji Ismail Saad atau *To' Titi*), Pondok cha-ok (Haji Abdullah bin Muhammad Aqib atau *Tok Cha-ok*), Pondok Tok Raja Haji (Haji Idris Abdul Karim atau *Pak chu Yeh*), Pondok Jakar (Haji Abdul Samad bin Muhammad Saman al-Nufi al-Fatani atau *To' Jakar*), Pondok Bandar (Haji Abdul Rasid bandar), Pondok Semela (Haji Wan Muhammad atau *Tok Semela Tua*), Pondok Duku (Haji Muhammad Tohir bin Muhammad Dahhan atau *Tok Duku*), Pondok Seridik (Hj. Wan Abdul Majid atau *Tuan Seridik*), dan lain-lain. Selain pondok-pondok besar dan utama ini, pada masa yang sama, Patani juga di percayai memiliki pondok-pondok lokal atau tempatan yang berjumlah puluhan banyaknya. Dari pondok-pondok lokal inilah datangnya santri yang kemudiannya menyambung belajar di pondok-pondok yang dinyatakan di atas.[19]

Alasan pokok munculnya pesantren ini adalah untuk mentransmisikan Islam tradisional sebagaimana yang terdapat dalam kitab-kitab klasik yang ditulis berabad-abad yang lalu. Kitab-kitab ini dikenal di Indonesia sebagai *kitab kuning*,[20] begitu juga di tanah melayu Patani. Kewujuban dan perkembangan institusi pendidikan pondok di Patani telah meninggalkan pelbagai kesan yang besar, antaranya ialah memartabatkan tulisan Jawi dan yang paling penting ialah berjaya melahirkan ilmuan dan intelektual Islam yang diwarisi hingga sekarang. Sebagaimana Pasai dan Aceh, Patani juga terkenal sebagai pusat penyebaran Islam yang ulung di Nusantara melalui institusi pondok yang ditubuhkan di sana, serta tokoh-tokoh ulama yang giat berdakwah baik secara lisan mahupun tulisan. Misalnya pada tahun 1412 dipercayai seorang ulama Patani yang pergi ke Pulau Buton untuk menyebarkan Islam di sana. Pada tahun 1700 pula seorang ulama

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[16]	Suryadharma Ali, *Paradigma Pesantren,* (Malang: UIN-Maliki Press 2013), hlm,11.

[17]	Ahmad Fathy al-Fatani*, Ulama Besar dari Patani, Pengantar Sejarah Patani*. Kelantan: Pustaka Aman Press SDN BHD 2001. cet. Ke 1. hlm,12.

[18]	Mahasiswa Master Studi Islam, *Sejarah Sosial Pendidikan di Beberapa Negara di Dunia*, hlm, 181

[19]	Ahmad Fathy Al-Fatani, *Ulama besar dari patani,* hlm, 15

[20] Martin Van Bruinessen, *Kitab Kuning, Peasantren dan Tarekat,* (Yogyakarta: Gading Publishing 2012), Cet 1, hlm, 85

Pattani yang bernama Syiekh Abdul Jalil al-Fatani ke Kalimantan Barat dan meninggal di Sambas. Namun demikian bertambahnya penguasaan siam maka semakin ramailah para ulama dan pengarang yang berhijrah ke tempat-tempat lain; seperti pengarang Pattani yang terkenal dan telah berhijrah itu ialah Syiekh Daud bin Abdullah al- Fathoni dan Syiekh abdul Qadir Fatani.[21]

Lebih dari itu, hasil berkah institusi pondok yang bisa mencetak para intelektual Islam di Patani dari generasi ke generasi dan menciptakan suasana keilmuan yang cukup mengesankan, pada abad ke-18, seorang ulama bernama Ahmad b. Muhammad Zain Al-Patani seorang ulama yang alim dan juga mengarang beberapa risalah yang diterbitkan. Berkat jasa Syaikh Ahmad Al-Patani inilah banyak karya Syiekh Daud bin Abdullah Al-Fathoni dan Muhammad bin Ismail, Syiekh Daud Al- Fathoni masih terdapat secara luas, dicetak ulang dari edisi aslinya. Dalam cetakan ulang, nama penerbit aslinya telah digantikan, tetapi kebanyakan karya yang pada awalnya diterbitkan oleh Ahmad b. Zain masih dapat dikenali melalui bait-bait sajak yang dia tulis dan cetak sebagai cara pengenalan pada halaman judul.[22]

Di antara tahun-tahun 1961-66 sebanyak 197 pondok telah berdaftar di bawah naungan kerajaan. Dua pelajar akademi telah diajarkan di pondok, kemudian diikuti oleh kurikulum akademi yang kebanyakan mata pelajarannya berdasarkan agama Budha yang menjadi agama Rasmi di Thailand. Kewajiban mengajar pelajaran akademi yang secular lagi berdasarkan agama Budha dianggap sebagai ganguan dari kerajaan. Gangguan tersebut yang bermula pada tahun 1965-71. Perkara itu memberi kesan yang buruk kepada pondok sehingga sebanyak 109 pondok menutupdiri untuk tunjuk perasaan tidak puas hati terhadap kerajaan.

Pada tahun 1965, pondok modern ditukar manjadi Sekolah Rakyat Agama Islam. sekolah rakyat akademi pasti mengajar beberapa pelajaran yang wajib untuk penduduk Thai. Pelajaran itu termasuk pelajaran Bahasa Thai, Sain Sosial dan lain lain. Bahasa pengantar untuk pelajaran tersebut ialah bahasa Thai. Beberapa guru akademi di hantar ke sekolah rakyat akademi. untuk mengajar mata pelajaran akademi tersebut. Pada awal dijangkakan bahasa Thai akan ambil alih tempat bahasa Melayu dan Arab tetapi kedudukan bahasa Melayu dan bahasa Arab masih kukuh. Justeru, pelajaran akademi telah menimbulkan perasaan asing terhadap agama Islam. Pada atahun 1968, semua pondok yang berdaftar akan dikurangkan pelajaran bahasa Melayu dan pondok tidak diizinkan lagi untuk ditubuhkan. Pada tahun 1971, semua pondok termasuk pondok tradisi dan pondok modern diwajibkan daftar di bawah Akta Sekolah Rakyat Akademi 2526/1983.[23]

2. Efektivitas Manajerial Pemimpin Pondok Pesantren

Menilai potensi kepemimpinan sebelum mereka ditempatkan ke posisinya masing-masing dimulai dengan memprediksi apakah ia akan menjadi pemimpin yang efektif dan akurasi prediksi sangat penting untuk memperoleh efektivitas manajerial. Persyaratan utama bagi calon pemimpin ialah dapat memimpin orang lain ke arah pencapaian tujuan organisasi, dan dapat menjalin komunikasi antar manusia karena organisasi selalu bergerak atas dasar interaksi antar manusia. Ada beberapa aturan dalam Islam untuk memilih pemimpin yang baik dan berkualitas. Islam memberikan pedoman dalam memilih pemimpin yang baik.

Calon pemimpin adalah mereka yang (1) memiliki kemauan memikul tanggung jawab tugas-tugas dan peranan yang harus dilakukannya; (2) mampu melihat dan menanggapi realitas nyata menggunakan daya persepsi dan kepekaan tinggi terhadap semua situasi organisasi yang dipimpinnya; (3) mampu menetapkan prioritas secara tepat dalam perencanaan, persiapan, dan alat-alat yang akan digunakan dibawah kewenangannya, sebelum dia sendiri melaksanakan tugas-tugasnya; dan (4) memberi informasi dengan cermat, tepat, dan jelas. Menerima informasi dari luar dengan kepekaan tinggi.

Menghadapi berbagai tantangan manajemen sebagai bagian dari antisipasi cepatnya perkembangan ilmu pengetahuan dan teknologi serta adanya perubahan peradaban, maka komponen esensial kepemimpinan pondok pesantren adalah (1) *institutional values and*

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[21] Abdul Rahman Hj. Abdullah, *Sejarah dan Tamadun Islam*, hlm, 543

[22] Martin Van Bruinessen, *Kitab Kuning, Pesantren dan tarekat,* (Yogyakarta: Gading Publicing : 2012) cet. I, hlm, 153

[23] Ibrahem Narongraksakhet, "*Jurnal Pengendalian Pendidikan Masyarakat Melayu di Selatan Thailand*", Ketua Jabatan Pengajian Islam Kolej Pengajian Islam Universiti Putra Songkla, Kampas Pattani Selatan Thailand, hlm, 4-5

philosophies, vision, mission, goals and objectives; (2) *institutional plan* (renstra), *organizational structure*; (3) *distribution of authority, job description*; (4) *communication policies*; dan (5) *leadership capacity*. Jika komponen esensial ini relatif dapat dipenuhi.

Menurut Adair sebagaimana dikutip Law dan Glover (2000:20) bahwa karakteristik kepemimpinan efektif yaitu (1) *Give direction, (2) Finding ways forward, generating a clear sense of movement/direction; indentifying new goals, service and structure offers inspiration, (3) having ideas and articulating thoughts that are strong motivation for others built teamwork, (4) seeing team and the natural, most effective from of management, spending their time building and encouraging collaborative effort, set an example, (5) showing that leadership is example; it is not only what leaders do that affects other oraganizing, but now they fo it. Gains acceptance, (6) while managers may be designated by titie, they are not de facto leaders until their appointment is ratified by their follower's consent*[24].

Maka kepemimpinan pesantren yang efektif dalam menggerakkan *internal management* perlu (1) memiliki komitmen secara konsisten pada proses yang berkualitas; (2) senantiasa meningkatan kinerja dan motivasi; (3) terus menerus memperbaiki sistem perencanaan dan penganggaran yang mencerminkan prioritas; (4) mengatur mekanisme pengawasan internal, evaluasi, sistem dan prosedur pengambilan keputusan yang efisien; (5) optimalisasi pemanfaatan sumberdaya dan sumber dana; dan (6) transparansi penggunaan dana dan akses informasi yang luas. Kepemimpinan yang efektif menurut Sagala (2006:63) tergantung pada desain organisasi dan pelaksanaan fungsi komponen organisasi dalam pengelolaan informasi, partisipasi, perencanaan, pengawasan dan pembuatan kebijakan dalam pelaksanaan tugas pokok pesantren.

3. Pembinaan Manajemen Pondok Pesantren

Segenap orang-orang yang melakukan aktivitas manajemen dalam suatu badan tertentu seperti lembaga pendidikan pondok pesantren disebut manajemen. Manajemen adalah fungsi untuk mencapai sesuatu melalui kegiatan orang lain dan mengawasi usaha-usaha individu untuk mencapai tujuan yang sama. Artinya manajemen adalah kolektivitas orang-orang yang melakukan aktivitas manajemen. Menurut G.R. Terry manajemen adalah suatu proses atau kerangka kerja, yang melibatkan bimbingan atau pengarahan suatu kelompok orang-orang kearah tujuan-tujuan organisasi atau maksud-maksud yang nyata. Manajemen dapat juga dipahami dari sudut seni (*Art*) atau suatu ilmu pengetahuan. Seni adalah suatu pengetahuan bagaimana mencapai hasil yang diinginkan atau dalm kata lain seni adalah kecakapan yang diperoleh dari pengalaman, pengamatan dan pelajaran serta kemampuan untuk menggunakan pengetahuan manajemen. Pengertian manajemen dapat ditinjau dari tiga pengertian yaitu manajemen sebagai proses, manajemen sebagai suatu kolektivitas manusia dan manajemen sebagai ilmu (*science*) dan seni.

Manajemen sebagai proses pelaksanaan tujuan tertentu dilaksanakan dan diawasi, fungsi untuk mencapai tujuan melalui kegiatan orang lain, mengawasi usaha-usaha yang dilakukan individu untuk mencapai tujuan. Cara pencapaian tujuan yang telah ditentukan terlebih dahulu dengan melalui kegiatan orang lain. Manajemen sebagai suatu kolektivitas manusia merupakan suatu kumpulan dari individu-individu yang bekerja sama untuk mencapai tujuan bersama. Kolektivitas inilah yang disebut dengan manajemen. Sedangkan orang yang bertanggung jawab terhadap kegiatan manajemen disebut manajer. Manajemen sebagai ilmu (*science*) dan seni adalah Menghubungkan aktivitas manajemen dengan prinsip-prinsip manajemen.Manajemen sebagai seni dalam menyelesaikan pekerjaan melalui orang lain.

Pada dasarnya konsep manajemen menurut James A.F.Stoner adalah suatu proses perencanaan, pengorganisasian, kepemimpinan, dan pengendalian upaya anggota organisasi dan menggunakan semua sumber daya organisasi untuk mencapai tujuan yang telah ditetapkan. Dari uraian di atas menunjukkan bahwa manajemen adalah Suatu keadaan terdiri dari proses yang ditunjukkan oleh garis (*line*) mengarah kepada proses perencanaan, pengorganisasian, kepemimpinan, dan pengendalian, yang mana keempat proses tersebut saling mempunyai fungsi masing-masing untuk mencapai suatu tujuan organisasi. Dengan demikian pembinaan manajemen pondok pesantren diarahkan pada penguatan perencanaan, pengorganisasian, kepemimpinan, dan

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[24] Syaiful Sagala, Manajemen dan Kepemimpinan Pendidikan Pondok Pesantren, *Jurnal Tarbiyah*, Vol. 22, No. 2, Juli-Desember 2015, ISSN: 0854-2627

pengendalian yang sesuai dengan karakteristik pesantren baik dilihat dari budaya maupun visi dan misinya.

Seni manajemen pesantren antara lain dapat dicermati hasil penelitian Sani (2011:159) dalam situasi yang terkontrol dengan meminimalkan pengaruh lingkungan. Santri disterilisasi dari lingkungan yang dapat mempengaruhi moral dan kepribadian santrinya. Bahkan ada Ponpes tidak membolehkan santrinya membawa alat komunikasi seperti hanphone dan sejumlah pembatasan lainnya. Penelitian tersebut menyimpulkan bahwa faktor utama yang mempengaruhi kepribadian santri adalah media elektronik dan media cetak yang terkait dengan perilaku artis dan perilaku pejabat serta tayangan yang tidak mendidik lainnya. Pembatasan penting dilakukan dalam masa pendidikan dan pembinaan agar mainset dan karakter (akhlakulkarimah) para santri dapat dibangun sesuai karakter, visi dan misi pesantren sebagai lembaga yang menjunjung tinggi moralitas dan etika ajaran Islam.

Itulah seni sebagian pesantren membina manajemennya, namun konsep manajemen yang dikembangkan pondok pesantren dalam membangun peradaban dalam perspektif manajemen yang lebih moderen adalah kualitas layanan pendidikan pondok pesantren yang responsif yaitu (1) layanan pesantren terus menerus membaik, menciptakan pendidikan di pesantren menjadi konsisten antara keluarga, Ponpes, dan masyarakat; (2) meningkatkan pendekatan mutu manajemen berbasis Ponpes bukanlah merupakan proses sekali jadi dan bagus hasilnya (*one shot and quick fix*) tetapi bertahap dan terus menerus; dan (3) pembinaan manajemen proses yang bermutu berlangsung secara terus menerus (*continous improvement*) dan melibatkan semua pihak yang bertanggung jawab dalam penyelenggaraan pendidikan.[25]

Kepemimpinan merupakan hal yang sangat penting di lembaga pendidikan termasuk dalam pendidikan yang dikelola di Pesantren, kepemimpinan sangat berkaitan dengan masalah kepala sekolah dalam meningkatkan kesempatan untuk mengadakan pertemuan secara efektif dengan para guru dalam situasi yang kondusif. Prilaku kepala sekolah harus dapat mendorong kinerja para guru dengan menunjukkan rasa bersahabat, dekat dan penuh pertimbangan terhadap guru baik secara individu maupun sebagai kelompok.

Pembinaan pondok pesantren yang mampu menerapkan konsep konsep manajemen secara teoritik dan memadukannya dengan budaya etis pesantren tentu saja akan menghasilkan lulusan yang berkualitas. Dari uraian tersebut tampak secara jelas bahwa ada keunikan administrasi dan manajemen pada pondok pesantren. Keunikan ini dikarenakan karakteristik yang khas dalam proses pendidikan yang dikelola dipesantren. Sesuai budaya organisasi pesantren model pengelolaannya berpusat pada Kiyai, tetapi kegiatan administrasi khususnya dilihat dari sudut pengertian yang sempit tentu tidak jauh berbeda dengan pengelolaan lembaga pendidikan pada umumnya. Kekhasan administrasi dan manajemen pondok pesantren antara lain mengelola administrasi kantor, mengelola pembelajaran di kelas, mengelola administrasi santri, mengelola administrasi guru, mengelola administrasi keuangan, mengelola keamanan dan ketertiban di asrama, mengelola logistik keperluan santri, mengelola dan melayani konsumsi yang dibutuhkan santri dan berbagai kegiatan yang terkait dengan proses pembelajaran bagi santri.

4. Model Kepemimpinan

Berdasarkan beberapa literatur, terdapat pembagian dua model kepemimpinan kiai di pesantren yakni model kepemimpinan individual/kharismatik dan model kepemimpinan kolektif.

a) Model Kepemimpinan Individual /Kharismatik

Menurut Mastuhu, bahwa yang dimaksud dengan kepemimpinan kharismatik adalah kepemimpinan yang bersandar kepada kepercayaan santri atau masyarakat umum sebagai jama'ah, bahwa kiai yang merupakan pemimpin pesantren mempunyai kekuasaan yang berasal dari Tuhan. Kiai pesantren dalam NU memiliki kedudukan yang sentral, baik sebagai pendiri, pemimpin dan pengendali organisasi, maupun sebagai panutan kaum nahdiyyin. Di antara contoh kharismatik misalnya, rata-rata setiap hari orang tamu yang berkunjung kepada kiai, apakah itu secara individual atau kolektif baik pejabat maupun masyarakat biasa, terutama warga NU dari berbagai cabang atau wilayah. Mereka datang untuk berbagai macam keperluan, mulai dari silaturahmi

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[25] Syaiful Sagala, Manajemen dan Kepemimpinan Pendidikan Pondok Pesantren, *Jurnal Tarbiyah, Vol. 22, No. 2, Juli-Desember 2015, ISSN: 0854-2627*

sampai kepada keperluan organisasi. Begitu besarnya kharisma kepemimpinan kiai, sampai-sampai pada masalah yang mustahil dalam agama pun tidak ada orang yang berani mempersoalkannya.

Selanjutnya, karena kepemimpinan kiai adalah kharismatik, maka dengan sendirinya juga bersifat pribadi atau personal. Kenyataan itu mengandung implikasi bahwa seorang kiai tak mungkin digantikan oleh orang lain serta sulit ditundukan ke bawah "rule of the game"-nya administrasi dan menagemen modern.[26]

Kepemimpinan individual kiai inilah yang sesungguhnya mewarnai pola relasi di kalangan pesantren dan telah berlangsung dalam rentang waktu yang lama, sejak pesantren berdiri pertama hingga sekarang dalam kebanyakan kasus. Lantaran kepemimpinan individual kiai itu pula, kokoh kesan bahwa pesantren adalah milik pribadi kiai. Karena pesantren tersebut milik pribadi kiai, kepemimpinan yang dijalankan adalah kepemimpinan individual.

Dengan kepemimpinan semacam itu, pesantren terkesan eksklusif. Tidak ada celah yang longgar bagi masuknya pemikiran atau usulan dari luar walaupun untuk kebaikan dan pengembangan pesantren karena hal itu wewenang mutlak kiai. Hal seperti itu biasanya masih berlangsung di pesantren salaf. Model kepemimpinan tersebut memengaruhi eksistensi pesantren. Bahkan belakangan ada pesantren yang dilanda masalah kepemimpinan ketika ditinggal oleh kiai pendirinya. Hal itu disebabkan tidak adanya anak kiai yang mampu meneruskan kepemimpinan pesantren yang ditinggalkan ayahnya baik dari segi penguasaan ilmu keislaman maupun pengelolaan kelembagaan. Karena itu, kesinambungan pesantren menjadi terancam.[27]

Adapun pergantian kepemimpinan di pesantren dilaksanakan apabila kiai yang menjadi pengasuh utama meninggal dunia. Jadi kiai adalah pemimpin pesantren seumur hidup. Apabila kiai sudah meninggal, estafet kepemimpinan biasanya dilanjutkan oleh adik tertua dan kalau tidak mempunyai adik atau saudara, biasanya kepemimpinan langsung digantikan oleh putra kiai. Biasanya kiai mengkader putra-putranya untuk meneruskan kepemimpinannya. Namun, jika kaderisasi itu gagal, biasanya yang melanjutkan adalah menantu yang paling pandai atau menjodohkan putrinya dengan putra kiai lain. Jadi tidak ada peluang masuknya orang luar menjadi pemimpin pesantren tanpa memasuki jalur feodalisme kiai.

Dengan demikian, jelas bahwa posisi kepemimpinan kiai adalah posisi yang sangat menentukan kebijaksanaan di semua segi kehidupan pesantren, sehingga cenderung menumbuhkan otoritas mutlak, yang pada hakikatnya justru berakibat fatal. Namun profil kiai di atas pada umumnya hanyalah terbatas pada kiai pengasuh pesantren tradisional yang memegang wewenang (otoritas) mutlak dan tidak boleh diganggu gugat oleh pihak mana pun.

b) Model Kepemimpinan Kolektif

Menurut Kasyful Anwar US, dalam jurnalnya dapat diartikan sebagai proses kepemimpinan kolaboratif yang saling menguntungkan, yang memungkinkan seluruh elemen sebuah institusi turut ambil bagian dalam membangun sebuah kesepakatan yang mengakomodasi tujuan semua. Kolaborasi dimaksud bukan hanya berarti "setiap orang" dapat menyelesaikan tugasnya, melainkan yang terpenting adalah semua dilakukan dalam suasana kebersamaan dan saling mendukung (al-jam'iyah al-murassalah atau collegiality and supportiveness).

Model kepemimpinan kolektif atau bentuk Yayasan ini dinilai sebagai salah satu solusi strategis, karena beban kiai menjadi lebih ringan, karena ditangani bersama sesuai dengan tugas masing-masing. Kiai juga tidak terlalu menanggung beban moral tentang kelanjutan pesantren di masa depan. Namun demikian kolektifitas dan kolaborasi ini masih bersifat pasif, karena kolektivitas kepemimpinan di pondok pesantren tersebut lebih didominasi kiai sebagai pimpinan pesantren. Dengan kharisma yang dimilikinya, kiai mempunyai wibawa luar biasa dan mempunyai pengaruh luas yang tidak dibatasi aturan- aturan formal. Kiai mempunyai kemampuan untuk mengetahui, mempengaruhi dan meyakinkan masyarakat.[28]

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[26] Anan Nisoh, *Jawaban Ujian Matakuliah Pengembangan Teori dan praktek MPI*, (Universitas Muhammadiyah Jakarta UMJ Program Manejemen Pendidikan Islam, Hari Tanggal/Tanggal: Sabtu /22 Juli 2017) hlm, 14

[27] Kasful Anwar US, *Jurnal Kepemimpinan Kiai Pesantren: Studi terhadap Pondok Pesantren di Kota Jambi*, hlm 5-6

[28] Anan Nisoh, *Matakuliah Pengembangan Teori dan Praktek MPI*, hlm, 16

Model kepemimpinan kolektif atau yayasan tersebut menjadi solusi strategis. Beban kiai menjadi lebih ringan karena ditangani bersama sesuai dengan tugas masing-masing. Kiai juga tidak terlalu menanggung beban moral tentang kelanjutan pesantren di masa depan.

Namun demikian, tidak semua kiai pesantren merespons positif solusi tersebut. Mereka lebih mampu mengungkapkan kelemahan-kelemahan yang mungkin timbul dibanding kelebihannya. Keberadaan yayasan dipahami sebagai upaya menggoyahkan kepemimpinan kiai. Padahal, keberadaan yayasan justru ingin meringankan beban baik akademik maupun moral. Kecenderungan untuk membentuk yayasan ternyata hanya diminati pesantren pesantren yang tergolong modern, belum berhasil memikat pesantren tradisional. Kiai pesantren tradisional cenderung lebih otoriter daripada kiai pesantren modern.

Pesantren memang sedang melakukan konsolidasi organisasi kelembagaan, khususnya pada aspek kepemimpinan dan manajemen. Secara tradisional, kepemimpinan pesantren dipegang oleh satu atau dua kiai, yang biasanya merupakan pendiri pesantren bersangkutan. Tetapi karena diversifikasi pendidikan yang diselenggarakan, kepemimpinan tunggal kiai tidak memadai lagi. Banyak pesantren kemudian mengembangkan kelembagaan yayasan yang pada dasarnya merupakan kepemimpinan kolektif.

Konsekuensi dan pelembagaan yayasan itu adalah perubahan otoritas kiai yang semula bersifat mutlak menjadi tidak mutlak lagi, melainkan bersifat kolektif ditangani bersama menurut pembagian tugas masing-masing individu, kendati peran kiai masih dominan. Ketentuan yang menyangkut kebijaksanaan-kebijaksanaan pendidikan merupakan konsensus semua pihak. Yayasan memiliki peran yang cukup besar dalam pembagian tugas yang terkait dengan kelangsungan pendidikan pesantren.[29]

5. Metode Pengajaran di Pesantren

Ada beberapa metode pengajaran yang digunakan sejak berdirinya pesantren untuk mendalami dan mempelajari kitab kitab standar (*muqarrarah*) di pesantren yaitu :

(1) metode wetonan yaitu kiai membaca sesuatu kitab dalam waktu tertentu dan santri membawa kitab yang sama, kemudian santri mendengarkan dan menyimak tentang bacaan Kiai tersebut. Lama belajar tergantung lamanya tahun belajar santri di pesantren, tetapi ada jadwal yang disetujui Kiai untuk belajar, sedangkan *setting* belajarnya Kiai duduk dilingkari santri dengan mendengarkan ulasan kitab kitab yang dipelajari;

(2) metode sorogan yang membutuhkan kesabaran, kerajinan, ketaatan, dan disiplin pribadi yang tinggi dari santri. Dalam metode ini santri yang pandai mengajukan sebuah kitab bertulis Arab gundul kepada Kiai untuk dibaca dan dipelajari bersama Kiai menggunakan bahasa Arab dan langsung dilakukan perbaikan jika ada pemahaman yang kurang tepat;

(3) metode bandongan prosesnya berlangsung satu jalur (monolog) dimana Kiai membaca, menerjemahkan dan kadang-kadang memberikan penjelasan dan komentar, sedang santri mendengar dan menyimak dengan penuh perhatian dan mencatat hal yang penting;

(4) metode muhawarah yaitu berlatih bercakap-cakap menggunakan bahasa Arab yang diwajibkan oleh pesantren selama santri tinggal di pondok;

(5) metode mudzakarah yaitu pertemuan ilmiah yang secara spesifik membahas masalah diniyah seperti ibadah dan akidah serta masalah masalah agama pada umumnya; dan

(6) metode majelis ta'lim sebagai suatu media penyampaian ajaran Islam yang bersifat umum dan terbuka. Pengajian semacam ini hanya dilakukan pada waktu-waktu tertentu saja ada yang seminggu sekali dan ada yang dua kali.

E. Kesimpulan

Kepemimpinan adalah masalah relasi antara pemimpin dan yang dipimpin pada suatu lembaga seperti lembaga pendidikan Islam di pesantren dengan keunikan masing masing. Kepemimpin pesantren merupakan faktor penentu sukses atau gagalnya lembaga tersebut mencapai tujuan. Kualitas pemimpin ditunjukkan pada integritas pribasi, konsistensi dan komitmen yang kuat memajukan lembaga yang dipimpinnya yang ditunjukkan oleh kemampuannya mengelola organisasi, bisa mempengaruhi orang lain, menunjukkan jalan dan perilaku benar yang harus

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[29] Ibid, hlm, 8

dikerjakan bersama-sama (melakukan kerja sama). Setiap karya bersama dibutuhkan kepemimpinan untuk mengefisienkan setiap langkah dan kegiatan serta mengefektifkan pencapaian tujuan dengan proses yang benar dan berkualitas. Pemimpin yang mengakui bakat-bakat, kapasitas, inisiatif, partisipasi dan kemauan baik dari para pengikutnya (rakyat, anggota, individu, dan kelompok-kelompok individu yang dipimpin) untuk berinisiatif dan bekerja sama secara kooperatif yang menjamin kesejahteraan lahir batin yang dipimpinnya. Kepemimpinan umumnya berfungsi atas dasar kekuasaan (*power*) untuk mengajak dan menggerakkan guna melakukan sesuatu untuk mencapai tujuan yang ditentukan.

Ada dua bentuk kepemimpinan kyai yang berkembang di pesantren Thailand Selatan, yaitu kepemimpinan individual/karismatik, dan kepemimpinan kolektif. Bentuk kepemimpinan kyai yang dominan adalah model kepemimpinan karismatik. Model ini punya pengaruh kuat terhadap kemajuan atau kemunduran pesantren di Thailand selatan. Di samping itu, tampak bahwa model kepemimpinan pondok pesantren di beberapa tempat umumya adalah model kepemimpinan kolektif dan karismatik . Hal itu diketahui melalui status pesantren yang berada di bawah kepengurusan yayasan. Namun demikian, dalam implementasinya, meski kepemimpinan pondok pesantren bermodelkan kolektif, kepemimpinannya masih bercorak individual. Itu terindikasi dari tipe kepemimpinan yang melekat pada masing-masing pemimpin dalam menjalankan kepemimpinannya di pondok pesantren masing-masing.

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PENGURUSAN HARTA PENINGGALAN MENURUT PANDANAGAN ULAMA FIQH : HARTA SEPENCARIAN

Asst. Prof. Dr. Abdulramae Sulong[1], Zulkiflee Sai[2]

[1] Pensyarah Pendidikan Islam, Universiti Rajabhat Yala [2] Guru Sekolah Phithaksad Vitya Mulniti

e-mail: abdulramae.s@yru.ac.th

Abstrak

Artikel akademik ini bertujuan untuk mengkaji pandangnan ulama fiqh tentang pengurusan harta peninggalan kajian kes harta sepencarian. Kajian ini merupakan kajian dokumen yang mengkaji pendapat ulama silam dan ulama semasa tentang harta sepencarian samada boleh diterapkan di kalangnan orang muslim atau tidak. Hasil kajian didapati bahawa ulama silam tidak mengharusakan bagi isteri khususnya menuntut harta sepencarian sekiranya berlaku perceraian kerana harta sepencarian tidak termasuk dalam aqah nikah lagi pula aqad nikah dudah mewajibkan suami tunaikan tanggungjawabnya terhadap isteri dalam kehidupan berumah tangga dan bertangungjawab menjaga isteri dalam iddah serta wajib membela anak-anak sehingga dewasa. Sementara sebahagian ulama fiqh semasa mengharuskan bagi si isteri membuat tuntutan terhadapa harta sepencarian berdasarkan alasan umum sekiranya disetujui oleh bekas suami dalam kes perceraian atau disetujui oleh para waris dalam kes kematian suami.

Kata kunci : Pengurusan, Harta Peninggalan, Ulama Fiqh, Harta Sepencarian

Heritage Property Management According to the View of Fiqh Scholars

Abstract

This academic article aimed to examine the views of fiqh scholars on the management of heritage property a case study of matrimonial property. This study is a document study that examines the opinions of past and current scholars on matrimonial property whether it can be applied among Muslims or not. It was found that the past scholars did not require the wife, especially to claim matrimonial property in the event of divorce because matrimonial property is not included in the aqah nikah. Moreover, aqad nikah obligates the husband to fulfill his responsibilities towards the wife in married life and he is responsible for taking care of his wife in iddah and is obliged to protect the children until adulthood. While some current fiqh scholars require for the wife to make a claim on matrimonial property based on general reasons if agreed by the ex -husband in the case of divorce or agreed by the heirs in the case of the husband's death.

Keywords: Management, Heritage Property, Fiqh Scholars, Matrimonial Property

A. Latar Belakang

Islam merupakan agama yang sempurna merangkumi urusan kehidupan dunia dan akhirat. Oleh itu, setiap perkara perlu diurusankan dengan baik dan betul sesuai dengnan hukum Islam samada perkara-perkara yang perlu diurus sendiri atau diurus oleh orang lain. Pengurusan harta dan pusaka merupakan satu tanggungjawab muslim mempelajarinya hingga memahaminya dengan baik. Hukum mempelajari ilmu ini merupakan fardu kifayah secara umum dan fardu ain kepada mereka yang menjadi wakil bagi satu-satu Kawasan. Sepatutnya semua anggota keluarga memahami ilmu ini supaya urusan pembahagian harta pusaka menjadi mudah. Ini kerana setiap orang selalunya mempunyai harta sekalipun sedikit, apabila ia meninggal dunia maka hartanya akan berubah menjadi pusaka atau terkadang sepasang keluarga berlaku penceraian di antara suami dan isteri menyebabkan harta benda yang diusahakan dipanggil harta sepencarian. Adakah harta itu menjadi milik si suami sahaja atau ia merupaka harta perkongsian antara bekas suami isteri. Sekiranya isteri mempunyai hak dalam harta itu maka bagaimana cara untuk mengurusnya.

Dewasa ini terdapat banyak keluarga yang mengenepikan hukum syarak atau ilmu faraid yang sekaligus tidak mengikut perintah Allah yang ditentukan dalam alQuran lalu membahagi harta sendiri tanpa mengikut cara yang sepatutnya. Sebahagiannya terus mengikut undang-undang keluarga civil dalam pembahagian harta, malah berani membelakangi hukum syarak. Oleh itu, para ulama perlu menyediakan ilmu faraid kepada pelajar-pelajar melalui kurikulum pendidikan Islam biar semua orang Islam berpeluang mempelajari ilmu ini sejak umur masih muda, paling kurang memperuntukkan masa satu hingga dua tahun pengajian di peringkat sekolah menengah atau peringkat thanawi supaya setiap orang memahami tanggungjawab mereka dalam mengagihkan harta mereka.

Harta pusaka merupakan harta peninggalan si mati yang perlu dibahagikan mengikut penentuan ilmu faraid sebagaimana difardu oleh Allah dalam surah al-Nisaa'. Peninggalan si mati tidak menjadi pusaka kecuali setelah guna untuk pengurusan janazah, membayar hutang Allah dan hutang Anak Adam, menunaikan wasiat. Sekiranya hartanya masih lebih maka dipanggil pusaka. Urutan ini adalah mengikut kenyataan pendapat ulama fiqh dalam kitab fiqh. Sebahagian ulama fiqh semasa mengharus pembahagian harta sepencarian yang boleh dibuat selepas menunaikan wasiat si mati sekiranya para waris setuju. Kemudian harta yang masih baki lagi merupakan pusaka yang mesti difaraidkan.

B. Pengertian Harta Sepencarian

Harata suami isteri sebahagiannya merupakan harata sepencarian dana sebahagian yang lain bukan harat sepencarian. Dalam artikel ini akan menganalpastikan yang manakah termasuk dalam kategori harata sepencarian dan yang manakah bukan harata sepencarian. Untuk mendapat penjelasan tentang hal ini pengkaji akan membicarakan tentang pengertian harata sepencarian dan yang bukan harata sepencarian seperti mana kenyataan berikut;

1. Definisi Harta Sepencarian

Terdapat beberapa definisi yang diberikan oleh ulama fiqh tentang harta sepencarian atau dalam Bahasa Arab disebut antaranya seperti (الأموال الزوجية المشتركة/ الممتلكات بين الزوج ين) berikut;

A. Jabatan Bantuan Guaman [1] mendefinisikan harta sepencarian ialah suatu harta, samada harta alih atau harta tak alih yang diperoleh bersama oleh suami isteri semasa perkahwinan berkuat kuasa mengikut syarat-syarat yang ditentukan oleh hukum syarak. Hart aitu juga termasuklah harta yang diperoleh sebelum berkahwin tetapi telah dimajukan atau ditingkatkan nilainya dalam masa perkahwinan hasil usaha bersama atau sumbangan bersamam mereka.

B. Enakmen Undang-Undang Keluarga Islam Negeri Sembilan 2003, Seksyen 2 (1) mentafsirkan bahawa: Harta sepencarian ertinya harta yang diperoleh bersama oleh suami isteri semasa perkahwinan berkuat kuasa mengikut syarat-syarat yang ditentukan oleh hukum syarak. [2]

C. Abdul Walid bin Abu Hassan [3] mentakrifkan harta sepencarian sebagai harta/pendapatan yang diperoleh dalam tempoh perkahwinan.

D. Nihayah Muhammad dan Asyraf Abu Haiyyah [4] mentakrifkan harta sepencarian sebagai harta yang diperoleh selepas perkahwinan dengan usaha yang dilakukan oleh suami isteri samada isteri bertugas sebagai suri rumah atau suami isteri masing-masing bekerja di luar rumah.

E. Harta ini juga boleh membawa maksud sebagai pendapatan atau harta yang didapati daripada usaha bersama antara suami isteri termasuk pendapatan yang didapati daripada modal antara suami isteri, dalam tempoh perkahwinan mereka. [5] Daripada definisi tersebut di atas dapat disimpulkan bahawa harta sepencarian merupakan harta milik suami isteri yang diusahakan selepas perkahwinan samada harta alih atau harta tak alih, samada isteri bertugas sebagai suri rumah atau kedua suami isteri masing-masing bekerja.

2. Kategori Harta Sepencarian

Setalah kita memahami pengertian harta sepencarian maka kita juga perlu mengtahui tentang kategori harta sepencarian kerana sumbernya berasal daripada beberapa pihak. Oleh itu, harta sepencarian ini dikategorikan kepada beberapa jenis iaitu;

2.1 Harta yang diperoleh oleh suami dalam tempoh perkahwinan walaupun pemerolehan itu menggunakan wangnya sendiri atau hasil titik peluhnya tanpa sebarang sumbangan secara langsung daripada pihak isteri.

2.2 Samada harta isteri atau harta suami yang dibawa sebelum berkahwin kemudian dimajukan secara bersama dalam masa perkahwinan maka harta tersebut juga termasuk dalam harta sepencarian.

2.3 Apa-apa hasil dan nilai tambahan daripada perkembangan dan pemajuan melalui usaha sendiri pihak yang satu lagi kepada perkahwinan itu, atau usaha bersama pihak-pihak kepada perkahwinan itu semasa perkahwinan berkenaan dengan hartaharta itu

2.4 Apa-apa sumbangan oleh isteri dalam menjaga keluarga dan rumah tangga atau apa-apa urusan lain yang berhubungan dengan pemerolehan harta hendaklah dikira sebagai usaha bersama.

2.5 Apa-apa sumbangan oleh suami (selain sumbangan dalam menunaikan kewajipannya untuk menjaga keluarga dan rumah tangga sebagaimana yang ditetapakan oleh hukum syarak) yang membawa kepada pemerolehan harta juga dikira sebagai usaha bersama. [6]

3. Harta Milik Peribadi

Harta yang bukan harta sepencarian merupakan milik peribadi yang dalam bahasa Arab disebut (الأموال المنفردة/الأموال المستقلة) atau harta berasingan yang tidak berkongsi antara suami dan isteri. Islam mengharuskan setiap orang memiliki harta dan Islam mengiktiraf usaha setiap orang sekalipun perempuan yang mejadi isteri kepada orang lain seperti harta pusaka, hadiah dan sebagainya. Harta-harta tersebut masih tetap menjadi milik masing-masing, tidak boleh diuruskan sebagai harta sepencarian, malah ia tidak perlu dibahagikan kalua berlaku perceraian antara suami isteri tetapi hart itu perlu difaraidkan kalau ia meningala dunia. Harta milik peribadi dapat dibagikan kepada beberapa kategori seperti berikut;

3.1 Harta suami/isteri yang diperoleh sebelum berkahwin dengan wangnya sediri, hasil titik peluhnya atau hadiah atau hibah atau pusaka tanpa ada penambahan atau pemajuan terhadap hart itu selepas berkahwin oleh mana-mana pihak.

3.2 Harata yang diperolehi isteri semasa perkahwinan melalui usahanya sendiri tanpa ada sedikitpun sumbangan langsung daripada suami maka ia bukanlah harta sepencarian.

3.3 Apa-apa sumbangan oleh suami dalam menunaikan kewajipannya untuk menjaga keluarga dan rumah tangga sebagaimana yang ditetapakan oleh hukum syarak. [7]

Harta milik peribadi tidak perlu dibahagikan sekiranya berlaku perceraian antara suami dan isteri. Sekiranya berlaku kematian maka ia adalah dikira sebagai peninggalan si mati.

C. Pandangan Ulama tentang Harta Sepencarian

Terdapat perselisihan pendapat ulama dalam menetukan harta sepencarian bagi suami isteri samaada disebabkan perceraian atau meninggal dunia. Sebahagiannya berpendapat bahawa harta sepencarian itu tidak perlu dibahagi kepada si isteri dan sebahagian lagi mengharuskan pembahagian harta tersebut. Berikut pengkaji akan membawa alasan-alasan bagi menguatkan pendapat mereka.

1. Mereka yang Tidak Mengharuskan Pembahagian Harta Sepencarian

Ulama yang berpendapat bahawa tidak harus membahagi harta sepencarian mengikut sistem pembahagian Barat iaitu membahagi dua; separuh kepada suami dan separuh lagi kepada isteri. Ini kerana Islam menganggapakan pengurusan itu bercanggah dengan asas-asas pengurusan dalam Islam yang mana menyebabkan isteri bebas dari suaminya. Islam lebih memakai prinsip perpaduan di kalangan semua umat Islam khususnya bagi melahirkan pergaulan yang penuh kasih sayang, salin cinta mencintai dan tenang. Tugas isteri membantu suaminya dan keluarganya jika mampu. Islam tidak memaksa isteri mencari rezeki bagi menjaga keluarganya kecuali mendapat keizinan daripada suami. Di antara alasan bagi pendapat ini adalah seperti berikut;

1.1 Alasan mereka yang tidak mengharuskan

Allah telah menentukan pembagian harta suami dan isteri dalam al-Quran dengan secara jelas sekiranya berlaku kemaian sebagaimana firmanNya: [8]

وَلَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ اِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ فَاِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوْصِيْنَ بِهَا اَوْ دَيْنٍ ۗ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ اِنْ لَّمْ يَكُنْ لَّكُمْ وَلَدٌ ۚ فَاِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِّنْ بَعْدِ وَصِيَّةٍ تُوْصُوْنَ بِهَا اَوْ دَيْنٍ ۗ وَاِنْ كَانَ رَجُلٌ يُّوْرَثُ كَلٰلَةً اَوِ امْرَاَةٌ وَّلَهٗٓ اَخٌ اَوْ اُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَاِنْ كَانُوْٓا اَكْثَرَ مِنْ ذٰلِكَ فَهُمْ شُرَكَآءُ فِى الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَآ اَوْ دَيْنٍ

Maksudnya: Dan bagi kamu satu perdua dari harta yang ditinggalkan oleh isteri-isteri kamu jika mereka tidak mempunyai anak. Tetapi jika mereka mempunyai anak maka kamu beroleh satu perempat dari harta yang mereka tinggalkan, sesudah ditunaikan wasiat yang mereka wasiatkan dan sesudah dibayarkan hutangnya. (Al-Nisa':12)

Ayat di atas menjelaskan bahawa harta pusaka yang perlu dibahagikan kepada suami atau isteri itu boleh dibuat setelah ditunaikan wasiat dan sesudah dibayarkan hutangnya. Allah ☐ tidak menyebut tentang harta yang didapati dalam tempoh perkahwinan malah menyebut dengan perkataan "harta yang ditinggalkan". Selain dari itu sekiranya tidak dibahagikan harata sepencarian kepada suami isteri sebelum difaraidkan, maka sebanarnya sauami atau isteri sudah ada habuannya dari harta perkongsian itu mengikut hukum syarak. Kalua dibahagikan harta sepencarian sebelum difaraidkan, maka suami atau isteri mendapat dua kali; pertama dengan cara pembahagian harta sepencarian dan ke dua dengan cara ilmu faraid.

1.2 Membahagikan harata sepencarian kepada dua bahagian selapas percaraian atau selepas kematian suami atau isteri tidak termasuk dalam aqad nikah dan aqad-aqad lain seperti syarikat, hibah, wakalah dan sebagainya maka tidak berhak membahagi dua terhadap harta tersebut kerana aqad nikah menyabitkan hak suami isteri. Suami diwajibkan menunai tanggungjawabnya terhadap isteri. Dalam tempoh kehidupan berumah tangga, suami berkewajiapan memberi makan dan minum, pakaian, tempat tinggal mengikut kemampuan. Sekiranya suami meceraikan isteri, maka suami mesti menyediakan tempat tinggal dan makanan dalam iddahnya. Suami berkewajipan membelanja harga susu anak kecil dan wajib menyara hidup anak-anaknya serta memberi pendidkan kepadanya hingga baligh. Kesemuanya sudah ditetapkan oleh hukum syarak bagi mengurus kehidupan seharian sekalipun sudah bercerai.

Isteri juga mesti menunai tanggungjawabnya terhadapa suami dalam beberapa hal seperti menjaga harta suami dan membela anak sebagaimana sabda Nabi. [9]

كلكم راعٍ وكلكم مسؤول عن رعيمته فالإمامُ راعٍ ومسؤول عن رعيمته والمرجلُ راعٍ في أهله ومسؤول عن أهله والمرأةُ راعية في بيتِ زوجِها ومسؤولة عن رعيمتها والخادمُ راعٍ في مالِ سيدِه ومسؤول عن رعيمته وكلكم راعٍ ومسؤول عن رعيمته. (إبن حبان: 4490)

Setiap kalian adalah pemimpin dan akan diminta pertanggung jawaban atas yang dipimpinnya. Seorang imam (kepala Negara) adalah pemimpin dan akan diminta pertanggung jawaban atas rakyatnya. Seorang suami dalam keluarganya adalah pemimpin dan akan diminta pertanggung jawaban atas orang yang dipimpinnya. Seorang isteri di dalam rumah tangga suaminya adalah pemimpin dia akan diminta pertanggung jawaban atas siapa yang dipimpinnya. Seorang pembantu dalam urusan harta tuannya adalah pemimpin dan dia akan diminta pertanggung jawaban atasnya. (HR. Ibnu Hibban: 4490)

Seorang isteri ditugas menjaga rumah suami dan bertanggungjawab terhadap apa yang dipimpinnya. Apabila kerja sebagai suri rumah itu merupakan kewajipan yang mesti dilakukan

maka tidak berhak meminta upah. Oleh itu, tidak harus mengurus harta sepencarian mengikut undang-undang Barat yang menyalahi hukum Islam. Sekiranya memaksakan suami membahagi harta itu maka dianggap bahawa Tindakan itu sebagai paksaan dan mendapat harta orang lain secara tidak betul, sebagaimana firma Allah. [10]

$$وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ (البقرة: 188)$$

Maksudnya: Dan janganlah kamu makan (atau mengambil) harta (orang-orang lain) di antara kamu dengan jalan yang salah. (Al-Baqarah:188)

Ini bermaksud kalau dipaksa membahagi separuh harta sepencarian kepada suami isteri maka dianggap sebagai memakan harta orang lain dengan jalan yang salah kerana hukum asalnya tidak menetap begitu kecuali apabila mendapat keizinan dari ke dua belah pihak. Rasulullah bersada mengenai hal ini sebagai berkata;[11]

"Tidak halal harta seseorang muslim kecuali dengan baik hatinya (kerelaan hatinya)." (Al-Shaukaani :3999)

Daripada alasan dan huraian tersebut di atas dapat difami bahawa pada dasarnya harta sepencarian tidak harus membahagi dua semata-mata. Ia merupakan harta si suami dan ia berhak untuk membahagi kepada bekas isterinya atau tidak berdasarkan atas kerelaannya. Ini kerana tanggungjawab si suami lebih banyak daripada si isteri dalam menjaga rumah tangga. Ia mesti belanja terhadap semua keperluan anakanaknya sehingga mereka dewasa sekalipun sudah bercarai.

2. Mereka yang Mengharusakan Harta Sepencarian

Mereka yang berpedapat bahawa harta sepencarian ini perlu dibahagi dua sekiranya berlaku perceraian antara suami isteri kerana berdasar kepada keadilan penghormatan kepada pengorbanan isteri sepanjang tempoh berumahtangga dan risiko yang akan dihadapi oleh isteri setelah ditinggal bersendirian. Antara alasan bagi pendapat ini adalah seperti berikut;

   2.1 Alasan mereka yang mengharuskan

Dalam Al-Quran ada menyebut tentang habuan lelaki dan perempuan secara umum. Islam menganggap harta sepencarian sebagai satu cara pengiktirafan harta yang boleh dimiliki oleh seseorang di atas daya usahanya untuk memiliki harta tersebut.

Firman Allah berbunyi: [12]

$$لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ. (النساء:32)$$

"Orang lelaki ada bahagian dari apa yang mereka usahakan dan orang perempuan pula ada bahagian dari apa yang mereka usahakan". (Surah An-Nisa': 32)

Dalam ayat ini dapat kita fahami bahawa hak lelaki dan wanita dalam harta benda itu bergantung dari apa yang diusahakan. Tuntutan harta sepencarian boleh dipohon di Mahkamah Syariah dalam tiga keadaan iaitu tuntutan selepas perceraian, tuntutan semasa perkahwinan dan juga tuntutan selepas kematian.

Selain daripada al-Quran, terdapat juga hadis yang menyebut secara umum bahawa sekira satu urusan itu orang-orang muslim pandang bahawa ia baik maka perkara itu merupakan perkara yang baik, sebagaimana terdapa dalam sebuah hadis

Nabi bersabda; [13]

$$ما رَآهُ المسلمونَ حسنا فهو عند اللهِ حسن وما رَآهُ المسلمونَ سيئا فهو عند اللهِ سيء. (ابن كثير$$

$$عن عبد الله ابن مسعود رقم 391)$$

Maksudnya: Apa saja yang dipandang kaum Muslimin merupakan kebaikan, maka di sisi Allah juga merupakan kebaikan. Dan apa saja yang dipandang kaum Muslimin merupakan keburukan, maka di sisi Allah juga merupakan keburukan.

Fatwa yang diberi oleh Hussam Al-Diin Afanah [14] setelah ditanya tentang hubungnan harta suami isteri, beliau menjawab sebagai kesimpulannya.

وأن العلاقات المالية بين الزوجين تطبقُ عليها الأحكام الشرعية التي ضبطت الأمور المالية بشكلٍ عام. ولَ بد للزوج أن يفظ حقوق زوجته، وأنه لَ بد من توثيق العلاقات المالية بين الزوجين، وأن مال الزوجة محمر م على الزوج إلَ برضاها، وإذا وهبته فلا يجوز الرجوع في الَبة بعد القبض، وإذا أقرضته فلها أن تسترده، وإذا شاركته فحقها ثاب ت بمقدار حصتها. وفي جميع الأحوال لَ بمد للزوجة أن تقدم الإثبات على صحة دعواها، ويكون ذلك أمام القضاء، والأولى أن يصلحا بينهما صلحاً، والصلح خير.

Maksudnya: Dan bahawa hubungan kewangan antara pasangan tunduk pada peruntukan undang-undang yang mengawal masalah kewangan secara umum. Suami mesti menjaga hak isterinya, dan hubungan kewangan antara pasangan mesti diperkukuhkan, dan wang isteri dilarang kepada suami kecuali dengan persetujuannya.
Dan jika dia menyumbangkannya, tidak dibenarkan mengambil kembali hadiah itu setelah memilikinya, dan jika dia meminjamkannya, dia dapat mengambilnya kembali, dan jika dia berkongsi dengan suami maka haknya ditetapkan menurut habuannya. Dalam semua kes, isteri mesti memberikan bukti kebenaran tuntutannya di hadapan badan kehakiman. Cara terbaik bagi menyelasai masalah ini ialah berdamai antara mereka kerana perdamaian itu baik.

Daripada alasan tersebut di atas maka perempuan berhak menuntut harta sepencarian sekiranya berlaku perceraian atau harus bagi isteri yang meninggal suaminya menuntut harta sepencarian sebelum dibahagi harta pusaka.

D. Pembahagian Harta Sepencarian
Bagi mereka yang berpendapat bahawa harus dan perlu membuat pembahagian harta sepencarian, mereka akan membicarakan bahawa siapakah yang berhak menuntut harta sepencarian dan bilakah tuntutan boleh dibuat? Tuntutan harta sepencarian boleh dibuat di mana?

1. Masa Membuat Tuntutan
Harta sepencarian antara suami isteri tidak semata-mata boleh dibahagi dan tidak perlu dibahagi sekiranya perkahwinan masih berjalan atau sekiranya tidak berlaku kematian, maka tempoh tuntutan harta sepencarian akan boleh dibuat dalam keadaan berikut;
    1.1 Semasa tuntutan poligami;
    1.2 Selepas perceraian; atau
    1.3 Selepas kematian pihak suami atau isteri (oleh ahli waris). [15]

2. Kadar Pembahagian Harta Sepencarian
Kadar pembahagian harta sepencarian adalah berdasarkan takat sumbangan yang diberikan oleh satu-satu pihak itu dan ia juga akan ditentukan oleh mahkamah (pihak yang berkuasa seperti majlis agama Islam wilayah) berdasarkan faktor yang berikut:
    2.1 Takat sumbangan yang diberikan secara langsung dan tak langsung oleh satu-satu pihak dalam bentuk wang, harta atau kerja dalam memperoleh harta tersebut;
    2.2 Apa-apa hutang yang terhutang oleh salah satu pihak yang telah dilakukan bagi manfaat kebaikan mereka bersama (usaha bersama sahaja);
    2.3 Keperluan anak-anak yang belum dewasa (di bawah umur) dalam perkahwinan itu. [16]

3. Cara Membuat Pembahagian
Perintah pembahagian boleh dibuat dengan berbagai-bagai cara iaitu;
    3.1 Secara sulh/pengantaraan – iaitu dengan cara pengakuan dan penyerahan hak kepada satu pihak lagi seperti si suami mengaku bahawa rumah itu adalah harta sepencarian tetapi dia

tidak mahu menuntut, sebaliknya melepaskan haknya terhadap rumah itu kepada bekas isteri dan anak-anaknya;

3.2 Secara bayaran balik – iaitu apabila diakui sebidang tanah ialah harta sepencarian tetapi si suami atau si isteri mahu memiliki terus tanah itu maka siapa yang ingin terus memiliki tanah itu hendaklah memulangkan semula wang pihak satu lagi yang telah dibayar semasa pembelian tanah itu;

3.3 Secara penjualan – iaitu si suami dan si isteri tidak mahu memiliki sesuatu harta/aset tetapi mahukan bahagian masing-masing, maka mahkamah akan memerintahkan harta aset itu dijual dan pembahagian mengikut kadar sumbangan terhadap harta/aset itu;

3.4 Secara dibahagi dua – dalam keadaan kedua belah pihak suami dan isteri telah sama-sama menyumbang dalam memperoleh harta itu;

3.5 Pertimbangan mahkamah dengan mengambil kira kadar yang munasabah dan takat sumbangan pihak itu. Bahagian yang diberikan oleh hakim di akhir perbicaraan samada dalam pecahan seperti 1/2, 1/3, 1/4, 1/5, 1/6 dan sebagainya atau dalam bentuk peratusan 80%, 50%, 30%, 25% dan seumpamanya. Campuran sumbangan langsung dan tidak langsung yang telah diberikan oleh pihak-pihak akan membentuk bahagian yang akan diperoleh oleh mereka di akhir perbicaraan nanti.

Sebagai panduan, jika isteri tidak bekerja yang taat dan memelihara rumahtangga dengan baik, menjaga makan minum suami dan anak-anak tetapi tidak pergi menemani suami dalam urusan mencari rezki bolehlah diberikan hak harta sepencarian sebanyak 25% atau 1/4. Jika isteri seperti keadaan seperti di atas, tetapi sentiasa menemani suami ke mana sahaja dalam usaha suami memperoleh harta dan sentiasa memberi dorongan dan semangat, bolehlah diberi hak hs sebanyak 1/3 atau 33.33%.

Jika isteri tidak bekerja tetapi banyak memberi sumbangan langsung seperti menggunakan pengaruh bapanya yang ternama atau mengisi borang permohonan, menyerahkan kepada pemaju, membuat tindakan-tindakan susulan dan berusaha mendapatkan peguamcara bagi suami memperoleh harta sepencarian tersebut. Oleh itu sumbangannya yang tidak langsung sebagai isteri yang taat dan sentiasa menjaga keluarga dicampur dengan sumbangan langsung tersebut, bolehlah diberikan hak harta sepencarian sebanyak 40% atau 45%.

Jika isteri bekerja dan banyak memberi sumbangan langsung seperti membayar separuh dari ansuran bulanan juga membayar deposit, dan namanya juga termasuk dalam perjanjian jual beli bagi memperoleh harta sepencarian tersebut. Oleh itu sumbangannya yang tidak langsung sebagai isteri yang taat dan sentiasa menjaga keluarga dicampur dengan sumbangan langsung tersebut, bolehlah diberikan hak harta sepenarian sebanyak 50% atau pun lebih jika didapati sumbangan langsungnya banyak berbanding dengan suaminya.[17]

4. Perkara-Perkara yang Perlu Disediakan

Antara perkara-perkara yang diperlukan disediakan oleh semasa membuat tuntutan pada amnya meliputi;

4.1   Jenis harta, sama ada harta alih atau tak alih;
4.2   Setakat banyaknya sumbangan dalam pemilikan harta itu;
4.3   Dokumen-dokumen pembelian atau pemilikan harta/aset seperti tanah, rumah, kereta atau syer;
4.4   Saksi-saksi yang boleh menerangkan bagaimana pemilikan harta/aset itu, sama ada berpunca daripada usaha bersama atau usaha tunggal satu pihak;
4.5   Bukti tanggungan-tanggungan salah satu pihak seperti hutang-piutang atau anak-anak dalam jagaan. [18]

E. Kesimpulan

Harta peninggalan si mati mesti dibahagikan munurut ilmu faraid. Semntara harata sepencarian pada dasarnya ia merupakan harta suami kecuali suatu urusan yang dilakukan dengan perkongsian modal antara suami dan isteri dengan secara jelas. Sebahagian ulama mengharuskan kepada suami atau isteri membuat tuntutan harta sepencarian kepada selepas berlaku perceraian

atau kematian. Bagi kes kematian hendaklah diuruskan setelah peninggalan si mati itu dibelanjakan untuk pengurusan jenazah, membayar hutang, menunai wasiat yang wasiatkan oleh si mati dengan syarat para waris rela dengan tuntutan itu dengan kadar tertentu. Kemudian harta selebihnya mejadi pusaka yang mesti dibahagikan kepada para waris mengikut ilmu faraid.

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TEACHING AND FACILITATION (T&F) FOR ISLAMIC EDUCATION TEACHERS IN SABAH STATE'S PRIMARY SCHOOLS OF MINISTRY OF EDUCATION MALAYSIA DURING MOVEMENT CONTROL ORDER (MCO) – COVID-19

Latipah Binti Sidek
Faculty of Psychology and Education, Universiti Malaysia Sabah.
e-mail: LATIPAH_SIDEK_DP20@iluv.ums.edu.my
Muhamad Suhaimi Taat
Faculty of Psychology and Education, Universiti Malaysia Sabah.
e-mail: suhaimi@ums.edu.my
Sabariah Binti Shariff
Faculty of Psychology and Education, Universiti Malaysia Sabah.
e-mail: sabariah@ums.edu.my

Abstract

COVID 19, which hit the world, has inspired a momentous shift to the Teaching and Facilitation (T&F) of teachers in Malaysia which immediately involves Islamic Education Teachers (IET). To guarantee continued education, the Ministry of Education Malaysia (MOE) has published a Circular Notice on Teaching and Learning at Home (PdPR). This notice becomes a definitive reference during the period of provisional closure operation of the school. This research aimed to identify Islamic education teachers' methods and approaches throughout the Teaching and Learning at Home (PdPR). This study employed qualitative methods in the form of case studies. Study data were obtained through semi-structured interviews as the primary source and supported by observation and document analysis. The research participants included seven Islamic Education teachers who served in Primary Schools in Sabah, Malaysia. The findings of the study were analysed using ATLAS.ti Version 9. The analysis outcomes identified three principal themes obtained in the implementation of Teaching and Learning at Home (PdPR) among Islamic Education teachers. Firstly, Online Teaching and Facilitation, secondly, Offline Teaching and Facilitation and thirdly, Mixed-Mode Teaching and Facilitation. This research too afforded several ideas to present coordinated and exceptional Teaching and Facilitation services, especially in communicating information and communication technology in Islamic Religious Education.
Keywords: Teaching and Facilitation (T&F), Online Learning, Islamic Education Teacher

A. Introduction

The novel Coronavirus pandemic has influenced the majority of the physical activity sectors worldwide. This pandemic has adverse effects involving rapid, out-of-control spread and increasing death rates daily (Abramo et al., 2020; Huang et al., 2020; Li et al., 2020; Onyema, EM, 2020; Sharifian-Dorche et al., 2020). Although numerous efforts have been made to address it, the new COVID-19 cases and deaths have continued to grow, until 28 December 2020 in which 79,673,754 million confirmed COVID-19 cases, including 1,761,381 million deaths reported to the World Health Organisation (WHO).

Following the recognition of the increasing rate of cases and death, most nations in the world have determined to perform isolation session and closure of all its physical activities and services including Educational institutions (Dhawan, 2020; Norhazirah Mustaffa, 2020; Onyema, EM, 2020; Rizqon Halal Syah Aji, 2020; Zawiah Bahrom, 2020). UNESCO (2020) recorded more than 90% of the world's students are absent from school, and over 1.5 billion students are influenced by unexpected school closings (Fields & Hartnett, 2020; Gandolfi, 2021; Onyema, E.M., 2020). Among the countries that closed the school included China, Italy, Japan, Indonesia ((Purwanto, A., Pramono, R., Asbari, M., Hyun, C., Wijayanti, L., Putri, R., & Santoso, 2020) Spain, Nigeria, Ghana, Senegal, South Africa, Kazakhstan, Ethiopia, Honduras, India, Iran, United States, France,

North and South Korea, Lebanon, Vietnam, Thailand, Germany (Onyema, EM, 2020) and Malaysia (Jan 2020; Zawiah Bahrom, 2020).

Nevertheless, some countries continue school learning sessions, such as Sweden, Singapore, Brazil, and Australia. Still, there are new mandatory practices such as frequent washing of hands with soap and water, applying hand sanitisers, maintaining a social distance of at least one meter, avoiding touching the face, covering the mouth and nose when coughing and sneezing, quarantining oneself at home and wearing a face mask if one feels unwell, avoiding smoking and all social activities involving groups (World Health Organization, 2020).

The closure of physical schools has inspired a new norm for critical sectors, including education involving schools worldwide. These new norms have transformed conventional learning practices into online learning (Adedoyin & Soykan, 2020; Dhawan, 2020; Fields & Hartnett, 2020; Zawiah Bahrom, 2020) which is flexible (Huang, RH, Liu, DJ, Tlili, A., Yang, JF, Wang, HH, 2020). In Malaysia, through the National Security Council (NSC), Movement Control Order (MCO) has been realised nationwide starting 18 March 2020, and it has instantly altered the nature of educational institutions including preschools, government and private schools. It covers daily schools, boarding schools, international schools, international schools, *tahfiz* centres, colleges and GENIUS centres and other primary, secondary and pre-university educational institutions, and the Institute of Teacher Education. These institutions have been entirely shut and have formed a new norm of teaching and learning at home enforced a second time by the MOE through circular notice 100 -1/3/1 Vol. 4 (7) dated 8 November 2020 (Ministry of Education Malaysia, 2020). These changes have transformed learning methods, learning timetables, assessments, and the 2020 session's school calendar.

B. Literature Review

This study's literature review examined the implementation of online teaching and facilitation using information and communication technology and related past studies during the COVID-19 pandemic crisis.

Online Learning Easing Teaching and Facilitation (T&F)

Online learning is an alternative to the continuity of Education around the world. It leads to the transformation of education. Online learning is also known as distance learning, not requiring the physical presence and necessitating internet line to perform it. This learning is divided into two principal parts. First: ***Synchronous***, which suggests that learning takes place directly like learning in a physical classroom. The difference is that this learning takes place online. Pupils and teachers can interact while learning is taking place. Second: ***Asynchronous***, which signifies learning does not occur immediately. This learning is flexible, in which teachers provide learning materials, and students can obtain learning materials and complete them on time (Dhawan, 2020; Jan 2020; Wiwin Hartanto, 2016).

Online learning depends on the application of information and communication technology. The fast advancement of digital technology has diversified applications that can be used through online learning. Among the applications that can be used are web 2.0 applications such as ***Wiki, Blog, Facebook*** (Suzlina Hilwani Baharuddin and Jamaludin Badusah, 2015) ***Twitter, Instagram*** (Muhammad Suhaimi Taat and Agatha Francis, 2020), ***Youtube, Edmodo, Kahoot*** (Muhammad Alif Redzuan Abdullah and Sanimah Hussin, 2019) and mobile and blended app like ***Google Classroom, Zoom, WhatsApp Group*** (Mohd Faeiz Pauzi, Siti Norazlina Juhari, Salman Amiruddin, 2020; Ni Komang Suni Astini, 2020), ***We Chat*** (Muhammad Suhaimi Taat and Agatha Francis, 2020) ***Telegram, Skype,*** and ***Webex*** that can be downloaded through the ***Apple Store*** or ***Google Play Store*** (Mohd Faiez et al., 2020).

The usage of information and communication technology is a viable substitute, and it meets the needs of the implementation of home teaching and facilitation that are fully administered online (Adedoyin & Soykan, 2020; Huang, RH, Liu, DJ, Tlili, A., Yang, JF, Wang, HH, 2020; Onyema, EM, 2020). The present situation limits teachers and students from attending physical school during MCO / CMCO in Malaysia. Through this method, teachers and students can manage

interaction using live learning (real-time) or use it as a medium of information and provision of learning materials.

Learning using information and communication technology has become the 21st-century World Education agenda. Nevertheless, studies have determined that the implementation of online learning is entirely brand-new, and atypical (Fields & Hartnett, 2020) (Purwanto, A., Pramono, R ., Asbari, M., Hyun, C., Wijayanti, L., Putri, R., & Santoso, 2020) in teaching and facilitation during physical school sessions. The use of online learning is an option that promotes teaching and learning while dealing with the COVID-19 pandemic crisis (Dhawan, 2020; Ni Komang Suni Astini, 2020) that can be employed to support home learning to be maintained per the schedule set by the school (Mohd Faeiz Pauzi, Siti Norazlina Juhari, Salman Amiruddin, 2020). The action of using this available option is per the encouragement to accept something without preparation in a positive approach, as mentioned in the Qur'an. Allah SWT says:

"Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know." (Surah alBaqarah:216)

C. Literature Review

Preceding pieces of knowledge related to the changing nature of online learning using digital technology during COVID-19 pandemic focus on the challenges encountered in implementing online teaching. The study (Onyema, EM, 2020) reported that more than 70% of respondents agreed that education is affected due to lack of infrastructure and access, especially in developing countries. Additionally, the incompetence of teachers' digital technology proficiency, limited use of learning time, low parental involvement needs, increase in the cost of internet line spending is among the hurdles faced by teachers, students and parents during the COVID-19 pandemic (Norhazirah Mustaffa, 2020; Purwanto, A., Pramono, R., Asbari, M., Hyun, C., Wijayanti, L., Putri, R., & Santoso, 2020; Rizqon Halal Syah Aji, 2020).

In China, the Chinese Ministry of Education has launched the *"Interrupted Classrooms, Uninterrupted Learning"* enterprise to assure a total of 270 Million students continue to study from their homes. To advance this initiative, the *Smart Learning Institute of Beijing Normal University* and the *UNESCO International Research and Training Center for Rural Education* have formed a Handbook explaining how flexible online learning can be carried out. This Handbook illustrates the role of six dimensions specifically infrastructure, learning tools, learning resources, teaching and learning methods, services for teachers, students, and cooperation between government, private community, and schools (Huang, RH, Liu, DJ, Tlili, A., Yang, JF, Wang, HH, 2020).

In Malaysia, studies concentrate on learning at the level of Public, and Private Higher Education Institutions involving Graduate and Postgraduate students where the challenges encountered by students in online learning (Google Classroom) are at a high level of 3.64 (Wan Hassan et al., 2020) over 60% of students agreed that online learning is beneficial. Nonetheless, students prefer physical learning. Besides, (Azlan et al., 2020; Chung et al., 2020) studies focus on equipping teachers with knowledge and skills in line with expanding the new technological and communication revolution (Mohamad Nasri et al., 2020). Studies attended on private international schools at the primary school level, where online learning's effectiveness is still low and requires teachers and policymakers to be more prepared (Jan 2020). Nevertheless, teaching for English subjects at the government school level (Emily Lau Yen Yen and Maslawati Mohamad, 2020) confirmed that online learning could boost student motivation, and teachers could function as facilitators.

Researchers have discovered that studies focusing on the teaching and facilitation used in the learning of Islamic Education in government primary schools have not been done for a period during this COVID-19 pandemic. Hence, studies related to the implementation of teaching and facilitation need to better comprehend the matter, particularly in Islamic Education in Primary Schools.

D. Methodology

This research adopted qualitative methods by using case studies as research strategies. The case study selected was Teaching and Facilitation at Home of Islamic Education Teachers of Primary Schools in Sabah, Malaysia. Qualitative research methods and case studies were chosen because they are suitable for obtaining comprehensive data on exploratory studies (Jasmi, 2012; Pamela Baxter and Susan Jack, 2008; Yin, 2003). Comprehensive and in-depth data was needed to form statements and explanations related to the study's topic, namely the implementation of Teaching and Learning at Home (PdPR). The study participants' choice included seven Primary School Islamic Education Teachers, Ministry of Education Malaysia, who was directly included in Teaching and Learning at Home during the Movement Control Order (MCO) implementation in Malaysia. It was to help the researcher to make a more in-depth study to answer the research questions.

The primary data collection method was through semi-structured interviews and supported by documents and observations (Creswell, John W, 2013). The data collected through interviews and documents were analysed using ATLAS software.ti version 9. The researcher chose this software because of the ATLAS software. Ti version 9 was a software that could help facilitate the process of quoting informant expressions and transfer them into the form of data transcription accurately to ensure the study findings' validity and accuracy systematically . The selection of study participants was made to accomplish the purpose of the study. All participants were individuals who were going through a real situation. A total of seven Islamic Education Teachers were interviewed by researchers from various demographic backgrounds such as grade, teaching experience and school location as detailed in Table 1 below:

Table 1: Informant Personal Information

Participant	Grade	Service Period	School Category
P1	44	16	Rural
P2	42	21	Urban
P3	44	15	Rural
P4	44	14	Rural
P5	42	19	Urban
P6	44	13	Rural
P7	41	7	Urban

E. Findings and Discussion

The semi-structured interview results on seven Islamic Education Teachers who teach in Primary Schools in Sabah showed that there were several teaching and facilitation approaches (T&F) used during the COVID-19's Movement Control Order (MCO) period. The Key Codes and themes, as shown in Figure 1:
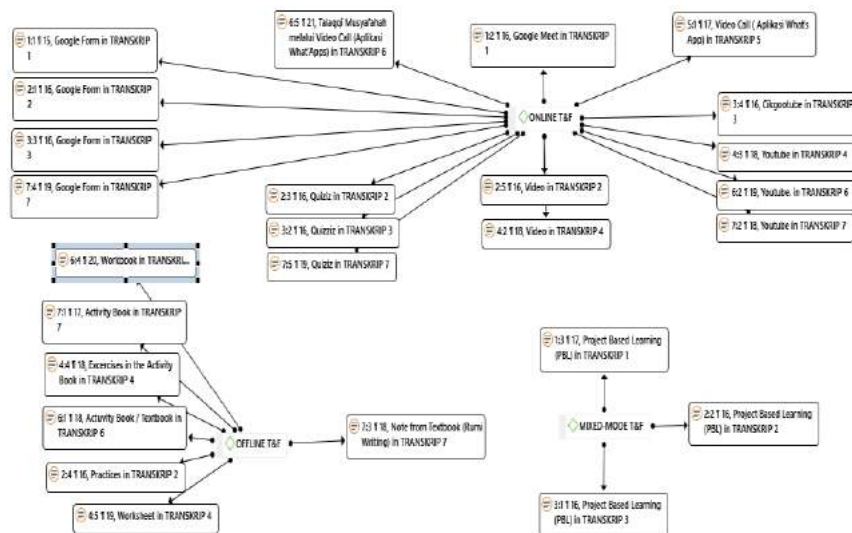
Figure 1: Code Analysis Findings and Study Themes

Through Figure 1, it was learnt that Online Teaching and Facilitation is the central platform used in conducting teaching and facilitation during the MCO period for Islamic Education Teachers in Sabah. All the informants mentioned it, and a total of 16 quotations were obtained from the interview. The resulting sub-themes affirmed the use of *Google Forms* (IET 1, IET 2, IET 3 & IET 7), *Video Call Through WhatsApp Application* (IET 5 and IET 6), *Google Meet* (IET 1), *Quiziz* (IET 2, IET 3 & IET 7), *Video* (IET 2 & IET 4) and *Youtube* (IET 3, IET 4, IET 6 and IET 7).

While the Second Code was Offline Teaching and Facilitation. Four informants discussed this code, and a total of 5 quotations were obtained which produced sub-themes of the use of *Worksheets*, *Exercises using Activity Books* & *Textbooks* as reference (IET 2, IET 4, IET 6 & IET 7) and giving *Notes in Rumi writing* (IET 7). Next, the Third Code was Teaching and Mixed-Mode Facilitation code. This code was the least-mentioned code of four informants of 3 quotations, and only one sub-theme was found, which was *Project-based Learning* (PBL) (IET 1, IET 2 and IET 3).

Teaching and Learning at Home (PdPR)

To ensure continuous learning, all teachers in Malaysia practice online PdPR from home. MOE has issued Guidelines for the Implementation of Teaching and Learning During the Movement Control Order (MCO). The use of technology and communication is the leading choice used to implement teaching and facilitation. Teachers implement Teaching and Learning at Home (PDPR) according to the school's schedule, and the communication medium used is to use a smartphone through the WhatsApp app. Classroom teachers build a community within WhatsApp app group consisting of administrators, class teachers, subject teachers and parents. All current data and delivery of teaching and learning materials are mainly performed through this application.

All study participants admitted that the implementation process of teaching and facilitation (T&F) during the period of the Movement Control Order (MCO / CMCO) in Malaysia:
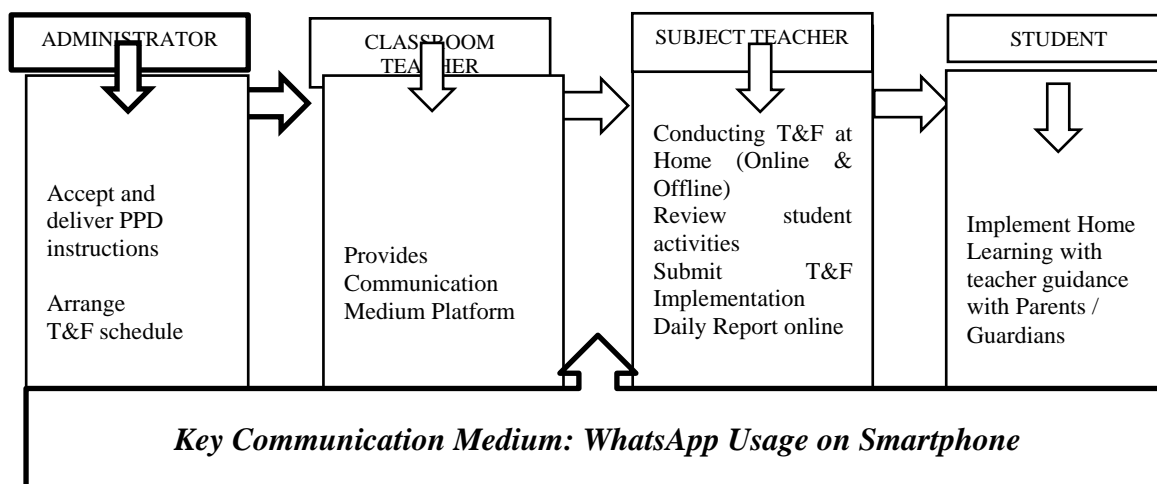
Figure 2: Teaching and Facilitation Implementation Process (T&F) at Home

F. Recommendations

This research suggested additional research related to the teaching and facilitation of Islamic Education Teachers and sensible suggestions to the parties involved with Islamic Education.

Recommendations for Further Study

1. Studies related to teaching aids based on information and communication technology.
2. Study the development of special training modules and teachers' skills in establishing teaching aids using information and communication technology.
3. Study related to teaching and facilitation challenges using information and communication technology.

Practical Suggestions

This study introduced various functional studies to the parties directly involved in the teaching and facilitator process:

Islamic Education Teacher

This study could provide real information on the need for continuous preparation to optimise information and communication technology in teaching and facilitation not only limited during the period MCO throughout COVID-19 hit.

School Management

The role of the school is to evaluate the need and deliver sound support to provide teachers with knowledge and skills, particularly in using and utilising various information and communication technology platforms in Teaching and Facilitation (T&F) not only during the crisis of COVID-19 but also should be continued in physical learning in school.

Malaysia Education Ministry

The Ministry of Education Malaysia should reexamine and afford all the inherent requirements such as training/course skills preparation and use of impressive and up-to-date learning platforms, conducive physical classrooms to foster learning using information and communication technology, stable internet access and communication facilities. They should too revise irrelevant policies to promote the progressive shift from a traditional education system to 21st-century learning.

G. Conclusion

Teaching and facilitation of Islamic Education Teachers in Primary Schools of the Ministry of Education Malaysia in Sabah's state employ information and communication technology during the MCO. Islamic Education teachers implement the action and strive to learn to use platforms that have never been used in physical school learning sessions before. It is crucial especially where online learning is now, the best option instead of offline learning and mixed learning. Ergo, it is a great accomplishment and should be appreciated by all parties involved in delivering inspiring and germane Islamic Education to the contemporary global advancements.

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HUBUNGAN GAYA KEPIMPINAN TRANSFORMASI PENGETUA DENGAN SIKAP GURU TERHADAP PERUBAHAN DALAM PENDIDIKAN ABAD KE-21

Mejran Bin Duman[1]   Muhamad Suhaimi Taat[1]
Sekolah Kebangsaan Langkon Kota Marudu Sabah (SKLKMS)
[1]Fakulti Psikologi dan Pendidikan, Universiti Malaysia Sabah (UMS)

Abstrak

Kajian ini dilakukan bertujuan untuk mengenal pasti hubungan gaya kepimpinan transformasi pengetua dengan sikap guru terhadap perubahan dalam pendidikan abad ke-21 dalam kalangan guru sekolah menengah harian biasa bantuan penuh kerajaan di negeri Sabah, Malaysia. Kajian bukan eksperimental ini mengaplikasikan kaedah tinjauan dengan menggabungkan beberapa teknik pensampelan kebarangkalian bagi mendapatkan sampel. Data dikumpul menggunakan satu set borang soal selidik adaptasi yang di tadbir ke atas 440 orang guru. Data dianalisis menggunakan perisian IBM SPSS Statistics 26.0. Statistik deskriptif dan inferensi seperti peratus, min, sisihan piawai, Ujian-*t,* dan korelasi pearson digunakan untuk menganalisis data bagi menjawab soalan kajian. Analisis deskriptif menunjukkan gaya kepimpinan transformasi pengetua dan sikap guru terhadap perubahan dalam pendidikan abad ke-21 diamalkan pada tahap yang tinggi. Hasil kajian mendapati tidak terdapat perbezaan skor min yang signifikan gaya kepimpinan transformasi pengetua berdasarkan jantina. Namun terdapat perbezaan skor min yang signifikan sikap guru terhadap perubahan dalam pendidikan abad ke-21 berdasarkan jantina. Ujian korelasi pearson pula menunjukkan terdapat hubungan linear positif yang sederhana bagi Gaya kepimpinan Transformasi Pengetua dengan Sikap Guru Terhadap Perubahan Pendidikan Abad Ke-21. Implikasi dan cadangan kajian lanjut turut dibincangkan.

Kata kunci: Gaya Kepimpinan Transformasi Pengetua, Sikap Guru Terhadap Perubahan Dalam Pendidikan Abad Ke-21

Abstract

This study was conducted to identify the relationship between Principal Transformationl Leadership Style and Teachers' Attitudes Towards Change in 21st Century Education among ordinary government-aided daily secondary school teachers in the state of Sabah, Malaysia. This non-experimental study applied a survey method by combining several probability sampling techniques to obtain a sample. Data were collected using a set of adaptation questionnaires administered to 440 teachers. Data were analyzed using IBM SPSS Statistics 26.0 software. Descriptive and inferential statistics such as percentage, mean, standard deviation, t-test, and Pearson correlation were used to analyze the data to answer the research questions. Descriptive analysis shows that Leadership Transforming Principles and Teachers' Attitudes Towards 21st Century Educational Change are practiced at a high level. The results of the study also found that there was no significant difference in mean scores Leadership Styles of Principal Transformation and Teachers' Attitudes Towards Change 21st Century Educational based on gender. But the study found that there was a significant difference in mean score of Teachers' Attitudes Towards Change in 21st Century Education based on gender. Pearson correlation test showed that there was a moderate positive linear relationship for Principals 'Transformation leadership style with Teachers' Attitudes Towards Change 21st Century Educational. Implications and recommendations for further study are also discussed.

Keywords: *Principal Transformationl Leadership Style, Teachers' Attitudes Toward Changes in 21st Century Education*

A. Introduction

In an era of fast -moving and forward -moving globalization, individuals and organizations are required to always be prepared to face the challenges and obstacles ahead. Individuals and organizations need to constantly move with the passage of time so as not to be left behind by the currents of modernization and globalization. In the field of education, changes and improvements are inevitable and will continue to occur either with consent or without consent. Failure to commit or act on change will result in the organization not progressing and in turn will fail. Changes need to be made as a process of improvement for individuals as well as organizations. Change allows an individual or organization to continue to excel and develop. Thus, leaders play an important role in determining the success of an organization and its subordinates. These changes demand a lot of commitment and a change in the way of thinking and working of its citizens (Koh Lee Chin, 2014).

The application of a leader's knowledge in the field of educational management will not happen if without contributing towards a change in teacher attitudes. Positive attitudes for change are found to be important in achieving organizational goals and in replacing change programs (Eby et al., 2000; Ab Khalid, Ahmad & Hamdan 2015; Abdul Aziz, 2015). To ensure that the education system remains attractive and competitive, school reform has become a priority in many countries around the world.

The Malaysian Education Development Plan (PPPM) 2013-2025 in the process of making educational transformation that involves large-scale change requires teachers to be agents of change. In the world of education, leadership plays an important role as a stimulus to the advancement of the education system especially in organizational change (Parris & Peachey, 2013; Mei Kin, Abdull Kareem, Nordin, & Wai Bing, 2017). To mobilize teachers to face every change in the organization, principals need to practice best leadership practices (Ibrahim & Don, 2014). Issues arising from the national education system are lagging in improving student performance (MOE, 2013).

B. Purpose and Objectives of the Research

This study aimed to identify the relationship between principals 'transformational leadership styles and teachers' attitudes toward change in 21st century education. The objectives of this study are to:

1) Identify the level of transformational leadership styles of principals and teachers 'attitudes towards change in 21st century education.
2) Identify the differences in the mean scores of principals 'transformational leadership styles and teachers' attitudes towards changes in 21st century education based on gender.
3) Identify a significant relationship of principals 'transformational leadership styles with teachers' attitudes toward change in 21st century education.

C. Research Hypothesis

Based on the established objectives of the study, several null hypotheses were constructed. This study uses the following null hypothesis levels:

Ho[1] There was no significant difference in mean score of transformational leadership style of principals based on gender.

Ho[2] There was no significant difference in mean score change in attitude towards the education of the 21st century based on gender.

Ho[3] There was no significant relationship transformational leadership style of principals and teachers' attitudes toward changes in the education of the 21st century.

D. Literature Review

Teacher Attitudes toward Change in the 21st Century Education

Teachers 'attitudes toward change in 21st century education indicate the degree to which individuals have much support for change taking place in organizations (Robbins, 1996). Studies to identify teachers' attitudes towards change is significant because it is one of the goals in school and national reform that is to improve the academic achievement of students (MOE, 2013). Attitude is

defined as a consistent and orderly tendency response to stimuli in a good or bad way (Tai & Omar, 2016).

According to Kalafatihan et al. (1999) and De Clercq et al. (2013), an individual's attitude has a strong relationship to an individual's desired outcome by assessing the extent to which the outcome is important to that individual (Mohar et al., 2007). In this situation, attitude becomes an important element in considering the questions that arise to achieve the desires of the individual (Mohd Noor & Mohammad Basir 2009). In contrast, attitude is defined as a learned tendency to respond to an object consistently or inappropriately (Fishbein & Ajzen, 2010).

According to Tai (2013), teachers 'attitudes toward change (SGTP) are internal conditions that influence teachers' choices toward teachers 'personal preferences or tendencies to respond to change. Several studies related to teachers 'attitudes towards change in 21st century education have been conducted. Brenner's (2013) study found no significant differences between group differences between teacher effectiveness with gender or attitudes toward change and gender. Next Brenner (2013) also found that there was no significant difference between age group differences. Adil's study (2016) also showed that the change readiness component has different effects on change commitment based on teaching experience. The study of Noriati et al. (2010) led to a strong relationship between cognitive aspects with behavior, cognitive aspects with affective and behavioral aspects with affective because the results of analysis of the study findings have proved that all teachers have only moderate level of readiness overall in all three aspects. studied.

Principal Transformational Leadership Style

Transformational leadership in this study is a holistic pattern of a leader's actions, both visible and invisible by his subordinates. Transformational leadership is a popular style that is ideally applied in school organizations nowadays (Hallinger, 2003). In fact, leadership styles describe a consistent combination of the philosophies, skills, traits, and attitudes that underlie one's behaviour. Dom Nambi Ak. Sabai (2010) in his study of the practice of transformational leadership among principals is simple.

The study of Dobbs and Walker (2011) found that transformational leadership has a relationship with the ability to deeply understand the emotions and self -needs of subordinates and in turn motivate them to influence and motivate them to achieve organizational goals. Furthermore, transformational leadership will be able to boost as well as increase the motivation, achievement, and enthusiasm of its followers (Odumeru & Feanyi, 2013).

Nursuhaila Ghazali's (2007) study on teachers 'perceptions of principals' transformational leadership and its relationship with teachers 'job satisfaction. Next is the study of Sabarinah Ismail (2000) and Nursuhaila Ghazali (2007), in three schools in Batu Berendam Melaka on the leadership behavior of principals and its relationship with the level of teacher motivation. Betty Yunan Silalhali (2008) also explained that research on transformational leadership shows a positive relationship with organizational commitment.

E. Research Method

This study is a descriptive survey study using a quantitative approach. According to Cresswell (2009) a quantitative approach using survey method is applied in this study because it can provide a quantitative explanation of a population by simply studying a sample from that population. Questionnaire instruments were used to collect data in this study. The questionnaire instrument used is an adaptation of the Multifactor Leadership Questionnaire (MLQ) introduced by Avolio and Bass (2004) and has been adapted by several previous researchers such as (Lo Kim Seng, 2014; Mohd Zabidi Abdullah, 2009). Teachers' attitudes toward change in 21st Century Education using the "The inventory of attitudes toward change" questionnaire was taken and modified from Dunham, Grube, Gardener, Cummings, and Pierce (1989). This instrument was also used by Kursunoglu and Tanriogen (2009); Vakola (2004); and Yousef (2000), Buck (2009) as well as Jamelaa and Jainabee (2011) and Kin & Kareem (2017). The analysis of the study used descriptive statistics through SPSS version 26 software to answer the research questions.

In this study, the population is referred specifically to ordinary day secondary school teachers who receive full government assistance in the state of Sabah. There are 200 regular day category secondary schools with full government assistance with a total of 14,909 teachers currently serving (Sabah State Education Department, 2018). Researchers set the recommendation of Krejcie & Morgan (1970) as a general guide in setting the minimum sample size of this study. Based on the study and considering the basic statistical principles that need to be adhered to to perform data analysis, the researchers set the sample size for this study was 440 people. In this study, several probability sampling methods are used such as stratified sampling method, first and second level cluster sampling, and finally simple random sampling. Based on a combination of several sampling methods, finally the number of samples targeted in this study is determined given the vast location of the state of Sabah and has a variety of characteristics.

F. Research findings
Levels of Principals 'Transformational Leadership Styles and Teachers' Attitudes Towards Change in 21st Century Education

Descriptive analysis of frequency, percentage, and mean are used to determine the level of implementation of the transformational leadership style of principals and teachers' attitudes toward changes in the education of the 21st century. The level of implementation is based on the guidelines given by the Lokman and M. Al-Muzammil (2008) scale. The level of implementation is reported based on the mean score obtained. The results mean scores are shown in Table 1. The results show that both variables are practiced at a high level of mean scores for transformational leadership style of principals (M = 4,014, SD = 0571 and mean attitude towards the changes in the education of the 21st century (M = 4.052, SP = 0.388) as shown in Table 1.

Table 1: Levels of Principals 'Transformational Leadership Styles and Teachers' Attitudes Towards Changes in 21st Century Education

Variabel	N	Min	SP
Principal Transformational Leadership Style	440	4.014	.571
Teachers' Attitudes Towards Change in the 21st Century Educational	440	4.052	.388

Ho¹ There was no significant difference in mean score principals Transformational Leadership Style by gender.

The test results are shown in table 2 which displays the results of a descriptive analysis comparing the mean scores of male and female respondents. For the sample of this study (N = 440) showed that there was a difference in mean score of (M = 0.050) between the two groups of respondents in relation to the practice of transformational leadership style of principals. The analysis showed that the male mean score (M = 3.978, SP = 0.561, N = 121) was slightly lower than the female mean score (M = 4.028, SP = 0.572, N = 319). The mean value was higher for the group of female respondents indicated they have a higher perception of transformational leadership style practice principals more often than men. Based on table 2 of the t-test results, the obtained were insignificant (t = 0.816, df = 438, p> 0.05). This means that Hypothesis null 1 (Ho1) failed to be rejected. Thus, these findings indicate that there is no difference for the transformational leadership style variables of principals between male and female teachers.

Table 2: T-test Analysis of Principals Transformational Leadership Style Based on Gender

Variabel		M	SP	F	Nilai-t	df	Sig (2-tailed)
GKTP	Male	3.978	0.561	.769	-.816	438	.381
	Female	4.028	0.575				

* Significant at the level p<0.05 (2-tailed)
GKTP – Principal Transformational Leadership Style

Ho² There was no significant mean score difference of teachers 'attitudes towards change in 21st century education based on gender.

Analysis of the sample of this study (N = 440) showed that there was a large mean difference of (M = 0.149) between the two groups of respondents in the variable of teacher attitudes towards changes in 21st century education. The analysis showed that the mean of male respondents (M = 4.160, SP = 0.404, N = 121) was higher than the mean of female respondents (M = 4.011, SP = 0.375, N = 319). This proves that male respondents perceive teachers 'attitudes towards changes in 21st century education better than female respondents. Based on Table 3 the results obtained for the sample of this study (N = 440) were significant (t = 3.645, df = 438, p <0.05). This means that hypothesis null 2 (Ho2) is rejected. Thus, these findings suggest that there are differences for teacher attitude variables towards changes in 21st century education between male and female teachers.

Table 3: T-Test Analysis of Teachers' Attitudes Toward Changes in 21st Century Education Based on Gender

Variabel		M	SP	F	Value-t	df	Sig (2-tailed)
SGTP21	Male	4.160	0.404	7.045	3.645	438	.008
	Female	4.011	0.375				

* Significant at the level *p*<0.05 (2-tailed)
SGTP21 – Teachers' Attitudes Toward Changes in 21st Century Education

Ho³ There were no significant relationship principals Transformational Leadership Style with teachers' attitudes toward changes in the education of the 21st century.

The results of Pearson correlation test coefficient values for the total study sample (N = 440) as shown in Table 4 prove the existence of a significant positive relationship between principals 'transformational leadership style (r = 0.436, p <0.01), with teachers' attitudes towards change in education of the 21st century. However, the strength of the relationship was found to moderate the transformational leadership style variables of principals guided by the correlation index proposed by Cohen et al. (2007) with teachers 'attitudes toward change in 21st century education. Since the findings showed a significant relationship between the two study variables, the null hypothesis 3 (Ho3) was rejected. Thus, the findings of the study indicate that there is a variable relationship of principals 'transformational leadership style with teachers' attitudes towards change in 21st century education.

Table 4: Pearson Correlation Analysis of principals 'transformational leadership styles with teachers' attitudes toward change in 21st century education.

		GKTP
SGTP21	Pearson correlation	.436**
	p (sig)	.000

** Significant at the level *p* <0.01 (2-tailed).
GKTP= Principal Transformational Leadership Style
SGTP21= Teachers' Attitudes Toward Changes in 21st Century Education

G. Discussion

Based on the descriptive analysis conducted, the transformational leadership style of principals among teachers was found to be at a high level. This situation is in line with the wishes of KPM (2013) which takes seriously the emphasis on leadership elements in the organization as explained through PPPM 2013-2025. This statement is in line with the explanation given by Slocum and Hellriegal, (2007) who explained that a leader's ability in influencing his followers based on highlighted behaviors develops followers towards being inspired in relation to innovation thinking and new ideas as well as guiding organizations towards to be a community that can rise to the challenges of 21st century educational change with set goals. Apart from that, some other highlights are also in line with this study such as Nursuhaila (2007), Serina (2008), Amin (2010), Siti Nazatul Norashikin (2016) and Vijian & Wahab (2020) who found that the level of transformational leadership of principals is at high level. However, the findings of this study are not in line with the findings of the Ab study. Aziz, (2003) and the study of Aziah et al. (2005) who found that the level of practice of teacher transformational leadership style in his study school was at a moderate level.

This study found that teachers' attitudes towards change in 21st century education are at a high level. These indicators show teachers 'attitudes towards change in 21st century education effectively covering affective, cognitive and behavioral. This is so because effective management is significant to the success of 21st century school operations (Bush, 2011). The level of teachers' attitudes towards change in 21st century education which is at a high level is an indication that teachers have the skills and effectiveness in implementing educational change in the 21st century. However, this study generally does not support the study of Hassan, Rabbani, Shukor and Abdul Majid (2018) when they also found that teachers' attitudes towards change in their study were at a moderate level. Similar findings were also obtained through the study of Tai (2017) who also found that teachers' attitudes towards change were not high. Furthermore, the study of Anghelachea and Bentea (2012) also found that the level of implementation of teachers' attitudes towards change is not in line with this study. In terms of gender factors this study is in line with the findings of a study by (Lokman Mohd Tahir, & M. Al-Muzammil Yassin, 2008; Özaralli, 2003; Nursuhaila, 2007; Dom Nambi Ak. Sabai, 2010) where they found that there were no differences in perceptions on the transformational leadership style behavior of principals based on this gender showed male teachers and female teachers were found to almost show significant differences entirely. This study is not in line with the study of Alghamdi, Topp, and AL Yami, (2018) in their study found that gender factors found that there are differences in employees with transformational leadership style.

However, this study found that there was a large mean score difference between male and female teachers in teachers 'attitudes towards changes in 21st century education. The mean score of male teachers was found to be higher than that of female teachers. This indicates that male teachers perceive their attitudes towards change in 21st century education better than female teachers. However, it should be emphasized that the findings of this study indicate that there are differences in terms of mean scores. This means that female teachers also perceive teachers' attitudes towards change well and effectively. This comparison of mean scores is like the findings of several previous studies. Among them, Vakola and Nikolaou (2005) found that women scored higher in terms of willingness to change than men, and men were more resistant to organizational change. This study was not in line with the findings of Shah (2014) found that demographics such as gender were not significant in his study. The findings of a parallel study with Jamelaa, (2012) showed that there were significant differences in all dimensions of attitudes towards change based on gender.

This study concluded that the relationship between independent variables and the dependent variable is significant. However, the strength of the relationship is moderate between principals 'transformational leadership styles and teachers' attitudes toward change in 21st century education. These findings are in line with the study of Siti Nazatul Norashikin (2016) and Vijian & Wahab (2020) found that the transformational leadership of principals has a moderate relationship. Also in line is the study of Adhi, Hardienata, and Sunaryo (2013) stating that there is a relationship between transformational leadership and teacher performance. Furthermore, the study of Novitasari and Askari (2020) also showed that teacher performance has a relationship with transformational

leadership style. This explains that principals 'transformational leadership styles play an important role in determining teachers' attitudes toward change in 21st century education.

Implications and Recommendations

This study concludes that the relationship between the independent variable and the dependent variable is significant. The strength of the relationship is moderately obtained between the transformational leadership style variables of principals with teachers 'attitudes toward change in 21st century education. Overall, the degree of linear relationship between principals 'transformational leadership styles and teachers' attitudes toward change in 21st century education is positive. Provide improvements to the Attitude Towards Change Model Dunham, Grube, Gardener, Cummings, and Pierce (1989). The original ATC model contained only 3 constructs namely Affective, Cognitive and Behavioural. These improvements are believed to complement the meaning of teachers 'attitudes towards change in the context of the 21st century.

The implications of the study can also be observed in terms of additional input to several other theories underlying the study related to teachers 'attitudes towards change in 21st century education. Consistency Theory, Early Learning Theory, Kap Theory, and Purpose Action Theory (TRA) are supporting the findings of the study obtained. In addition, theories and models related to transformational leadership style are also proven useful and implications through this study.

Further research is recommended to be carried out in the ordinary course of primary school or government aided schools outside this category to test whether the findings show similarities or otherwise. Finally, the need for research on the impact of training and professional development opportunities among teachers is urgent particularly in relation to teachers 'attitudes towards change in 21st century education.

I. Conclusion

Based on the findings of the study, it was found that the independent variable, namely the transformational leadership style of the principals studied, showed that there was a relationship with teachers' attitudes towards change in 21st century education. Therefore, the transformational leadership style needs to be practiced by the principal in governing his organization. This study is one of the earliest researches that examines the relationship between the transformational leadership style of principals with teachers' attitudes towards changes in 21st century education, especially in the state of Sabah, Malaysia. The contribution of this study is very clear in dismantling issues arising study, in addition to providing a space or void (gap) for subsequent studies.

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DISTANCE LEARNING DURING ON PANDEMIC CASE STUDY AT VOCATIONAL HIGH SCHOOL MUHAMMADIYAH 15 JAKARTA

Eti Suyanti
e-mail: etisaja01@gmail.com

Abstrak

Revitalisasi SMK yang ditandai dengan Instruksi Presiden No. 9 tahun 2016 berjalan massif sampai tahun 2019. Berbagai kegiatan berjalan untuk menghasilkan lulusan yang siap kerja, berwirausaha dan melanjutkan ke jenjang Pendidikan yang lebih tinggi. Awal tahun 2020, Wabah Covid 19 melanda Indonesia. Hal ini berimbas pada sektor layanan Pendidikan. Sejak merebaknya pandemi Covid 19, kegiatan pembelajaran menggunakan jasa internet, berupa pembelajaran jarak jauh (PJJ). Kondisi pandemi ini tidak menyurutkan SMK Muhammadiyah 15 Jakarta dalam layanan Pendidikan jarak jauh. Pada tahun pelajaran 2020/2021 kegiatan pembelajaran menggunakan kurikulum implementatif dan pembelajaran dilakukan secara daring. Kegiatan Pembelajaran dilakukan menggunakan Google Class Room, Aplikasi Whatsapp dan penggunaan komunikasi menggunakan telepon sellular lainnya. Dibutuhkan kerja sama yang baik antara kepala sekolah, guru, siswa dan orang tua agar kegiatan pembelajaran jarak jauh dapat terlaksana pada saat pandemi.

Kata Kunci: Pembelajaran Jarak jauh, SMK Muhammadiyah 15

Abstract

Vocational school revitalization marked by Presidential Instruction No. 9 of 2016 runs massively until 2019. Various activities are running to produce graduates who are ready to work, become entrepreneurs, and continue to higher education levels. In early 2020, the Covid 19 Outbreak hit Indonesia. This has an impact on the education service sector. Since the outbreak of the Covid 19 pandemic, learning activities have used internet services, in the form of distance learning (PJJ). This pandemic condition did not mitigate, Vocational High School of Muhammadiyah 15 Jakarta for distance education services. For the 2020/2021 school year, learning activities use an implemented curriculum and learning activities online. Learning activities are carried out by using the Google Class Room, the Whatsapp application, and smartphones for daily communication. Good cooperation between school principals, teachers, students, and parents is needed so that distance learning activities can be carried out during a pandemic.

Keywords: Distance Learning, Vocational High School of Muhammadiyah 15

A. Introduction

Presidential Instruction number 9 of 2016 concerning Vocational School Revitalization mandates to develop Indonesia's human resources as a whole through activities of aligning the curriculum with the industrial world, Collaborating with IDUKA to implement the Dual System, Certification of competence for productive students and teachers, and revitalizing infrastructure in schools. (Haddam, 10 steps for Vocational Revitalization, 2018) Collaboration with the industrial world is needed to find common ground so that graduates have the appropriate competencies needed by the industry. Various ways have been done so that Vocational High School graduates can be accepted in the industrial world. In the field, schools must be creating reliable graduates who have nine competencies, which consist of faith and devotion to God Almighty, (2) nationality and love of the homeland, (3) Personal and social characteristics (4) Literacy, (5) Physical and Spiritual Health, (6) Creativity, (7) aesthetics, (8) technical skills, (9) entrepreneurship. (Author,

2018). Of the nine competencies that graduates must have, ten steps to revitalize Vocational High School were carried out, namely (1) revitalizing human resources, (2) Building SAS, (3) Link and Match with industry, (4) Curriculum-based industry, (5) Teaching Factory Learning, (6) the use of video-based video tutorials for e-Report Skills, (7) Professional Certification Testing, (8) Completing school infrastructure, (9) Developing local wisdom, (10) SMK Mobilizing the economy. (Whibowo, Vol. 1 No. 19 of 2019).

Vocational school revitalization activities are moving massively until the end of 2019. Various programs are carried out with enthusiasm. At the beginning of 2020, a pandemic hit the world, and starting the second week of March 2020, teaching and learning activities were carried out by distance learning (PJJ). (Maulana, 2020) Based on the Governor's Decree on Large-Scale Social Restrictions (Governor of DKI Jakarta Regulation No.33 of 2020 concerning the Implementation of Large-Scale Social Restrictions in Handling Corona Virus Disease 2019 (Covid 19) in the Special Capital Region of Jakarta), lessons were learned from long distance.

Changing the habit of face-to-face learning into distance learning is not easy. In the beginning, there was confusion and technology stuttering for some senior teachers, but with patience and mutual help between teachers, everything has been running until now. Distance learning activities do not dampen the enthusiasm of teachers to develop learning activities. The Ministry of Education and Culture has simplified the curriculum to facilitate the delivery of learning materials. (HTT) Learning materials are given only the essential ones so that the learning activities do not burden the students.

Hopes for the pandemic to end soon have not been achieved. New problems have emerged in the field, with the increasing number of Covid 19 cases, learning activities in industrial classes are all done using virtual, cannot be done offline. So that in this abnormal condition, learning activities must continue. The introduction of cooking utensils, the introduction of foodstuffs are all done virtually, students make learning interactions via distance. It's not an easy thing, but the implementation of learning must continue for education services.

B. Literature Review

Distance learning is an alternative to teaching and learning activities during a pandemic. The decision to use internet facilities in learning activities is made by the principal assisted by the management team. According to John C. Maxwell. (Maxwell, The 21 Indispensable Qualities of A Leader., 2010) regarding the sensitivity of a leader in solving problems (1) finding the root of the problem, (2) increasing the ability to solve problems, (3) evaluating existing options for maximum impact, (4) multiply the opportunity. From the sequence of solving the problem until now distance learning can run well.

In these conditions, it is still necessary to develop schools towards a better direction. Leaders with thinking skills combine imagination and learning skills to estimate what is in the environment and what impact it will have on the environment after they decide something (Walter, 2009). Since it was decided to use the internet network for learning activities, at Vocational High School of Muhammadiyah 15, the Management Team and homeroom teachers assisted student learning activities by paying attention to the student's condition. The learning component, which has been focused on providing practical and theoretical learning facilities, has switched to the online learning component. The three components of online learning are (a) learning models, (b) instructional and learning strategies, and (3) online learning media. (Imran, 2020) These three components are an integral part of distance learning activities. In addition to the internet network, a device and or computer is needed as a learning tool for teachers and students.

In distance learning activities, at the beginning of learning activities, analysis is carried out for students who do not have a device so that they are constrained in their learning activities, then checking the condition of the student's house which is difficult to access the internet network at the beginning of the learning activity becomes an obstacle. This can be solved by searching for the nearest student's house, or the closest teacher's house, so that they can access the internet properly. In addition, if problems are found with the absence of learning equipment, it can be done by

cooperating with alumni and CSR from the company to provide gadget facilities for students in need.

C. Method

This writing method is a case study of distance learning activities at SMK Muhammadiyah 15 Jakarta. Data were collected through document study and interviews with principals. Data were collected from various sources regarding distance learning, its problems, and implementation in schools.

D. Results and Discussion

a. Distance Learning at Vocational High School of Muhammadiyah 15 Jakarta

Distance learning activities at SMK Muhammadiyah 15 cannot be separated from the leadership of the school principal. According to the principal of SMK Muhammadiyah 15, 21st-century leadership for school principals can be carried out with several strategies. First, the principal must be able to see the opportunities and potentials that exist by identifying problems in his school as the basis for school development. Second, the principal must be able to act as an instructional leader in designing and implementing 21st-century learning by the concept of a higher-order thinking skills approach. Third, the head must be able to invite all education stakeholders in schools, both teachers, education staff, and parents to jointly create dynamic education following the development of industry 4.0. Fourth, the principal must provide enthusiastic support and appreciation to teachers, education staff, and students who have achieved results for their proud achievements, innovations, and other achievements. (Headmaster's Message, 2020)

Vocational High School of Muhammadiyah 15 Jakarta has two competency skills, namely Multimedia from RPL (Software Engineering). These two competencies serve as many as 85 (eighty-five) students with 18 (eighteen) teachers and education staff. The advantages of the education services offered are as follows: (1) 80% practical learning and 20% theory, (2) before graduating they already earn their income, (3) schools help with job training, (4) at least memorize 1Juz of the Koran. Various supporting activities in the form of extracurricular activities are offered to support students' teaching and learning activities.

During a pandemic like this time, Distance learning activities are carried out using zoom meeting facilities, Google Classroom, and group WhatsApp facilities. All learning activities are carried out from the residence of each student. Learning that is mostly done by teachers is to create virtual classes with google classroom. Google Classroom is a blended learning platform developed by Google for schools that aims to simplify the creation, distribution, and assignment of assignments in a paperless way. (Maisa, 2020).

By using google classroom the teacher can create virtual classes, invite students to join classes, provide information related to the teaching and learning process, provide teaching materials that students can learn in the form of exposure files and learning videos, assign assignments to students, schedule assignments to collect. The use of this platform is an option for many schools including SMK Muhammadiyah 15 Jakarta. Until now, learning activities are still taking place online and students are familiar with distance learning activities.

Since the pandemic, practical learning activities cannot be carried out in schools, the learning materials provided by teachers are only essential learning materials that can be carried out using distance learning. This makes learning activities not maximized such as face-to-face learning, where theoretical and practical learning activities can run according to the lesson plans made by the teacher.

b. Islamic View of the Pandemic

In the view of Islam, if there is a disease outbreak, Muslims are encouraged to stay in place, as Propet Muhammad said: "Tha'un (epidemic of infectious diseases) is a warning from Allah Subhanahu Wa Ta'ala to test His servants from among humans. So when you hear that a disease is developing in a country, do not enter that country. And if the plague breaks out in the

land where you are, don't run away from it either. " (Narrated by Bukhari and Muslims from Usamah bin Zaid).

In the view of Islam, when a pandemic strikes, people must remain ready to face and adapt to new habits, apply health protocols in carrying out activities including learning activities.

E. Conclusion

1. The Covid 19 outbreak has an impact on the education service sector. Since the outbreak of the pandemic, distance learning activities have been carried out (PJJ). Many options can be used by schools in carrying out distance learning activities, using high-tech internet services.
2. Vocational High School of Muhammadiyah 15 Jakarta, using google classroom facilities in distance education service activities.
3. Teachers and students interact using this platform in providing material, communicating, and completing learning tasks.
4. In Distance learning the student can not do their practical activities, therefore the learning materials provided by the teacher are only essential materials.

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THE IMPACT OF COVID 19 ON LEARNING
IN HIGHER EDUCATION IN INDONESIA

Edi Sugianto

Postgraduate Doctoral Program of Islamic Education Manajement,UM Jakarta
e-mail: esug_L2s@yahoo.com

Abstrak

Penelitian ini dimaksudkan untuk mendalami informasi dampak Covid 19 terhadap pembelajaran pada Pendidikan Tinggi (PT) di Indonesia. Penelitian ini merupakan *library research*, jenis data adalah kualitatif, dan dipaparkan dengan deskriptif. Peneliti menganalisis data dengan metode meta analisis, yaitu memadukan hasil-hasil penelitian dengan cara mengidentifikasi, mengevaluasi, dan menginterpretasi semua penelitian-penelitian yang relevan. Peneliti menyimpulkan bahwa, pada masa Covid 19, PT di Indonesia mampu menerapkan sistem Pembelajaran Jarak Jauh/PJJ *(distance learning)* dengan memanfaatkan media pembelajaran elektronik *(E-Learning)* dengan baik.
Kata Kunci: Covid 19, Pedidikan Tinggi, Pembelajaran Jarak Jauh

Abstract

This research is intended to explore information on the impact of Covid 19 on learning in Higher Education (HE) in Indonesia. This research is a library research, the type of data is qualitative, and presented descriptively. The researcher analyzed the data using the meta-analysis method, which combines research results by identifying, evaluating, and interpreting all relevant studies. Researchers concluded that, during the Covid 19 period, universities in Indonesia were able to implement the Distance Learning (distance learning) system by making good use of electronic learning media (E-Learning).
Keyword: Covid 19, Higher Education, Distance Learning System

A. Introduction

Corona virus (Covid 19) is a type of virus that spreads very quickly through the respiratory system, and attacks various groups, from infants, children, adults, to the elderly (elderly). Covid 19 began to spread at the end of December 2019, in Wuhan China. Covid 19 has an impact on crises in various sectors, from economic, social, and education (Fadli, A. 2020).

Until now, Indonesia is still fighting against Covid 19. Every day, the number of Covid 19 cases continues to increase, both reports of recovery and death. The government continues to tighten health protocols to break the chain of transmission of Covid 19, through 3M (using masks, washing hands, and maintaining distance).

Government policy during the Covid 19 Pandemic, of course directly affected the implementation of the Tri Dharma of Higher Education, namely teaching and learning activities, research, and community service (Indrawati, B. 2020, p. 39).

HE also always tightens health protocols, even teaching and learning activities are held through the network (online). Of course, this has a tremendous impact, both positive and negative.

The use of online media requires educators and students to be accustomed to using technology in learning. The campus as the organizer also facilitates learning as well as possible.

Based on the observations of researchers, this research is important to conduct a deeper analysis: the impact of Covid 19 on learning in Higher Education, so that educational stakeholders can seek opportunities and optimize services in teaching and learning activities in the midst of the Covid 19 Pandemic.

B. Literature Review

   1. Higher Education

Education is an important indicator in the development of superior human resources, therefore reforms in education are a necessity. No exception at the Higher Education level.

In fact, HE is an advanced phase in developing all the potential of each student (student), both physical and spiritual potential. Of course, the development of this potential is adjusted to the goals and curriculum of each higher education.

According to the Law of the Republic of Indonesia Number 12 of 2012 concerning Higher Education, Higher Education is a level of education after secondary education which includes diploma, bachelor, master, doctoral and professional programs, as well as specialist programs organized by universities based on Indonesian culture (Chapter 1 General Provisions, Article 1).

As with other levels of education, currently PT is also in the Covid 19 Pandemic. This means, whether you want it or not, PT must adapt to the conditions, changes, and educational policies designed by the government.

This government policy has a major impact on educational institutions, even universities, for example, learning methods, assessment, selection, or even graduate opportunities for selection and getting a job (Aji, R.H.S. 2020, p. 400).

The government with all its efforts to find the best solution for the world of education during the Covid 19 Pandemic, such as allocating a special budget for PJJ effectively and efficiently, to curriculum design.

In fact, for a long time the government has made PJJ laws on HE through the Regulation of the Minister of Education and Culture of the Republic of Indonesia, Number 24 of 2012. Article 1 Number 1 defines, that "Distance education, hereinafter referred to as PJJ, is education where students are separated from educators. and learning using various learning resources through information and communication technology, and other media. "

1. E-Learning **or** *Online*

Learning is a process or way of making people learn. Gagne (1977) defines, learning is activities designed externally to carry out an internal teaching and learning process.

A good learning process will produce good education, therefore determining relevant learning strategies is a necessity. Including learning during the Covid 19 Pandemic (Ansori, 2013).

Then, what exactly is the meaning of electronic learning (E-Learning) or online learning?

E-Learning or online is learning using internet media or computer networks. E-Learning is also understood as web-based learning, which can be accessed via a local network (Local Area Network / LAN) or long distance (telecommunications) without limits.

E-Learning or online makes it easy for educators and students to learn from any area without physically attending the classroom. E-Learning or online can be a solution to educational problems during the Covid 19 Pandemic which implements the PJJ system, so that it can simultaneously run health protocols (Yuliana Y. 2020).

So, electronic learning (E-Learning) and online (online) are PJJ media that combines electronic technology and internet technology-based.

C. Method

This research is a library research, the type of data is qualitative, presented descriptively. Researchers collected data with documentation, namely several relevant studies regarding the impact of Covid 19 on learning in Higher Education in Indonesia, then analyzed using the meta-analysis method.

Meta-analysis is a type of systematic review or document research method for synthesizing research results, namely identifying, evaluating, and interpreting all relevant studies for a specific research question (Kitchenham, B. 2004).

Meta analysis belongs to the category of systematic Textual analysis. The aim is to describe the content, structure, and function of messages in the text. Researchers must choose the type of

text being studied, and determine a specific approach to analyze it (Hasanah, 2016, Frey, et al., 1999).

D. Results and Discussion

   1.   Challenges and Opportunities for HE during the Pandemic Period

HE is facing several very crucial challenges during the Pandemic period that the entire academic community must know and anticipate well (Indrawati, B.2020), including:

a) Number of New Students Decreased

The Covid 19 pandemic has had a tremendous impact on the economic conditions of the community, let alone financing their children to pursue higher education, being able to survive alone requires a hard struggle.

Many parents have dropped out of work (layoffs), because of a reduction in employees. Entrepreneurial parents also lost their market share, because they had to comply with local government regulations, even some of them "went bankrupt", unable to continue their business.

During the Covid 19 Pandemic, the economic conditions of parents also had a major impact on the number of new students at all tertiary institutions in Indonesia. Although, HE implemented a strategy to attract more students by giving a discount of a few percent to eliminate certain fees, in fact the public interest in sending their children to school is decreasing.

b) Application of Different Learning Systems

Sociologically, the Covid 19 Pandemic is a humanitarian challenge, and in particular a challenge for higher education institutions to prove their big ideas about the technology system that had been launched (Karim, B.A. 2020).

The learning system is usually carried out "face to face" in campus spaces, but the Covid 19 pandemic forces the world of education to look for alternatives to new learning systems. So, the term PJJ system was very familiar during the Covid 19 Pandemic.

Along with other policies, such as work from home, social distancing, and physical distancing, the Covid Pandemic 19 completely changed teaching and learning activities in all Indonesian campuses, and the world as a whole.

In addition to the various challenges faced, HE has opportunities that can be exploited, including:

a) Making Good Use of Information Technology

   There is no institution that can avoid global competition, which is currently entering the Industrial Revolution 4.0 or 5.0. Among the characteristics is the use of technology and information.

   During the Covid 19 Pandemic, many campuses in Indonesia were able to develop and optimize all Tri Dharma Perguruan Tinggi activities through information technology quite well.

b) More Effective and Efficient Lectures

   During the Covid 19 Pandemic, campuses in Indonesia implemented an online lecture system, for example through video conferencing applications, social networking, podcasts, blogs, and others.

   For example, many campuses have run PJJ by utilizing the Zoom Meeting application, Google Classroom, Schoology, Edmodo, WhatsApp, Class Central, Duolingo, edX, Khan Academy, Fender, Masterclass, and so on (Muslimah, 2020, Pratiwi, EW 2020. Syarifah, A. and Khasanah, SU 2021).

With these various media, the students' insights are broader than face-to-face. Students are more independent in accessing and seeking various knowledge on the internet, especially for college needs.

In addition, the efficiency is that students can study from home, do not need to come to campus far away which requires transportation costs, and can also adjust to their respective personal development schedules.

2. Distance Learning Problems

The question is, have all campus academicians run the PJJ system well so far? More broadly, have Indonesian campuses facilitated teaching and learning activities during the Covid 19 Pandemic?

The PJJ system faces various problems (Aji, 2020), including:

a) Educators and Students Have Not Mastered Information Technology (IT)

Facts in the field show that not all educators are able to take advantage of IT in learning. Especially for educators who were born before the 1980s

Likewise, students in advanced programs (master and doctoral degrees), not all understand IT well, and are creative.

b) Inadequate Facilities and Infrastructure

IT tools are expensive, even if they are of very good quality. The economic capacity of educators and students in Indonesia is very diverse, some are capable, and many are also in dire conditions, such as in remote villages. It is impossible, they have IT infrastructure that supports during the Covid 19 Pandemic.

c) Budget Problem

The education budget during the Pandemic period was very much needed, because the economy / finances of the community (lecturers and students) were in a weak condition. The state must always address and facilitate various educational needs.

d) Limited Internet Access

Like the high cost of IT equipment, internet access was also a major obstacle in PJJ during the Pandemic. The internet network has not reached remote villages. Not all, lecturers and students enjoy easy internet access.

Apart from the various problems and weaknesses in the implementation of PJJ above, the researcher sees that, HE is able to show extraordinary positive dynamics, of course it needs improvements to be more effective and efficient.

E. Conclusion

Based on the discussion above, the researcher concludes that Higher Education (PT) in Indonesia has several challenges and opportunities. Among the challenges are the decreasing number of new students, the implementation of a different learning system. The opportunity is good use of information technology, lectures are more effective and efficient.

During the Covid 19 Pandemic (March 2020-May 2021), in general, universities in Indonesia were able to carry out PJJ well, namely by utilizing electronic learning media (E-Learning), for example through video conferencing applications, social networking, podcasts, blogs, and so on. etc. There are also those who use various applications such as Zoom Meeting, Google Classroom, Schoology, Edmodo, WhatsApp, Class Central, Duolingo, edX, Khan Academy, Fender, Masterclass, and so on.

A good PJJ system, of course, has several notes that need to be considered, first, the competence of media users (admins, lecturers, and students) needs to be improved by continuous training. Second, the quality of the internet network must always be stable and secure.

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EARLY DETECTION EDUCATION OF TUBERCULOSIS CHILDREN TO INCREASE KNOWLEDGE IN KINDERGARTEN TEACHERS AISYIYAH AMID CORONAVIRUS PANDEMIC

Ernirita[1] , Dewi Purnamawati[2], Rohimi Zamzam[2] ,
[1]Faculty of Nursing, Muhammadiyah University of Jakarta
[2]Faculty of Public Health, Muhammadiyah University of Jakarta
[2]Faculty of Education, Universitas Muhammadiyah Jakarta

e-mail: erni_dika@yahoo.co.id   rohimi.zamzam@umj.ac.id   dewi.purnamawati@umj.ac.id

Abstrak

Guru sekolah Taman Kanak-kanak (TK) merupakan orang terdekat dengan anak setelah orang tua yang mempunyai peran penting dalam deteksi dini tuberkulosis pada anak. Penelitian ini bertujuan untuk mengetahui Pengaruh Edukasi Deteksi Dini Tuberkulosis Anak Terhadap nilai pengetahuan Guru TK Aisyiyah ditengah Pandemik Virus Corona di DKI Jakarta. Penelitian ini adalah penelitian Kuasi eksperimental dengan pendekatan *one grup pre test-post test design*. Sampel dalam penelitian ini sebanyak 35 orang. Kegiatan edukasi dilakukan secara virtual, data dikumpulkan menggunakan *google form*. Data dianalisis secara multivariate dengan regresi linier berganda. Hasil penelitian menunjukkan rata-rata usia guru 40,5 tahun, rata-rata lama kerja 9 tahun dan mayoritas guru berpendidikan sarjana 71,4%. Rata-rata nilai pre test adalah 58,60 dan rata-rata nilai post test adalah 71.91. Terdapat perbedaan yang signifikan rata-rata nilai pengetahuan peserta sebelum dan sesudah dilakukan kegiatan edukasi (nilai p = 0,0001). Pendidikan secara simulatan mempengaruhi nilai pengetahuan setelah dikontrol oleh usia dan lama kerja sebagai konfounding (p 0,002, r square 0,341). Diperlukan kegiatan sejenis untuk meningkatkan pengetahuan guru-guru Tk terhadap informasi kesehatan dengan memperhatikan pendidikan, usia dan lama kerja.

Kata Kunci: Pengetahuan, Deteksi Dini, TB, Aisyiyah, Guru TK

Abstract

Kindergarten teachers are the closest people to the child after parents who have an important role in the early detection of tuberculosis in children. This study aims to determine the Influence of Early Detection Education of Tuberculosis Children on the value of knowledge of Aisyiyah Kindergarten Teachers amid the Coronavirus Pandemic in DKI Jakarta. This research is an experimental quasi-research with one group pre test-post test design approach. The samples in this study were 35 people. Educational activities are conducted virtually, data collected using Google Forms. The data is analyzed multivariate with multiple linear regressions. The results showed an average teacher age of 40.5 years, an average working length of 9 years, and the majority of undergraduate-educated teachers 71.4%. The average pre-test score is 58.60 and the average post-test score is 71.91. There is a significant difference in the average value of knowledge of participants before and after educational activities (value p = 0.0001). Education simulates the value of knowledge after being controlled by age and length of employment as confounding (p 0.002, r square 0.341). Similar activities are needed to improve the knowledge of kindergarten teachers on health information by paying attention to education, age, and length of work.

Keywords: Knowledge, Early Detection, TB, Aisyiyah, Kindergarten Teachers

A. Introduction

Tuberculosis is still a health problem in the world, An estimated 20 million children are exposed to tuberculosis (TB) every year, Children bear a huge burden of global tuberculosis (TB), with more than one million (<15 years) falling ill each year, and 90% of the 205,000 children estimated to die of TB each year never diagnosed or treated. [1]

Tuberculosis (TB) is caused by bacteria (Mycobacterium tuberculosis) and most commonly attacks the lungs. TB spreads through the air when people with pulmonary TB cough, sneeze, or spit. Every year, 10 million people contract tuberculosis. Despite being a preventable and cured disease, 1.5 million people die from TB each year making TB the world's top infectious killer. [2]

Tuberculosis is a pulmonary infectious disease caused by Mycobacterium tuberculosis. Based on data released in 2020, WHO ranked Indonesia second in the world for most TB cases, after India (WHO,2020). [3]

TB in children occurs aged 0 - 14 years. In children, TB is one of the causes of death and pain. Globally, the number of TB cases in children and adolescents aged 0–14 increased from about 400,000 in 2015 to 523,000 in 2019. [2] In Indonesia, the proportion of TB in children was 10.5% or about 63,111 cases in 2019. [4]

TB situation during the Covid Pandemic, based on tuberculosis information system (SITB) data as of July 16, 2020, during January – June 2020, the number of TB cases in Indonesia experienced a considerable downward trend, in January a total of 31,216 cases while in June 11,839 cases. Compared to 2019, the difference is also very noticeable. As in January, there was a difference in the number of cases of 21,957 cases. The President said that the current government's Covid-19 treatment model can also be applied in efforts to eliminate tuberculosis. Aggressive tracking models to find sufferers can be done to look for unreported tuberculosis sufferers. [5]

The general dimension of pulmonary TB transmission in children is as a result of the contact of adult pulmonary TB people is greater or not as a cause (transmitting to the population). This happens because in children the condition of the disease is more often paucibacillary, very difficult to detect both with sputum examination, culture, and molecular tests. If the disease is undetected and untreated, the child will be at high risk of death. [6]

From the research of Ernirita et al,[7]. The results showed a significant association between contact history and nutritional status of tuberculosis in children in the Puskesmas area of Central Jakarta and East Jakarta. Children with a contact history will be at risk of tuberculosis 1.33 times, OR 1.33 (95% CI 0.95-1.693). and children with malnutrition were at 18.5 times greater risk of tuberculosis, OR 18.5 (95% CI 1,158-108.37).

From the results of research Ernirita et al, [8] Statistical test results obtained a value of OR 4.44, 95% CI (1.52 - 12.94), with a p-value of 0.011 means there is an age relationship of children < 5 years with the incidence of Pulmonary TB in children Research Rusliana Apriliasari et al, The results of the analysis for contact history variables showed a relationship with the incidence of pulmonary TB in children, this was indicated by a p-value of 0.018 and an OR value of 3.143 (95% CI = 1,291 – 7,653), meaning that respondents who had a history of contact with adult pulmonary TB patients had a 3.1 times greater risk of being infected with pulmonary TB compared to respondents who did not have a history of contact with adult pulmonary TB patients. [9]

Marques et al research [10] explains TB disease in children if not treated immediately and treated properly will cause prolonged suffering and will usually develop in a worse direction e.g. TB military and meningitis, and of course, will inhibit the growth of the child. Therefore, it is necessary to make early detection of TB in children.

Hendrawati Research. S.et al [11] state Early screening and detection of tuberculosis should be encouraged in the community. During this time, a child will be known and diagnosed with tuberculosis only if the parents take their child to the Puskesmas, so early detection is more passive and sometimes too late. Teachers as the second closest person to the child have an important role in the early detection of TB in children. The involvement of school teachers is important in the process of early detection and screening of tuberculosis in children. Approx. 52 (5.2%) students are suspected of TB through early detection programs provided to school teachers.

The purpose of this study is to find out " The influence of Early Detection Education of Tuberculosis Children On the value of knowledge of kindergarten teachers Aisyiyah in the middle of the Coronavirus Pandemic.

B. Literature Review

Article Characteristics Table

Author and year	Purpose	Method	Sample	Result
Health Education To Increase Knowledge About Routine Treatment of Pulmonary TB Patients (Ahmad Yani et al., 2020)	To know the differences in knowledge and response of pulmonary TB sufferers to the provision of health counseling about the compliance of taking pulmonary TB drugs in the Working Area of Puskesmas Tambu Balaesang District Donggala District	Quasi-Experimental with one group pre-test post-test design approach	The number of samples in this study was 42 sufferers (total population).	There is a difference in knowledge before and after health counseling about the routine treatment response of Pulmonary TB with the value of increasing knowledge before and after counseling. Pengethun previously meant 34.6 and knowledge after counseling 38.3 and P-Value 0.000
Preventing tuberculosis in children: A global health emergency (Reuter, Anja Seddon, James A. Marais, Ben J.Furin, Jennifer, 2020)	Explore potential challenges and solutions in the TB prevention cascade, including identifying children who have been exposed to TB; detect TB infection in these children; identify those at high risk for developing into disease;	Conducted a review of published literature on TB Prevention pediatrics using Pubmed and Ovid databases up to and including October 28, 2019.	With 13 leteratur reviews	screening for TB infection; predict the risk of development from infection to TB disease; treat TB infection; mobilize civil society and other stakeholders to join and monitor progress related to TB prevention in children.
Childhood Pulmonary Tuberculosis (0-14 Years) Due to Home Contact of Adult Pulmonary Tuberculosis	Reviewing factors that are suspected to lower the risk of children not getting lung TB when living in a	The method with control case design based on medical record data in nine children's TB referral hospitals	The number of samples used in each case and control is 66 + 66 = 132 samples.	The intensity of exposure to adult pulmonary TB sufferers who can spend a day of shaving time is also indicated by the risk of transmission (ORcrude = 3; ORadjusted = 5) or the

Sufferers In Special Region of Yogyakarta (Al Asyary Upe, 2015)	house with adult patients.	and health centers in Yogyakarta Special Region Province (DIY)		intensity of infrequent exposure (sometimes) with adult pulmonary TB sufferers lowers the risk of pulmonary TB disease in children in the house
Contact History And Malnutrition Status May Increase Incidence of Tuberculosis In Children, ErniRita et al,2020)	Knowing the relationship of contact history and nutritional status to the incidence of tuberculosis in children in the Puskemas area of Central Jakarta and East Jakarta.	observational analytics with a Cross-sectional approach	The sample of this study as many as 91 respondents using total sampling techniques. An	Poor nutritional status and contact history can increase the incidence of tuberculosis in children. The results showed nutritional status of p-value 0.002 and OR 18.5 (95% CI 1,158-108.37), and contact history of p-value 0.029 and OR 1.33 (95% CI 0.95-1.693).
Empowerment of School Teachers and Health Cadres in Early Detection and Screening of Tuberculosis in School Children, Hendrawati. S. et al, 2018)	Empowering school teachers and health cadres in conducting early detection and discovery of tuberculosis cases in school children	Quasi Experiments	Primary School Teachers (SD) and Madrasah Ibtidaiyah (MI) as well as health cadres in Cileles Village, Jatinangor District, Sumedang Regency with a total sample of 50 villagers	The results showed that the average knowledge score of school teachers and health cadres before empowerment activities was 63.33 (SD = 20.90); the average knowledge score of school teachers and health cadres after the activity was 81.00 (SD = 12.96) with an average increase in score of 17.67 (SD = 20.96) and a p score of 0.000

From the literature review obtained a novelty is that the research was conducted by screen measuring cognitive and psychomotor especially in kindergarten teachers, with analysis with multivariate

C. Method

The design of this research is Quasi-Experimental research with one group pre-test post-test design approach. This research was conducted from June to August 2020. The population is 35 Aisyiyah kindergarten teachers in DKI Jakarta. Educational activities are conducted virtually, pre-test evaluation and post-test are conducted using google form. Data analyzed multivariate with multiple linear regressions.

D. Results and Discussion

Educational activities, health runs relatively smoothly secure virtual using zooms meeting platform. Obstacles that occur due to signal interference in some participants, but do not hinder activities. The response of the participants was quite good, as seen from the discussion process that occurred in each material submitted.

The evaluation of participants was seen from the increase in pre-test and post-test scores. Of the 35 teachers of Aisyiyah Kindergarten, 71.4% were educated in undergraduate school and the rest were spread over high school and diploma III by 14.3%. The average age of participants was 40.54 years, the youngest age was 20 years and the oldest was 50 years. The average working time

is 9 years and the longest working for 26 years. In the research obtained distribution of educational characteristics, age, and length of work respondents can be seen in table 1 and table 2.

Table 1
Distribution of Education participants in child TB detection in Aisyiyah kindergarten teachers in DKI Jakarta (n= 35)

Education	Sum	Persentage
Senior High School	5	14,3
Diploma (D1-D3)	5	14,3
Bachelor	25	71,4
Total	35	100,0

Table 2
Distribution of Age and Duration characteristics of Health Education Participants in Child TB Detection in Aisyiyah Kindergarten Teachers in DKI Jakarta (n=35)

Variable	Mean	Median	Primary school	Minimum-Maximum
Length of work	9	5	7,45	1 – 26 years
Age	40,54	42	7,65	20- 50 years

The average value of knowledge of participants before health education activities was 58.60 and the average value of knowledge after health education activities was 71.91. There is a significant difference in the average knowledge value of health education participants before and after health education (value p=0.0001) (table 3). Participants' ability in early detection of TB in children is carried out in simulation by providing cases to participants and evaluated the success of participants in conducting early detection of TB cases in children in the community.

Table 3
Differences in Average Value of Knowledge of Participants in TB Detection Education in Children before and after health education

Category	Mean	SD	SE	P *value*	N
Pre-test	58,60	12,83	2,16	0,0001	35
Post-test	71,91	16,03	2,71		

Primary data source 2020

Table 4
Multivariate Modeling

Variable	*Coefficient B*	*SE*	*t*	*p-value*
Education	12,522	3,469	3,610	0,001
Age*	0,052	0,355	0,147	0,147
Length of work*	-0,117	0,389	-0,300	0,766

R square: 0,314; sig 0,002   *cofounding

Further analysis with multivariate found that respondents' knowledge (post-test value) was influenced by education after being controlled by age and length of work by 31.4%, the rest was influenced by other factors not studied in this study.

Education is an effort to persuasion or learning to the community so that the community will take actions to maintain and improve its health. Another theory mentions that health education is a learning experience designed to shape healthy behaviors [12]

One of the healthy behaviors is early detection of TB in children., TB detection in children is one of the prevention efforts that can be done by involving community participation, one of which is the teachers. Teacher involvement in early detection of child TB is an active family and

community-based effort capable of identifying risk factors and contact history with adult TB sufferers [13]

The results of health education provided to teachers are able to improve the knowledge of kindergarten teachers about TB and able to improve the ability of teachers in early detection of children's TB cases with case simulations. Various studies have also shown that providing health education is able to increase knowledge in early detection of TB [14], also mentioning that teachers have an important role in the early detection of TB in children. [11]

E. Conclusion

This study concluded that there are differences in knowledge before and after education or health education about child TB detection. This difference in knowledge is influenced by education after being controlled by the age and length of the respondent's work.

This research suggests improving similar programs by improving the knowledge of kindergarten teachers, especially in terms of early detection and prevention of tuberculosis transmission. Furthermore, not only the knowledge of kindergarten teachers, but also the development of a robust school program and TB response.

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TEACHER'S LEARNING STRATEGY IN ACHIEVING STUDENT LEARNING OUTCOMES DURING THE COVID-19 PANDEMIC
(CASE STUDY OF MTS DARUSSALAM CENTER STUDENTS IN TANGERANG CITY)

Nursyifa

Fakultas Agama Islam - Universitas Muhammadiyah Jakarta
e-mail: Syifa4698@gmail.com

Abstrak

Tujuan dalam penelitian ini adalah untuk menganalisis dan memperoleh gambaran mengenai peningkatan Strategi pembelanjaran Guru Dalam capaian hasil belajar Siswa pada masa pandemi covid 19 (studi kasus siswa MTS Darussalam Center di kota Tangerang). Metode yang digunakan dalam penelitian adalah kualitatif informan,penelitian ini adalah kepala Sekolah, dewan Guru dan Siswa. Pengumpulan data yang sudah di teliti ini dilakukan melalui wawancara, observasi, dan bukti pisik. Teknik analisis data yang digunakan dengan pengumpulan data, penyusunan data dan kategorisasi. Hasil penelitian ini adalah sebagai berikut:(1)Strategi Pembelajaran Guru dikerjakan secara daring dengan menyusun perencanaan dan pelaksanaan.(2)Capaian Hasil Belajar siswa pada masa pandemic Covid19 menunjukkan bahwa tidak semua siswa dapat menjalani strategi pembelajaran yang sedang di jalankan seperti secara online. Pendekatannya dengan menerangkan materi melalui LMS (Learning Management System) dan belajar daring yang dirancang guna memenuhi capaian pembelajaran. SSO365 Seperti melalui link *Google form, Google Classroom* ataupun *WhatsApp*.

Katakunci: : Strategi Pembelajaran Guru, Hasil Belajar.

Abstract

The purpose of this study was to analyze and obtain an overview of the improvement of teacher spending strategies in achieving student learning outcomes during the covid 19 pandemic. (case study of MTS Darussalam Center students in Tangerang city). The method used in this research is qualitative informants, this research is the principal, the teacher and student council. The data collection of this research was done through interviews, observation, and documentation. The data analysis technique used is data reduction, data compilation and categorization. The results of this study are as follows: (1)Teacher Learning Strategies are carried out online by planning and implementing. (2)Student Learning Outcomes during the Covid19 pandemic indicate that not all students can undergo learning strategies that are being run such as online. The approach is to explain the material through LMS (Learning Management System) and online learning designed to meet learning outcomes. SSO365 Like through the Google form link, Google Classroom or the WhatsApp.
Keywords: Teacher Learning Strategies, Learning Outcomes

A. Inroduction

The situation in Indonesia is currently experiencing unstable conditions caused by an invisible virus originating from Wuhan, China caused by Covid-19. (WHO; 2020) states that this virus transmits very quickly and can cause death. This virus attacks the respiratory tract like a cough and does not pay off any more. Based on data (Worldometer; 2020) C-19/virus states 2,176,744 patients who were exposed to this virus and several died so that the outbreak of the spread of this virus was called the Co-19 pandemic.

The COVID-19 pandemic has changed people's lives, but it has not only hit Indonesia but has also hit the whole world. The existence of Covid-19 has forced people to stop activities outside what should be done as usual. The community must maintain a safe distance or what is called physical distancing, a situation where people are quarantined and isolated in their respective

homes, including carrying out activities outside so that any weak individual will not be infected with the Covid-19 virus.

Allah SWT in the Qur'an Surah Al Baqarah verse 249 says about a disease outbreak that befell a country. That's because drinking river water.

فَلَمَّا فَصَلَ طَالُوْتُ بِالْجُنُوْدِ قَالَ اِنَّ اللّٰهَ مُبْتَلِيْكُمْ بِنَهَرٍۚ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّيْۚ وَمَنْ لَّمْ يَطْعَمْهُ فَاِنَّهٗ مِنِّيْٓ اِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهٖۚ فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْۗ فَلَمَّا جَاوَزَهٗ هُوَ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗۙ قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ وَجُنُوْدِهٖۗ قَالَ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوا اللّٰهِۙ كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةً بِاِذْنِ اللّٰهِۗ وَاللّٰهُ مَعَ الصّٰبِرِيْنَ

Meaning: So when Talut brought his army, he said, "Allah will test you with a river. So whoever drinks (its water), he is not my follower. And whoever does not drink it, then he is my follower except for scooping a scoop with his hand." But they drank it except a few of them. When he (Talut) and those who believed with him crossed the river, they said, "We are no longer strong today against Jalut and his armies." Those who believe that they will meet Allah say, "How many small groups beat large groups by Allah's permission." And Allah is with those who are patient.

Schools certainly carry out activities to assess the importance of grade increase reports in each class. All students are required to use communication tools such as cellphones to support the online/online learning process of students face-to-face through applications to stop the spread of Co-19 and maintain the mental health of teachers and students from spreading the virus. (Jamaluddin, Ratnasih, Gunawan & Panjih, 2020).

Activities that students and teachers should do, the teacher gives assignments not only about lesson assignments but also conveys about the importance of communicating in outside life. This condition cannot be implemented due to the physical distancing appeal from the president/government, to prevent the spread of the Co-19 virus. learning activities in schools, in addition to the existence of learning tools, learning activities are also supported by learning media to make it easier for students to understand lessons. According to Indriana (2011:15).

Learning tools are one of the communication tools via cellular or network in the learning process, it is said therefore in a learning process there is a process of delivering messages from teachers to students. Learning tools are also defined as one of the external factors that affect the success of a learning activity, in general the benefits of learning media tools are to facilitate communication between teachers and their students so that learning is more effective, efficient and maximum (Numiek, 2013: 94-95) .

According to Fattah (1996:66) the achievement of learning outcomes is defined as an expression of progress based on knowledge, attitudes, skills or motivation in producing a job. Thus it can be concluded that the achievement of student learning outcomes is a person's learning outcomes that reflect learning abilities as an expression of knowledge, attitudes and skills.

Hamalik, (2013:34) basic abilities which are also called learning strategies from a teacher consist of: 1) Able to plan learning. 2) Able to manage teaching and learning programs. 3) able to manage class (4) ability to use media/learning resources, (5) ability to manage teaching and learning interactions, (6) able to carry out student learning evaluation..

Learning management system (LMS) is an online learning method platform (online learning) at MTS Darussalam Center Tangerang City and distance education (PJJ) at MTS Darussalam Center school Tangerang City. enter using SSO365 which is currently booming in the community, and carry out learning communication according to online class management tasks, online learning instructions and instructions, independent learning resources, and online/online learning activities designed to meet student learning outcomes. SSO365 Like through the *Google form link, Google Classroom or the WhatsApp.*

Table 1: Teacher Learning Strategies in Achievement of Student Learning
Outcomes during the Coved-19 Period

No	Name	Informasion Complete	Informasion not finished
1	Nur mala s	✓	
2	Adriansyah		✓
3	Syifa Husnia	✓	
4	Yuliana ulfa	✓	
5	Fitriyani		✓

Information:
Number of students who completed: 3 people
Number of Unfinished Students: 2 People

B. Literature Review
Teacher Learning Strategies during the Covid-19 Pandemic

Teacher learning strategies were used during the Covid-19 Pandemic at MTs Darussalam Center, Tangerang City. The learning system has influenced the strategies used or carried out in teaching and learning activities. Different from the previous strategy/method that used methods/methods such as discussions, lectures, and other assignments, during the Co-19 pandemic, teachers also changed their learning strategies. One of the things that is of concern in online is the implementation of learning. Update on MTs Darussalam Center students who complain about a lot of assignments without sufficient material so that they are a bit overwhelmed in following the learning process. Even the *WhatsApp, e-learning, and Zoom applications* are still confusing for MTS Darussalam Center students. (Kosassy, 2020)

Learning according to Usman (2012:12) that learning is the center of the educational process simultaneously with the teacher as the main role in terms of education. Learning is something related to a series of actions of teachers and students from reciprocal relationships that are carried out in educational circumstances to achieve a goal.

The word E-learning comes from the letter "E" which is electronic and "learning" which means learning. it can be interpreted that E-learning is a method / method of learning that uses electronic services. The definition of E-learning or online learning in general is a delivery of learning tasks through electronic media/devices such as the internet, satellite broadcast, audio/video tape, mobile phones, interactive TV, CD-Rom, and computer based training (CBT) and many more. While the specific definition of E-learning is the use of internet technology tools to distribute material or learning so that students can access, get everything from anywhere (Suryati, 2017: 3-4).

According to David (2011: 18-19) the definition of strategy is a shared means with a time-frame goal to be achieved. The business strategy includes geographic expansion, diversification, acquisition, product development, market penetration, tightening, divestment, liquidation, and joint ventures. The learning strategy is an approach that is carried out as a whole in the learning system about general guidelines and contains a framework of activities in order to achieve a learning goal. Learning strategies according to Darmayah (2010:17)

Learning in this study is to use an independent strategy, the teacher gives assignments to students as a guide in providing assessments. Through independent learning strategies students in doing assignments given online or online accompanied by parents are aimed at being students at the MTS Darussalam Center in the city of Tangerang. It's getting worse in learning. parental assistance aims to direct students to the use of online learning through electronic tools, which in general students do not understand about the use of online learning, now gradually they are required to understand, understand the online learning method. Therefore, cooperation between teachers and parents is needed, so that students become more enthusiastic in learning.

Teacher learning strategies are very important to pay attention to, evaluate and improve their quality because teachers carry out professional duties, the improvement needs to be done by the government and the teachers themselves. (Shilphy, 2019 :46)

According to Wawan (2012 in Shilphy 2019:46-47) there are several steps that can be taken to improve a teacher learning strategy in Indonesia, including:

1. Improving the welfare of teachers.
2. Provide up-to-date education and training on science so that teachers can develop their competence and be able to follow the development of science when it occurs.
3. Supervise and evaluate the teacher's work as a whole.
4. Mentally shaping the teacher, in the sense of re-implanting the paradigm that the teacher is a noble job and a sincere calling.
5. Improving teacher learning strategies through increasing the use of information technology that is currently developing and encouraging teachers to master it.

In addition, teacher learning strategies in today's context require a change in an innovative direction. Innovative teachers are important for the successful implementation of educational innovations in order to improve the quality of learning. (Shilphy, 2019:47)

The teacher is one of the people who contributed to the intelligence of the nation's children. Because the teacher is an extraordinary and noble-hearted profession in educating and educating the students of a nation. services of teachers, the nation's children will experience a lack of knowledge if they do not have a great teacher figure. Teachers play an important role in the quality of a country's education. How not, it is from the services of teachers that great people are born to this day.

According to the Law of the Republic of Indonesia of 2014 of 2005 concerning Teachers and Lecturers, that teachers are professional educators, with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education, basic education, education secondary formal education. (Dewi Safitri, 2019:7)

According to Law Number 14 of 2005, a teacher must have at least 4 competencies, namely pedagogic competence, personality competence, social competence, and professional competence. (Apandi and Rosdianawati, 2017:9).

Student Learning Outcomes during the Covid-19 Period

Understanding the achievement of student learning outcomes according to. Richardo and Rini (2017: 193) Something that is an accumulation of learning obtained by students during the learning process. Learning outcomes are educational goals that are carried out in the learning process so that students can know, understand, and even apply the knowledge received.

According to Hasan (2015:40) student learning outcomes have a very important role in the learning process, the process of assessing student learning outcomes can provide information to teachers about student progress in an effort to achieve learning goals through learning activities. Furthermore, through this information the teacher can arrange and foster further activities, both for class and individual health.

The achievement of student learning outcomes is essentially an expression of educational goals which is a statement about what students are expected to know, understand, and can do after completing a lesson. Learning outcomes are abilities obtained through internalization of knowledge, skills, attitudes, competencies and the accumulation of experience.

Evaluation is an activity to measure and assess can be quantitative in nature but some are qualitative. Which means that evaluation is a process of describing, obtaining, and presenting useful information to formulate an alternative decision. The results of the evaluation in the implementation of measuring student learning outcomes are described and explained using the steps of the model according to Shuffle beam (in Fathoni, 2016:56).

Aspects of the context that will be evaluated in the implementation of PJJ and measurement of learning outcomes include the background of the PJJ program, planning of the PJJ program, and the objectives of the PJJ program. because of the pandemic since last December 2019. After an Indonesian citizen was infected, the government issued a circular regarding the recommendation not to gather/social distancing. Distance learning (PJJ) is carried out based on government circular

number 420/0005956 on March 15, 2020 regarding Virus Prevention (Covid-19). For two weeks on March 16, 2020 schools from kindergarten to vocational level. In addition, the PJJ program in primary and secondary education is also listed in Permendikbud number 119 of 2014. (Kemendikbud. 2014: 5).

The achievement of student learning outcomes or can also be called student research is known that the basis for planning the PJJ program is an attachment to the circular letter of the ministry of education and culture number 15 of 2020. In this case that in planning PJJ, educational institutions have a structured and clear basis and guidelines so that if seen from the planning component of context evaluation has been fulfilled. Input evaluation is carried out to identify and qualify material, tool, human, and cost resources to implement the selected program (Mulyatiningsih, 2011:129).

Werquin (2010) states that informal learning is learning that results from daily activities related to work, family or pleasure. In this case the learning objectives, time and learning facilities are not organized or unstructured in this case, from a learning perspective, informal learning is classified as unintentional learning (Cedefop1,2008).

To achieve high student learning outcomes can be influenced by two factors. The first factor is the ability itself which includes potential abilities and reality abilities. The second is the motivational factor that is formed from the attitude in dealing with the current learning situation that is happening. (Ahmad Susanto, 2016: 212).

C. Research Methods

The research method developed is descriptive, in its implementation it uses a qualitative approach. Descriptive research is the most basic research that aims to describe a phenomenon that occurs both natural phenomena and man-made phenomena. The results obtained from this research action can find important findings as a finding, that the teacher's learning strategy in achieving student learning outcomes during the CO-19 period at MTs Darussalam Center Tangerang City.

Qualitative research is a research method based on post positivism philosophy, used to examine natural object conditions/situation where the researcher is the key instrument, the data collection technique is carried out in a combined manner (tringulation), then the data analysis is inductive or qualitative, and the research results qualitative emphasizes meaning more than generalizations.

This qualitative research includes 23 teachers who are in MTs Darussalam Center Tangerang City. The data collection process was carried out through interviews with the principal, teachers, and students. From the results of the interview, the principal explained learning strategies and learning outcomes on student learning outcomes that could improve learning outcomes during the COVID-19 period at MTS Darussalam Center Tangerang City.

Table 2:Qualitative Research Methods
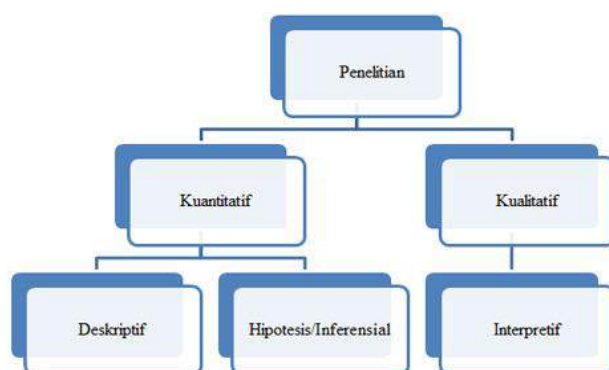
D. Research Results and Discussion

Teacher Learning Strategies carried out at Mts Darussalam Center.

The strategy given to students as the results of teacher interviews, is in line with student explanations in their interviews as follows: knowledge in the vision of this school is to create

quality people who are able to compete in the era of globalization. This vision is plastered on the doorstep of the school and we read about it often. Even at the ceremony, the principal of the school always reminded him. The school's plan so far that I have felt is to conduct coaching. In addition to coaching, the provision of questions, internet, and Olympic books by the school is very helpful. In addition to coaching for competition preparation, we also have activities every Saturday if conditions are normal.

For extra-curricular development activities consist of extra sports, arts, Hadroh, Marawis, Kasidah, Scouts and others. All activities are held on Friday and Saturday. Such as Scouting is carried out on Saturdays, and is routinely carried out under the guidance of the builder teacher. Every time there is a moment, both at the school level, such as the school anniversary at MTS Darussalam Center Tangerang City. has been facilitated and motivated by the school, and there is also spiritual training that is carried out every Friday.

Planning of Educational Learning Strategies at MTs Darussalam Center Tangerang City

The plan is a desire or hope to be achieved in the future and is used as a guideline, the process for producing a plan is called planning. Both plans and plans are important for organizations to move and carry out activities in a directed manner (Suharsaputra, 2015:112).

In educational institutions, the wishes and hopes to be achieved, conveyed to the principal regarding planning are the school's vision. The school vision is an initial school planning document that must be achieved within a certain time. The establishment of a school vision is carried out so that school operations are more focused and more precise in determining school priorities (Muhaimin, 2009:155).

The consequence of establishing the school's vision is that all components of the institution and existing resources, both human and other, are directed to the vision of users of educational services, both parents and other stakeholders. According to Tjiptono(2005:4). if the vision and goals of the organization are carefully defined and based on customer demands, then the organization concerned can achieve great growth and profitability. Every educational institution must have clear goals in order to be able to successfully determine quality.

The principal regarding the school's vision stated that the vision of the MTS Darussalam Center is to create quality people who are able to compete in the era of globalization, quality people in this vision are explained by the principal as follows: proficiency is a condition that meets expectations or even exceeds them. The intended hope is of course good expectations from education users, in this case parents of students. When a teacher is qualified or achieved in academic and non-academic achievements and many graduates continue to a higher level. This is the hope of the parents we caught.

Schools are a representation of the wishes and expectations of parents in sending their children to school and fulfilling the wishes and expectations of other stakeholders. The vision will be realized perfectly if there is good planning and the active role of all school members (Zahra, 2014: 52). Therefore, what was developed in the MTS Darussalam Center in Tangerang, was the hopes and desires of parents in sending their children to school. As stated by the principal that most parents expect their children to continue to higher education and excel.

Controlling Educational Learning Strategies at MTs Darussalam Center Tangerang City

Control is a process to ensure that actual activities are in accordance with planned activities, an educational institution needs to carry out a control function, so that it runs according to the path that has been implemented and reaches the goal effectively and efficiently. The control function aims to monitor, assess so as not to deviate from the path. Controlling the quality of education cannot be separated from control in the business sector. There is a similar concept between education quality control and quality control in business. Producing goods while schools produce graduates. The types and quality of goods produced by schools must meet quality standards in order to be accepted and able to compete in the market. Likewise, the type and quality of graduates' abilities must be appropriate and meet the demands of users in the general public. In education, teachers are not treated as operators, but are positioned as planners, directors, facilitators,

evaluators, counselors and resource persons in providing dynamic education, guidance, care, teaching and training.

The same thing was also stated by the teacher that the control steps taken were first to prepare audit tools such as evaluation instruments, achievements and others. Second, to coordinate with the principal about the officer who carried out, after that an assessment / measurement is carried out and the results of the assessment are measured with the standards that have been set as the basis after conducting the assessment, the principal conducts a coordination meeting related to the evaluation results and follow-up steps.

Student Learning Outcomes

Understanding learning outcomes according to Richardo and Rini (2017: 193) is an accumulation of learning obtained by students during the learning process. Learning outcomes are educational goals carried out in the learning process so that students can know, understand, and apply the knowledge received. According to Hasan (2015:40) learning outcomes have a very important role in the learning process, the process of assessing learning outcomes can provide information to teachers about student progress in an effort to achieve learning goals through learning activities. Furthermore, through this information the teacher can arrange and foster further activities, both for class and individual health.

The achievement of learning outcomes is essentially an expression of educational goals which is a statement of what is expected to be known, understood, and can be done by students after completing a period of study. Learning outcomes are abilities obtained through internalization of knowledge, attitudes, skills, competencies, and accumulated work experience.

In this study, the learning outcomes obtained are learning outcomes derived from the value of assignments, and the value of report cards. During this pandemic, students cannot study at school directly, for that the teacher gives independent assignments to students as an assessment through online learning or online systems.

Based on the results of the research above, improving student learning outcomes in the learning process, through teacher performance, the results are very good. This can be seen at the first meeting a sample of 5 students who were present at the time this research was conducted the average score reached; 65.50 % increased to 83.75 % . Based on Law Number 20 of 2003 concerning the competence of teachers and school principals, and being able to make plans for achieving student learning outcomes at Mts Darussalam Center Tangerang City, and being able to coordinate the school towards the desired change to reach 85% of its achievement, the student learning outcomes are said to be effective. Thus, the hypothesis proposed above can be accepted.

E. Conclusion

Based on the research analysis and discussion, it can be concluded as follows; 1). The guidance of school principals in an effort to improve Teacher Learning Strategies in the learning process through training shows an increase. 2). Activities in coaching activities show that teachers can improve the achievement of student learning outcomes in the learning process, well. 3). The increase in student learning outcomes in the learning process by the teacher who was ordered by the principal through training, showed an increase. 4). Teacher and student activities show that both teacher and student training activities are useful and can help improve student learning processes in the learning process to make the learning process easier.

Thus the achievement of student learning outcomes can be improved. Suggestions Based on the results of the study, several suggestions can be made as follows; 1). Research needs to be continued with a series of studies that develop tools that are currently booming in the community to measure success more reliably in order to describe the improvement in learning outcomes so that education can be improved. 2). The principal's guidance to teachers and teachers to students through training, the principal in an effort to improve the achievement of learning outcomes requires full attention and high discipline at every step of coaching, and careful planning for example in time and the selection of appropriate concepts. 3). Teachers are expected to always keep up with the times, as well as students, especially by reading the work of experts so that they

do not lag behind other regions, in improving education, as a shared responsibility to advance education at the MTS Darussalam Center School in Tangerang City.

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ISLAMIC CHARACTER BUILDING OF MADRASAH IBTIDAIYAH AL IHSAN STUDENTS' BY DOING HABITUAL ACTION IN DHUHA PRAYER BEFORE AND AFTER PANDEMIC COVID-19 ERA

Izzati

Doctoral Program of Islamic Education Management, Univeristy of Muhammadiyah Jakarta
e-mail: izzatiizzati470@yahoo.co.id

Abstrak

Riset ini menyasar kepada peran Madrasah Ibtidaiyah Al-Ihsan yang tidak hanya mewujudkan generasi di masa kanak-kanak yang berprestasi, akan tetapi juga berkarakter Islami — kemudian perlu dilakukan pembenahan di bidang pendidikan agama di samping pendidikan umum. Generasi Islam yang diharapkan di massa mendatang adalah mereka yang memiliki Iptek tinggi dan keimanan yang kuat, sehingga nantinya memiliki daya saing yang kuat. Oleh karena itu, Madrasah Ibtidaiyah Al-Ihsan tidak hanya mengajarkan materi teori saja, tetapi juga memberikan ajaran Islam dalam pembentukan karakter peserta didik, salah satunya dengan mengadakan kegiatan Sholat Dhuha. Hal ini dimaksudkan agar para peserta didik tidak hanya sekedar melaksanakan shalat wajib saja, akan tetapi juga menanamkan kesadaran pada peserta didik untuk melaksanakan shalat sunnah termasuk shalat dhuha karena masih banyak santri pada khususnya dan masyarakat pada umumnya yang belum memahami dan mengabaikan shalat sunnah. terutama sholat dhuha. Karena siapapun Istiqomah yang mendoakan Dhuha akan dimudahkan dan ditopang oleh Allah SWT.

Abstract

This Research is equivalent by the role of madrasah Ibtidaiyah Al - Ihsan which are not only manifesting human beings in childhood who excel, but also have an Islamic spirit. It is necessary to make improvements in the field of religious education besides general education. The Islamic generation expected by the masses front is those who have high science and technology and a strong faith, so that later has a strong competitiveness. Therefore, Madrasah Ibtidaiyah Al - Ihsan are not only teaches subject matter theories only, but also provides Islamic teachings to shape student character, one of which is by holding Dhuha Prayer activities. This is intended so that students do not just do prayer is only obligatory, but also instilled awareness in students to performing Sunnah prayers including Dhuha prayer because they are still many students in particular and society in general who haven't understand and ignore Sunnah prayers, especially Dhuha prayers. Because whoever Istiqomah praying Dhuha will be facilitated and sustained by Allah SWT.

Keyword *: Islamic Building Character, habitual Action, Dhuha Prayer, Madrasah Ibtidaiyah Al Ihsan, Sunnah Prayer.*

A. Introduction

Before we engage so far about this research, we have to define "character" in order to give knowledge about that's used and then looking for corelation in this reaseach. In this case Writer want to engage so far about character in etimologically and Terminologically in order to clear and focus in doing this research.

Webster dictionary define the word of the character it self is moral excellence and firmness. [1] On the other hand wikipedia the used term of "character" so it stand from A character who stands as a representative of a particular class or group of people is known as a type. Types include both stock characters and those that are more fully individualised. The characters in Henrik Ibsen's Hedda Gabler (1891) and August Strindberg's Miss Julie (1888), for example, are

representative of specific positions in the social relations of class and gender, such that the conflicts between the characters reveal ideological conflicts. The study of a character requires an analysis of its relations with all of the other characters in the work. The individual status of a character is defined through the network of oppositions (proairetic, pragmatic, linguistic, proxemic) that it forms with the other characters. The relation between characters and the action of the story shifts historically, often miming shifts in society and its ideas about human individuality, self-determination, and the social order. [2]

Character Like honor, it's a word we take for granted and probably have an affinity for, but likely struggle to define and articulate. It's a word most men desire to have ascribed to them, and yet the standards for its attainment remain rather vague in our modern age. It's certainly not a word that's used as much as it once was. Cultural historian Warren Susman researched the rise and fall of the concept of character, tracing its prevalence in literature and the self-improvement manuals and guides popular in different eras. What he found is that the use of the term "character" began in the 17th century and peaked in the 19th – a century, Susman writes, that embodied "a culture of character." During the 1800s, "character was a key word in the vocabulary of Englishmen and Americans," and men were spoken of as having strong or weak character, good or bad character, a great deal of character or no character at all. Young people were admonished to cultivate real character, high character, and noble character and told that character was the most priceless thing they could ever attain. Starting at the beginning of the 20th century, however, Susman found that the ideal of character began to be replaced by that of *personality*. [3]

In this case when we discuss about the linguistic character comes from the Greek, *charassein* which means to carve. [4] Another understanding of character is expressed by Khan (2010), that character is a stable personal attitude resulting from a progressive and dynamic consolidation process, the integration of statements and actions. Character is a person's character, character, morals, or personality which is formed from the internalization of various virtues that are believed and used as a basis for perspective, thinking, attitude, and action. [5] The definition of character according to the Language Center of the Ministry of National Education is innate, heart, soul, personality, character, behavior, personality, character, temperament, character. The characters according to the Kamus Besar Bahasa Indonesia are psychological, moral, or character traits that distinguish a person from others (Kamus Besar Bahasa Indonesia or see. [6] furthermore Griek berpendapat bahwa karakter bisa diartikan sebagai penuntun daripada seluruh kodrat manusia yang kekal sehingga menjadikan tanda khusus yang membedakan seseorang dengan yang lainnya. [7]

On the other hand Michael Novak defined that the characters are "a compatible mix of all the goodness identified by the religious tradition, literary narrative,the wise, and the multitude of sensible people who are within history". [8]

In different method when it defined in Arabic, character has a meaning almost the same as morals, which means actions that reflect one's identity. Al-Ghazali illustrates that morals are good deeds that come from the heart. Meanwhile, Lickona views character as a character in responding to situations in the best way and with moral action. Lickona also argues that the character consists of three parts which are interrelated, which includes knowledge of morals, feelings, and moral behavior. [9]

Meanwhile, Masnur Muslich stated that character are the values of human behavior related to God The One, self, fellow human beings, environment, and nationality that manifests in thoughts, attitudes, feelings, words, and acts based on the norms of religion, law, manners, culture, and customs. [10] Furthermore, Muchlas Samani argues that character can interpreted as the basic values that build a person's personality, formed either because of the influence of heredity or environmental influences, which distinguishes it from others, and is manifested in attitude and their behavior in everyday life. [11] The similar Opinion was delivered by Agus Wibowo, that character is a way of thinking and behavior that characterizes each individual to live and work the same, both in the sphere of family, society, nation and state. [12]

While character education has nine pillars which are universal values, including loving God and all of His creation, being independent and responsible, honest or trustworthy, being respectful and courteous, generous, mutual cooperation and helpful. [13] Character education is something that needs to be instilled in children from an early age, especially in elementary school age

children. According to the Ministry of National Education, there are 18 values of character education that must be instilled in elementary and middle school students, among others, religious, tolerance, honest, hard work, discipline, independent, creative, democratic, nationalist, curiosity, love of the motherland, friendly, respectful achievement, loving peace, caring for the environment, fond of reading, responsibility, and social care. [13]

According to David Elkind & Freddy Sweet in Zubaedi (2015:15), Character education is the deliberate effort to help people understand, care about, and act upon core ethical value, and this opinion as same as to William & Schnaps in Zubaedi (2015:15), Any delibrate approach by which school personnel, often in conjuction with parents and community members, help children and youth become caring, principled and responsible. [14]

From this issues so that writer want to discuss about the concept of Islamic Building Character that cannot be separated from the grand theory of Asep Zaenal Ausop of his book *"Islamic Character Building, Membangun Insan Kamil, Cendikia Berakhlak Qur'ani"* that define from the Chapters 1 to 3 discuss how to build character individuals through religious courses Islam. In this chapter, Ausop proposes the four steps of character building from starting the mindset, behavior change, attitude change, to civilization change. The author also solidly discusses the interconnection between Allah SWT, nature, and humans. Allah SWT as the Creator has created nature highway with all its potential. This nature has its own characteristics can be studied so as to give birth to a variety of sciences. [15] Then further explanation about the Islamic Building Character is explained by him in chapter 4 until 7 Islam is a way of life offered by Allah SWT. Next Ausop explained that Islam has three pillars, namely akidah (the way of belief), sharia (procedures for worship), and morals (procedures for behaving). If likened to a tree, faith as the roots that form the foundation, sharia as stems, twigs, and leaves, while morals are like the fruit. So, the fruit of religion is morals. Religion boils down to a moral appearance good (*akhlakul karimah*). So who even those who claim to be religious but behavior is not good, it is considered no religion. This character or morality includes three relationship that is relationship with God (*hablum minallah*), relationship with fellow humans (*hablum minannas*) and relationship with the natural surroundings (*hablum minal alam*), both with flora, fauna, nor energy. When someone willing to show that morality comprehensive, that's the muslim are kaffah. [16] He engaged so far in Chapter 12 until 15 as defined in his book relates to the topic in this journal is the concept of realizing a civilization (tsaqafah) that is knowledge that Aqidah Islamiyah is the reason for its discussion, teaching and dissemination. By understanding tsaqafah islamiyah means the whole concept of thought and view of life based on Islamic teachings/beliefs about the universe, human beings and life. So, a Muslim in looking at the phenomena and realities of life must be based on the creed of Islamic knowledge or it is knows as *Aqidah Islamiyah* is the reason for its discussion, teaching and dissemination. By understanding *Tsaqafah Islamiyah* means the whole concept of thought and view of life based on Islamic teachings/beliefs about the universe, human beings and life. So, a Muslim in looking at the phenomena and realities of life must be based on *Aqidah Islamiyah*. In it discussed how to build institutions social civilization base The values of the Qur'an are mainly principles monotheism. These civilization institutions include: (1) *Ahwalu asy Syahsiyah* (family structure) as the main paranata of civilization. In terms of this emphasizes the need for a household the tarbiyah function is to function take care, raise, educate, and direct all family membersbe a person with Quranic character. [17]

When we discuss so far about character so that we can get information that refers and its realtion to *akhlak* to this concept it is included in the category of habituation that is always carried out by Muslims that is perform obligatory prayers and *sunnah* prayers and it starts from an early age, from the Playgroup to Elementary School, where this greatly affects the psychological and religious development of adulthood because most of the Indonesian Muslim community houses their children from junior high school to tertiary education in Islamic Islamic Boarding Schools. We can say that early education is the forerunner of the development of Islamic education for Muslim-majority communities in Indonesia. Islamic Character building of Madrasah Ibtidaiyah depending on the habit of *fardhu/*compulsory prayer and *sunnah* prayer which is usually done

during teaching and learning activities. And one that is often done is *Dzuhur* and *Dhuha* prayers in congregation.

اُتْلُ مَاۤ اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ ؕ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ وَلَذِكْرُ اللّٰهِ اَكْبَرُ ؕ

وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ

Recite what is sent of the Book by inspiration to thee, and establish regular prayer: for prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing In life) without doubt. and Allah knows the (Deeds) that ye do (QS Al Ankabut: 45).

الصلاة عماد الدين, فمن اقامها فقد اقام الدين ومن هدمها فقد هدم الدين

"Prayer is a pillar of religion (Islam), so whoever builds it, he really has founded that religion (Islam) and whoever destroys it is really destroying that religion (Islam)".

Like the verse of Qur'an and Hadist that describes prayer describes the virtue of praying to prevent heinous and evil deeds and also praying as a pillar of religio, this is very interesthing to be researched in Islamic character building as This is intended so that students not only carry out compulsory prayers, but also instill awareness in students to carry out *sunnah* prayers including dhuha prayers because there are still many students in particular and society in general who do not understand and ignore sunnah prayers, especially duha prayers. Because anyone who *istiqomah* praying dhuha will be facilitated and glorified by Allah SWT.

B. Literature Review

وَالضُّحٰى ؕ وَالَّيْلِ اِذَا سَجٰى ؕ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ؕ وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ؕ وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ؕ اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ؕ وَوَجَدَكَ ضَآلًّا فَهَدٰى ؕ وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ؕ فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ؕ وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

1. *by the glorious morning light,*
2. *and by the night when it is still,*
3. *thy Guardian-Lord hath not forsaken thee, nor is He displeased.*
4. *and Verily the Hereafter will be better for Thee than the present.*
5. *and soon will Thy Guardian-Lord give Thee (That wherewith) Thou shalt be well-pleased.*
6. *did He not find Thee an orphan and give Thee shelter (and care)?*
7. *and He found Thee wandering, and He gave Thee guidance.*
8. *and He found Thee In need, and made Thee independent.*
9. *therefore, treat not the orphan with harshness,*
10. *nor repulse the petitioner (unheard);*
11. *but the bounty of the Lord - rehearse and proclaim!*

Jumarddin La Fua, Rahma and Ratna Umi Nurlila and Ismail Suardi Wekke from Institut Agama Islam Negeri Kendari, conducted a research in Journal entitled "The embodiment of humanizing the human beings to become characterized is to inculcate the values of environmental awareness to students". Argues that the teacher is one of the right facilitators to establish the character of students to inculcate the values of the environmental care, referred to the teacher of Islamic education. The values of the environmental care are a doctrine that derived from the Qur'an and Sunnah that can be strategies for environmental protection. The educational values of Islam can be transferred by the teacher to the students through research about environmental education to students has much been conducted as in India, USA, Czech Republic, Morocco, Thailand and Iran. However, the information about the strategy of Islamic education in shaping the character to care about the environment is still limited. Therefore, this study is one of the approaches to learn about the environmental education strategy conducted by schools and teachers of Islamic education in Senior High School 4 Kendari in shaping the character of students in environmental awareness. [18]

According to him in supporting the environmental education programs in schools, the Islamic education teachers are directly involved in directing and motivating students to be more active in many activities. For example in the Friday-Service (cleaning Friday) activity. For example in the Friday-Service (cleaning Friday) activity, the students are asked to clean up the school environment. The implementation of the Friday-Service (cleaning Friday) activity is conducted once every month, conducted on a Friday morning for one hour lesson. Some activities that the students will do during Friday Service are watering flowers, planting flowers, etc. This Friday-Service (cleaning Friday) activity aims to train students' sensitivity to engage directly in the environment. Another program which is directly related to the environmental education is the participation of the school in commemorating the environment days. This activity is organized independently by the school and in the form of cooperation with other parties such as government agencies and parents through the school committee. For example, in garbage day, earth day, water day, and so on this aims to raise awareness of students to love the environment. This activity conducted in both the form of parades and any other activities such as consecrated work of clean the environment, etc. Another program conducted by Senior High School 4 Kendari in creating students' caring character to the environment is one day without electricity. This activity is carried out in the certain time that aims to provide an example to the students that the attitude of thriftiness and not wasteful is the attitude that must be raised in the education process so that students have the thriftiness behaviour in using existing resources such as using electric power. [19]

The involvement of Islamic education teachers in environment-based education programs is conducted by giving the students an understanding of the importance of environmental education, motivation, and direct involvement in other environmental caring programs which held by the school. The value of environmental cares is designed in such way by the teachers of Islamic education through the learning process so that the values of cleanliness, neatness and beauty are the parts that must be fulfilled so that the learning activities can be done comfortably and the students can receive the lessons well. As found in Belgium, students feel comfortable in following the learning activities with the neat and beautiful environment in school so that it brings an impact on student learning outcomes. [20]

From the opinions the researcher can conclude according to experts above, it can be concluded that character is something that is contained in an individual that is characteristic individual personalities that are different from others in the form of attitudes, thoughts, and actions. The characteristics of each individual are useful for live and work together, both within the scope of the family, community, nation and country.

Religious comes from a foreign language which means religion. Frezer defines religion as a belief that always changes and develops according to one's level of belief. Meanwhile, Jalaluddin in his book states that religion has the meaning of believing in God as the creator and preserver of the universe, in the form of a routine of worship, and a condition of the soul or a way of life that reflects love for God, and behaves in accordance with God's rules. It can be seen that being religious is an attitude that is embedded in a person's personality in embracing and carrying out the teachings of his religion and applying it in everyday life as a form of faith and piety to God. [21]

In facing the changing times and moral decline among students today, religious character really needs to be developed in educational institutions, especially in basic education is to realize these expectations, educators who are able to be role models for students are needed. The process of forming religious character will not be carried out if educators are limited to giving orders to students to carry out religious teachings, but an educator must be able to provide examples so that they can be used as role models for students. In this way, students will find it easier to follow the good behavior of their teachers, so that the process of building religious character will run more effectively. [22]

Ratna Meagawangi in Kesuma "Pendidikan Karakter Kajian Teori dan Praktik di Sekolah" defines character education as an effort to guide children in solving problems properly and apply them in everyday life both in the family, school and community environment. Fakry

Gaffar also put forward a definition of character education, according to him character education is a process to transfer the values of life so that someone can develop them in their daily behavior. Of the two definitions of character education that have been mentioned, there are 3 important points, namely: 1) the process of transferring values, 2) being developed in personality, and 3) becoming a unity in behavior. [23] Additionally Character education has several objectives, including providing services for strengthening and developing values that can improve children's behavior, both when the child is inside and outside the school environment, correcting student behavior that is not in accordance with the values expected character, as well as building good relationships between families and communities in developing character education. [24]

The integration of *pesantren* or next will be said as Islamic Boarding School with school management at Islamic Boarding School—based schools was intended as an effort in the process of unifying school management with religious values and Islamic Boarding School culture. As well as national education policies that was really exist in every action of education management in the Islamic Boarding School environment. With the concept of a Islamic Boarding School, there was a blend of pesantren culture into school learning and management. However, the implementation will certainly not be separated from several methods and constraints. [25]

Research from Happy Makrufiati Rosyidah with the title "Strategi Pembentukan Karakter Religius Melalui Program Madrasah Taklimiyah di SMP Islam Hasanudin Kesamben Kabupaten Blitar", proves that the strategies used in shaping religious character through the madrasah diniyah taklimiyah program are: memorizing short prayers and surahs, teacher motivation, prayer practice, reading and writing The Holy Qur'an. b) give a good example, wear neat and polite clothes, speak and behave in a polite manner, give examples of prayer procedures, and recite the Koran. c) habituation of the 3S movement (smile, greetings, and greetings), dhuha and dhuhur prayers in congregation, istighosah, charity, khotmil Qur'an, memorizing prayers and prayer readings, and short letters. [26]

Mahmudiyah and Mulyadi conducted A research related to Character education developed in Islamic Boarding School is more focused on religious aspects, morals, simplicity, discipline, and an understanding of the meaning of life. Whereas in formal educational institutions students are more emphasized on general knowledge such as natural sciences, literature, culture, and technology with a well-organized curriculum and qualified human resources. Through the existing integration process, in the future students are expected to be able to become excellent individuals both spiritually, intellectually, and socially. [27] They conducted a reseach at Madrasah Ibtidaiyah Miftahul Ulum Kesamben Wetan is the only Islamic boarding school based Madrasah in Kesamben Wetan village, Driyorejo District, Gresik Regency. This madrasah has been accredited "A". Madrasah Ibtidaiyah Miftahul Ulum is under the auspices of the NU (Nahdlatul Ulama) of Ma'arif Education Institute. [28] Although this madrasah is not managed by a foundation that has a boarding school, Madrasah Ibtidiyah Miftahul Ulum Kesamben Wetan has the courage to embed a pesantren-based label on Madrasah Ibtidiyah Miftahul Ulum. This is due to the desire of the head of madrasah to instill the spirit of the pesantren in their students with a combined curriculum between the pesantren curriculum and the general curriculum from the government. Madrasah Ibtidaiyah Miftahul Ulum Kesamben Wetan is a very advanced Madrasah Ibtidaiyah. It is proven by the number of students who have increased every year. Apart from that, this madrasa also often wins championships from various kinds of competitions. Madrasah Ibtidaiyah Miftahul Ulum is known for its Al-Qur'an side, character education and academics. [29] Character education for the religious field implemented at Madrasah Ibtidiyah Miftahul Ulum about morals and using pesantren approaches, where the learning process is like in Islamic Boarding School, for example, instilling the spirit of the pesantren through eating together, getting used to dhuha prayers every day, every Friday. 'at the children are invited to read the Yasin letter, invite the children to perform religious rituals after the dhuha prayer and children are taught to always be disciplined in various matters, especially worship activities. In this study, the focus is on the process of forming students' religious character and constraints in the formation of student characters. [30]

C. Method

This research uses descriptive qualitative research, carried out at Madrasah Ibtidaiyah Al Ihsan Jakarta that located in Jalan Apus II A No.35 RT.09/05/ Kota Bambu Selatan, Palmerah, Jakarta Barat DKI Jakarta 11420 (NPSN: 60706486) from April 2021 to June 2021.

The subjects of respondents in this study are students in grades I-VI and grade I-VI teachers', especially Islamic religious teachers who develop character in *dhuha* prayer at Madrasah Ibtidaiyah Al Ihsan Jakarta. The informants of this study were the principal and Homeroom teacher and teacher of Islamic Religious Education. The methods used in this research are observation, documentation, and interviews. To check the validity of the data, it used source and methodological triangulation techniques. The analysis technique uses an interactive data analysis model, the steps taken are data reduction, data presentation, and drawing conclusions. The results of this study indicate the process of fostering student character through the implementation of the Sunnah Duha prayer in grades I-VI at Madrasah Ibtidaiyah Al Ihsan Jakarta. The dhuha prayer program at Madrasah Ibtidaiyah Al Ihsan Jakarta has been implemented since the establishment of Madrasah Ibtidaiyah Al Ihsan Jakarta, namely since 1980, held every Friday, Sunday 2nd, 3rd and 4th from 07.00 to 07.30 with a total of 436 students in last 2019.

Table 1. Students data for the last 5 years
Madrasah Ibtida'iyah Al Ihsan 2020/2021

Academic Year	Grade I		Grade II		Grade III		Grade IV		Grade V		Grade VI		Total Students
	Students	Romble	Students	Romble	Students	Romble	Students	Romble	Students	Romble	Students	Romble	
2016/2017	98	3	59	2	97	3	83	3	62	2	58	2	457
2017/2018	91	3	87	3	62	2	87	3	73	2	56	2	456
2018/2019	55	2	83	3	83	3	59	2	83	3	73	2	436
2019/2020	76	2	59	2	81	3	77	3	55	2	83	3	431
2020/2021	74	2	75	3	52	2	83	3	76	3	56	2	417

**DHUHA PRAYER ACTIVITIES WITH MI AL - IHSAN
EVERY 2ND, 3RD, & 4TH FRIDAY CLASS I - VI BEFORE PANDEMI COVID 19**

Pictures 1. show they were doing dhuha prayer before Pandemi Covid 19 hit Indonesia

Then with the hope of getting students accustomed to praying the *sunnah* in addition to the obligatory prayers and with the hope of forming character then Pandemic Covid 19 Hits Indonesia, here Madrasah Ibtida'iyah Al- Ihsan still conducted *dhuha prayer* by personally (*munfarid)* and group (*jama'ah*) if there is a facilitator by homeroom teacher who had a big house

so that he/she will be calling his/her students to come to his/her house to do dhuha prayer by group (*jama'ah)*. Like the pictures shows below.

Pictures 2. show they were doing Dhuha prayer in personally (*munfarid*)
when Pandemi Covid-19 hit Indonesia

Pictures 3. show they were doing dhuha prayer in Group (*jama'ah*)
when Pandemi Covid-19 hit Indonesia

Unfortunately Madrasah Ibtida'iyah Al-Ihsan was not provided by the government for piloting schools that hold a blends learning system between face-to-face and online in new normal era. However, the school, both school leaders, teachers and staff as well as students are not discouraged to keep learning despite the difficult conditions even during the pandemic.

D. Results and Discussion

However, it is different when the implementation of the obligatory prayers has mostly been held and *sunnah* prayers are ruled out. For this reason, this research becomes very interesting when the author raises the sunnah prayer during teaching and learning activities at Madrasah Ibtidaiyah, especially in the capital city of Indonesia, namely Jakarta. where a multi-dimensional crisis has hit its citizens, especially elementary or madrasah students because of the impact of culture and technology from outside, here the role of schools as the forefront of the nation and the state plays an important role for the sustainability of the development of Islamic character. This has been lasting for implementation before the Covid 19 pandemic hit Indonesia. Such as schools that the author has been researching before the Pandemic hit and after that, the authors determine only 1 school, namely Madrasah Ibtidaiyah Al Ihsan with the assumption because this The school

has received many awards from its students and has received Accreditation A with its Islamic activities.

The stages are: a) moral knowledge, b) moral feelings c) moral behavior, the methods used in character building 1) habituation and self-development methods, 2) exemplary methods, 3) methods of giving advice and attention. The character of the implementation of the Dhuha Sunnah Prayers at Madrasah Ibtidaiyah Al Ihsan Jakarta.

The characters instilled from coaching through dhuha prayer are as follows: a) The character of God's love b) The character of self-confidence and responsibility c) The character of discipline has been done, but it was different when the Covid 19 Pandemic hit Indonesia on February 14, 2020. [31] Madrasah Ibtidaiyah Al Ihsan and a number of other schools in Indonesia were affected by the Pandemic and in this case, many schools had to find solutions to continue to hold teaching and learning activities using the Online Learning system.

All students and teachers must really learn to maximize technology by using existing platforms, both free, non-governmental, global ones that are familiar to students and educators because of its very easy use such as the Google Classroom platform, Zoom Meeting, Google Meet, whatsap, Sevima.Edlink. Moodle, Edmodo and Schoology or the Platform Learning Management System (LMS) launched specifically by the government starting from Rumah Belajar, TARA Online and many others.

In this case the funding of this research according to interview and observation of Head master of Madrasah Ibtidaiyah Al Ihsan, Homeroom teacher and teacher of Islamic Religious Education showed that For general online learning, GCR is used and especially for reporting the dhuha prayers each student is holding by using the Whatsapp group by uploading photos when praying dhuha to the Islamic Religion teacher according to their respective classes. When students difficult when students are below grade 4 level then given media in the form of youtube which is uploaded and shared via WhatsApp group. The assistance of the parents of students here is very important in an effort to understand the prayer procedures.

The government's suggestion not to go to school face-to-face or pray in congregation is something that cannot be avoided. In conditions that are very sad like today, every policy maker, be it the central, regional or school government, even parents of students and students must work together to continue to carry out this habit. because by praying either the fardu prayer or the sunnah prayer forms a character in accordance with Holly Qur'an the Hadist of the Prophet, namely prayer is a pillar of religion.

E. Conclusion

Because with the existing complexity problems, both the parents of students or students and the school responding to full online learning is a part that must be solved together, whether the cellphone is used in 1 house for 3 students at different levels or government quota assistance that is not can be used optimally. For that it must be our common concern.

It is sad to see the fact that during the Covid 19 pandemic that hit the world and especially Indonesia how education in Indonesia was affected and this is not the reason even though education is carried out online and prayers are carried out individually at home but these activities must be carried out and hope that In the new normal era, all Dhuha prayer activities in congregation can still be done even with standard health protocols. The writer hopes the pandemic will pass quickly and schools can be held with an online system.

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PICKING LESSONS OF THE COVID 19 PANDEMIC FOR ISLAMIC EDUCATION INSTITUTIONS TOWARDS BEHAVIOR CHANGE

Jazuli Suryadhi
Muhamadiyah University Jakarta (UMJ)
e-mail: hjazuli64@gmail.com

Abstract

The advancement of Islamic education is one of the hopes of Muslims. However, that hope has not been fully realized until now, because there are still many problems faced, as we are currently facing, namely the entire world of Islamic Education is facing the Covid 19 Pandemic. The year 2020 will be a gray year for Islamic education. The COVID-19 pandemic has changed the order of Islamic education which has been running smoothly and comfortably so far. The Work From Home (WFH) policy, social and physical distancing, the process of Teaching and Learning Activities (KBM) using an online system (online) also enliven the dynamics of Islamic education.

Learning that was originally done offline has turned into online. The issuance of the SKB (joint decree) of four ministers regarding the implementation of learning at the beginning of the 2020/2021 school year, and the Decree of the Director General of Education Number 2791 of 2020 concerning emergency curriculum guidelines for madrasas to support learning in the midst of the Covid-19 pandemic are evidence for this. The ministry's decision above indicates that it is time for a reorientation and the role of Islamic education to start accelerating its learning format. This kind of adaptation is a must in responding to the challenges of Islamic education in the midst of a pandemic.

However, the impact of the implementation of this lockdown has given wisdom to the State of Indonesia, namely it can make some people aware of and feel the development of technology and features of educational learning applications that have advanced very rapidly, with this people will be more familiar with technology, especially in learning Islamic education. Educators and students are more creative in creating new ways of responding to the lessons delivered.

Keywords: Impact, Challenges and Wisdom of the Covid 19 Pandemic.

A. Introduction

It has been more than a year since the COVID-19 pandemic has been going on in Indonesia. In accordance with government regulations, everyone is required to do the 3 M (Wearing a mask, washing hands, and keeping a distance). This is done to break the chain of the Covid-19 pandemic (Corona Virus Disease) which is very deadly. The COVID-19 pandemic is not only felt in Indonesia, but throughout the world. Various efforts have been made so that the pandemic period ends soon because the pandemic destroys all sectors of life, one of which is the education sector.

In the midst of a pandemic that continues to advance, the world of education must continue to receive special attention so that it is not badly affected. When discussing the world of education, it will discuss the future of a nation. Looking from the general perspective today, the COVID-19 pandemic poses many threats to the world of education, but it can be viewed from a different perspective, so that threats can be turned into opportunities to advance the world of education.

The COVID-19 pandemic has changed the world of education starting from the learning process, which is usually done in the classroom face-to-face, but since the pandemic it has changed to online learning (in the network). Teachers, students and parents are required to be able to present an effective and active learning process even though it is carried out from their respective homes.

The Covid-19 pandemic which has so many negative impacts also has a positive impact on the world of education in Indonesia. This positive impact can motivate through difficult times to continue to achieve Indonesia's more advanced education goals. Islamic education from time to time is increasingly finding its own momentum. The progress and backwardness of Islamic

education seems to have been passed down in history. In classical and medieval times, Islamic education experienced severe challenges, but psychologically and ideologically it could still be overcome. Internally, in classical times the life of Muslims was still very close to the source of Islamic teachings and the spirit of ijtihad in striving to advance Islamic teachings was very strongly gripped. Externally too, Muslims have not faced the ideological and technological struggles in the current era of disruption.

Allah SWT has said in Surah Al-Baqarah verse 269 which reads:

يُؤْتِى الحِكْمَةَ مَي يَشَآ ءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوْتِىَ خَيْرًا كَثِيْرًا وَمَا يَذَكَّرُ إِلاَّ أُوْلُوا لأَلْبَابِ

Meaning: "He gives wisdom to whom He wills. Whoever is given wisdom, indeed he has been given much good. And no one can learn except those who have common sense."

Now, the challenge is much different from what was presented in the past. The challenges of Islamic education in this era of pandemic and disruption, apart from facing major ideological battles like developed countries (Sabri, 2022), such as Japan, America, China, Europe, and others, are also faced with endless turbulence of domestic problems. such as moral degradation, government co-optation of Islamic education, widespread corruption, minimal budget allocation for Islamic education, and so on.

B. Research Method

This research method uses qualitative methods based on quality in the form of research data sources obtained from educational research data and data on the Covid-19 outbreak as well as data related to this research in scientific journalism. And the approach used is a systematic approach that utilizes causality, consequences by way of views, beliefs, and values.

C. Discussion

1. The Covid-19 Pandemic

At the beginning of 2020, the world was shocked by the outbreak of the global coronavirus disease 2019 (COVID-19) pandemic which infects the majority of countries around the world, including Indonesia. This virus is considered serious because it develops very quickly, which can cause more severe infections and organ failure so that people with previous health problems experience emergency conditions more quickly when exposed to this virus. So, on March 11, 2020 WHO declared the corona virus a pandemic. Based on worldometers data, Islamic education learning remotely (online) is caused by the coronavirus pandemic (covid 19).

But now this epidemic has entered the human body due to low immunity in the body and rarely washing hands and unclean things, humans who have been affected by the Covid-19 outbreak usually show respiratory problems (E, Potential And Antiviral Strategies Against Sara Coronavirus Infections., 2006). And this needs to be underlined that the covid-19 virus can spread quickly and if not handled quickly it will cause death. Because the COVID-19 virus is very contagious, as a result, the government issued a policy to change the process of distance teaching and learning activities in order to avoid crowds of a group followed by the active participation of residents in implementing physical distancing behavior and using technology with the application of the principle of "Working at home, learning from home, and worshiping." at home" (Budiman, 2005).

2. The Impact of the Pandemic and Problems of Islamic Education in the Pandemic Era.

All Islamic educational institutions are now facing serious problems since the increasing corona outbreak in early March 2020; it is not clear when it will end. As a result, the difficulties of Islamic educational institutions can be sustained in the long term, it could be many years into the future.

The first problem is related to funding. After more than two years of no teaching and learning activities, Islamic educational institutions are experiencing financial difficulties. Almost no more funds are flowing for the operations of educational institutions, including salaries or honorariums for teachers and staff.

The Association of Islamic Education Foundations (AYPI) asked the government to provide assistance to non-ASN teachers in Islamic educational institutions. The head of AYPI's advisor, Afrizal Sinaro, emphasized that the government is the only hope because the financial resources of Muslims have gone all out to help the affected people. This appeal was answered; Coordinating Minister for Human Development and Culture announced (8/6/20) the provision of affirmation funds of Rp. 2.3 trillion for Islamic education (pesantren and madrasas), as well as religious education (such as diniyah). Then, what about the fate of Islamic schools?

The second problem is faced by Islamic educational institutions, especially Islamic boarding schools with mukim students (dormitory, boarding). The government's 'new normal' policy, forcing pesantren with mukim students to formulate steps and health protocols to be implemented. In addition, facilities and funds are needed to meet the needs of implementing the 'new normal'. All this is difficult to fulfill pesantren.

It is certain that the Rp 2.3 trillion aid is not sufficient. The government through the Ministry of Religion and the Ministry of Education and Culture still needs to further increase affirmations in the form of funds and facilities at Islamic boarding schools, Islamic schools, and madrasas so that all these Islamic educational institutions can run well (Republika, 2020).

UNESCO said that the Covid-19 pandemic threatened 577,305,660 students from pre-primary to high school education and 86,034,287 students from higher education worldwide. Like the policies taken by various countries affected by the COVID-19 disease, Indonesia has closed all educational activities. This makes the government and related institutions present alternative educational processes for students by teaching distance learning or online learning or learning from home with parental assistance. John Dewey (1958) argues that: Education is an endless process (education is the process). without end), and education is a process of forming fundamental basic abilities, both concerning thinking power, intellectual power and emotional feelings which are directed to human nature and to each other. Therefore, the learning process is the key to the success of education so that the learning process becomes quality requires quality service delivery. (Sagala, 2018).

Based on this statement, it can be seen that education must run under any circumstances. To reduce the spread of Covid-19 and education activities can run as usual, the government has made several efforts to reduce this number, one of which is implemented in the education system in Indonesia. The implementation of teaching and learning activities has been carried out using an online system or an online system since March 2020. The learning system is carried out without face to face, but is carried out using a distance learning system. With a distance learning system, students are not required or required to come to school or campus to carry out learning. Many facilities are ultimately applied by educators to carry out teaching and learning activities remotely. The means of distance learning cannot be avoided from the development of information and communication technology. The learning facilities include the Google Meet application, the Zoom application, Google Classroom, YouTube, television, and WhatsApp social media. Where all these facilities are generated from the development of increasingly advanced information and communication technology.

However, with the distance learning system, it is possible that some problems will arise in the learning process. With the implementation of distance learning, of course, students and educators from all walks of life are required to have access to a good internet network. However, there are many areas that have poor internet access or are not smooth so that it becomes one of the obstacles for teaching and learning activities to take place properly. In addition, not a few students who do not get maximum learning outcomes. Both from the subject matter and assignments given by educators during the Covid-19 pandemic.

This online learning system invites a lot of anxiety and creates many new problems. To still be able to do this online learning, of course we must have maximum facilities, right? Examples include sufficient internet quota, adequate network, and supporting devices.

What if students can't have all these facilities? Of course, students will not be optimal in receiving the material. Out there there are some students whose families come from the lower middle class. Of course they will experience difficulties, especially during the Covid-19 pandemic because many workers have been laid off. For the sake of the fulfillment of children's education,

parents are willing to sell their property and even borrow from neighbors. With an online learning system, of course the time spent studying is not the same as when studying in class. The time used is shorter, so the teachers experience problems in delivering the material. Also related to technological capabilities. There are still many teachers who have not been able to understand the increasingly sophisticated technological methods.

In addition, teachers also experience the same difficulties as students. Network problems, lack of training, and lack of awareness are stated as the main challenges faced by teachers. Lack of awareness is stated as the most important reason by those who do not adopt online learning followed by lack of interest and doubts about the usefulness of online learning. Lack of presence, lack of personal touch, and lack of interaction due to connectivity issues were found to be significant drawbacks of online learning. (Srinivasan, 2020).

And the most important problem is that it is difficult for teachers to teach ethics or moral values because they cannot meet face-to-face. Thus, both students and teachers alike experience difficulties during the distance learning process. It is hoped that the Covid-19 virus pandemic will end quickly so that the education system in Indonesia will recover. And the nation's successors can continue their education comfortably. So that it can make the future of Indonesia for the better.

However, in addition to some of the obstacles that arise, there are some lessons that can be learned from the Covid-19 pandemic without us realizing it. With a learning system that is carried out remotely, where students do a lot of activities at home so that it can make it easier for parents to monitor their children. In addition, in terms of creativity, both educators and students in the distance learning system are required to be creative. For example, not a few educators make learning materials that are presented in the form of learning videos. In addition, it is not uncommon for students to get assignments to make interesting learning videos.

Basically the Covid-19 pandemic has impacts that can weaken human activities in general. It is undeniable that at first many people thought that the Covid-19 pandemic was a difficult time for mankind. However, without us realizing there are many positive sides that we can learn from the Covid-19 pandemic that is sweeping the world to this day. The impact felt is real and can be felt by everyone. However, the public cannot use the Covid-19 pandemic as a reason not to carry out activities, especially in the field of education. In addition, another impact felt by students from learning from home is that the learning load is too much. At the same time, students are required to be able to observe and learn the subject matter themselves quickly. Even if given the space to ask the teacher through the WhatsApp application message, it was felt that there was not enough time. And, the most easily observed by parents of students, learning to teach from home also makes students easily bored because they cannot interact directly with the teacher and their friends.

Therefore, by learning from home, parents are required to maximize their role in assisting their children. Especially if they are still of pre-primary and elementary school age. Because at their age their nature is unique, energetic, active, spoiled and egocentric (self) high. This is where parents should be able to explore the character of their children so that the mentoring of the learning process from home goes well and is fun.

Learning at home allows some parents to stress in accompanying children if they do not understand the child's character. Parents feel that children are difficult to manage, just want to play, lazy to study. In addition to dealing with children's behavior in accompanying learning at home, parents are also required to be able to explain many things related to the subject matter, while not all parents are ready for that. Not to mention if there are many children and parents have to work to earn a living, parents become more dizzy.

It is not uncommon to find parents providing learning assistance to their children by means of harsh means, threats, forcing their will, or even by hitting if the child does not obey. If this happens every day then this will be a scourge for children in learning, even though the goal of parents is good so that children are disciplined and smart. Such parenting will make the child coward, shy, quiet, likes to break the rules, vindictive and lacks initiative.

Therefore, parents must be careful in their approach while accompanying their children to study at home. Parents should be able to treat children with compassion, patience, accept children as they are, do not judge, do not impose their will, give freedom and respect, as well as tolerance

for their children. Thus, there will be no frightening specter of education, on the contrary, a pleasant learning atmosphere will be created while studying at home.

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3. The lessons learned from the Covid 19 Pandemic.

Educational institutions including schools inevitably have to adapt, where teaching and learning activities are no longer carried out face-to-face (offline), but more emphasis on distance learning (online) which tends to utilize technology, especially information technology as a medium. But in reality online learning is not as easy as turning the palm of the hand, because many are faced with various problems. Such as the limitations of students and parents in using and accessing online learning media in the form of laptops and smartphones, weak telecommunication networks (signals), swelling of quota fees, plus people's complaints in accompanying and supervising their children in online learning, because not everyone old students have free time and high educational background.

Some schools choose to "take" the risk by choosing an offline learning process while maintaining strict health protocols even if only one day a week or once every two weeks to anticipate those who have difficulty with signals or smartphone devices, especially those in rural and mountainous areas. Thus, this risky step is taken for the sake of the educational responsibility of the students.

Another problem with this online learning system is that access to information is constrained by signals that cause slow access to information. Students are sometimes left with information as a result of an inadequate signal. As a result, they are late in collecting an assignment given by the teacher. Not to mention for teachers who check the many assignments that have been given to students, making gadget storage space increasingly limited. The application of online learning also makes educators think again about the learning models and methods that will be used. Initially, a teacher has prepared a learning model that will be used, then must change the learning model.

$$ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ $$

"It may be that you hate something, even though it is very good for you, and it may be that you like something, even though it is very bad for you; Allah knows, while you do not know." (Surat al-Baqarah: 216).

That humans are sometimes afflicted by painful fates that are not liked by themselves, then maybe he is impatient, or he is overcome by sadness and then he thinks that fate is a blow that can destroy his hopes and lives, but it turns out that with destiny humans are gain favor from a direction he does not know.

Behind these problems and complaints, it turns out that there are also various lessons for education in Indonesia. Among them, students and teachers can master technology to support online learning. In this era of increasingly sophisticated technological disruption, teachers and students are required to have the ability in the field of learning technology. Mastery of students and

teachers of learning technology that varies greatly, is a challenge for them. With the Work From Home (WFH) policy, it is able to force and accelerate them to master digital learning technology as a necessity for them. The demands of these needs make them able to find out online media that can support as a substitute for direct classroom learning, without reducing the quality of learning materials and achievement targets in learning.

Various distance learning media were tried and used. Facilities that can be used as online learning media include e-learning, zoom application, google classroom, youtube, and whatsapp social media. These facilities can be used optimally, as a medium in carrying out learning such as in class. By using these online media, indirectly the ability to use and access technology is increasingly controlled by students and teachers.

After educators are able to master various online learning facilities, ideas will be created about more varied learning methods and models that have never been done by educators. For example, teachers create creative video content as teaching materials. In this case, the teacher is more persuasive because it makes students more interested in the material provided by the teacher through the creative video. Students will certainly be able to understand what is explained by the teacher through creative videos made by the teacher. So that with the application of this home learning model, students do not feel bored in participating in online learning.

The existence of the COVID-19 pandemic also provides other lessons. Learning done at home can make it easier for parents to monitor or supervise children's learning development directly. Parents are easier to guide and supervise children's learning at home. This will lead to more intensive communication and will lead to a closer relationship between children and parents. Parents can provide direct guidance to children regarding learning materials that have not been understood by children. Where in fact parents are the first institution in the education of children. In online learning activities provided by the teacher, parents can monitor the extent of their child's competence and ability. Then the ambiguity of the material provided by the teacher, makes communication between parents and children increasingly well established. Parents can help material difficulties faced by children.

The next lesson is that the use of media such as mobile phones or gadgets can be controlled for children's learning needs. The role of parents is increasingly needed in supervising the use of gadgets. This has a positive impact on children, in utilizing technology for useful things. Children tend to use mobile phones to access various learning resources from the assignments given by the teacher. So that it will make children avoid using gadgets on things that are less useful or negative.

Although education in Indonesia has been affected by the COVID-19 pandemic, behind all of this there are lessons and lessons to be learned. The existence of a government policy to conduct distance learning via online, can provide benefits, namely increasing awareness to master current technological advances and overcoming problems in the education process in Indonesia.

The Covid-19 pandemic which has so many negative impacts also has a positive impact on the world of education in Indonesia. This positive impact can motivate through difficult times to continue to achieve Indonesia's more advanced education goals. These positive impacts include:

1. Triggering the Acceleration of Educational Transformation.

The Covid-19 pandemic led to the closure of schools as an effort to spread it to Indonesian society. In short, the government has implemented a Distance Learning (PJJ) system or what is known as online learning. A bold technology-based system certainly requires educational institutions, teachers, students and even parents to be technology literate. This greatly accelerates the transformation of educational technology in the country. This certainly has a positive impact because the use of technology in the world of education is in line with the era of the Industrial Revolution 4.0 which continues to grow.

2. Many Online Learning Applications Appear

The acceleration of the transformation of educational technology due to the COVID-19 pandemic has spawned various online learning program platforms to support bold learning. Many online study programs make learning more effective. Online learning applications are developed by

providing features that facilitate online learning. Such as Zoom Meeting, Google Meet, Microsoft Teams, and others.

3. Number of Free Online Courses

Free online courses began to develop in the midst of the Covid-19 pandemic. Many tutoring agencies provide free or multiple online courses at discounted prices. As implemented by Ruangguru, Zenius, Study Room, Quipper, our Class Application and so on.

4. The Emergence of Unlimited Creativity

The Covid-19 pandemic has given rise to new ideas. Scientists, researchers, lecturers and even students try to do experiments to find new creativity and present an affective and efficient learning process so that it can carry out a fun and not boring learning process.

5. Parent and Teacher Collaboration

During this pandemic, students will certainly spend their time studying at home. Where this requires innovative collaboration between parents and teachers so that students can continue to learn online effectively. In addition, innovative collaboration can overcome various complaints during online learning. This will have a positive impact on the world of education both now and in the future.

6. Application of Knowledge in the Family

When all schools are closed, this is an opportunity for students to apply knowledge in the midst of their families. Whether it's just opening a small discussion or by teaching the knowledge gained to the family. This plays an important role in increasing students' understanding of a science through direct application. Knowledge that is applied directly will affect not only those who apply it but also those who receive it.

7. Teachers become more familiar and technology literate

It is undeniable that the learning process in the midst of a pandemic must be done through online methods. So the use of technological devices is needed. During this pandemic, a lot of training was carried out for teachers with the aim of providing guidance to determine learning methods that can be applied during the pandemic, which of course are technology-based.

8. Internet as a positive source of information

If the learning process generally uses printed books as the main learning resource, then in the online learning process the internet is a source of information that can be used. The internet is no longer only used by students as a means of entertainment or playing social media, but is also used to get information about the lessons being taught. Such as accessing digital books, learning videos and so on. Even so, of course, this must still receive assistance from both teachers and parents, so that students do not get the wrong information and avoid hoaxes.

9. Students can be supervised by parents directly

Basically every child has unlimited potential. But there are several factors that can influence whether they can ultimately fulfill that potential. Experts believe that the role of parents in a child's life has a broad impact and with parental supervision it will be easy to monitor his development directly. Parental involvement is very important for children to excel in school. Some parents may think that it is the teacher's role to teach, not them. But such trust does not harm parents and children. Children do not start and stop learning only during the school day. They are always used to studying, at home, with friends, and through other influences.

These are some of the positives of the COVID-19 pandemic. Of course there are many more positive things that we can feel. However, we still hope that the pandemic will end soon and face-to-face learning will begin again.

4. Islamic Education Learning Technology.

During the COVID-19 pandemic, technology is very helpful both in the world of economy and the world of education. The learning process is systemd online to see the increase in activeness, discipline, and independence in students. This is also one of the impacts that can see the development of students in learning Islamic religion creatively in every learning process both from habits, thoughts and behavior (Yusmaliana, 2019).

In the millennial era, technology is an element for education and the continuation of a sustainable global era and gives birth to many challenges and new innovations from developed countries which are opportunities for the nation's children to be used as well as possible, so that

these challenges become a blessing for those who feel this, as a result of this there is also a lot of intense competition from the free market, it is because they act without spiritual, moral, and religious foundations (Nata, 2018).

In ancient times the learning system still trusted teachers as a source of knowledge and technology was not advanced like steam power, however, in the current era technology has developed very rapidly because it is not surprising that technology in this millennial era has become a human need that greatly impacts the process of activities. In the daily life of students and in educational activities, this is because the generation is getting more creative to facilitate learning and with technology it can improve the quality of someone who uses it and has great potential for the millennial generation (Tadulako, 2020). Along with the development of the quality of education in this millennial era, technology is also growing rapidly, in this technological era there are also more and more online applications for Islamic religious learning to make it easier for educators and students to teach and learn together at a distance more effectively, such as Henslin's view on technology explains that technology has two things in it. First, towards equipment and second, skills (Ngappipi, 2014).

Online learning becomes effective along with the development of social media, making student learning performance faster, more precise, accurate so that it can increase the resulting productivity (Nurdin, 2016). One of these media developments is to make it easier for students in the learning process in the COVID-19 pandemic. Online learning during the COVID-19 pandemic can be transferred to an online learning system, namely a learning system with facilities so that the learning process is more varied. Some online applications in online learning Islamic religious education such as whatsapp and google classroom. This whatsapp application is 70% in demand by students for a very simple learning process (Rawekas, 2017). While this google classroom in online learning is very effective and efficient. This media uses the internet network and can be used with computers or cell phones. Both of these applications have the same educational benefits as being able to display text, images, and videos in ongoing learning (JK, 2020) and very organized and comfortable learning discussions, but these two media have advantages and disadvantages:

A. Whatsapp

Has the following advantages:

1. Smooth feedback in every learning discussion
2. Teacher readiness in answering student questions has the potential to improve the learning process.
1. Revise previously studied topics. (Rawekas A.G., 19 -25)
2. The whatsapp application also helps students answer and argue quickly in every online discussion (Awada, 2016)

Has the following drawbacks:

1. Low internet speed to receive heavily loaded context
2. Can't face to face more than 4 accounts
3. Unable to set assignment collection time

B. Google Classroom

Has the following advantages:

1. Can be applied using computers and cell phones.
2. Can display text, images, videos in the learning process.
3. Can accommodate and accommodate task collection time in order to apply student discipline.
4. Effective and efficient because educators can create classrooms
5. Educators can also see quickly when checking students who have or have not submitted assignments.

Has the following drawbacks:

1. Not available face to face
2. No audio or voice note features available

With all of these applications, of course, it will make it easier for students and educators to carry out learning and teaching and make online learning run effectively. Technology has a huge influence on individuals and large groups, with technology during the COVID-19 outbreak being

used so that all Community and government activities use technology to solve problems and include sources of solutions to problems that occur. Not only that, there are also many negative impacts of this technology itself, one of which is that many are dependent on social media which in the end they become individuals who are lazy to move, selfish, and do not socialize to the point of not being comfortable with being together.

Furthermore, if these things continue to happen, there will be a prolonged social gap and have a worrying impact on the development of students (Nurizzati SK, 2018), but the solution in the view of Islam to deal with this problem is to instill the spirit of monotheism and morals in the students. human beings in the millennial era in order to be able to grow religious values in students (Mujahidah, 2016) and also the school or education staff provides connection fees such as providing funds for internet quotas, this must be done to overcome the problem of connection fees during the online learning period by That's the view in Islam that can straighten understanding about technology that must be used and utilized as well as possible. By straightening understanding of technology, it has become the responsibility of Islam to enter into this matter by instilling the souls of theology in humans in this millennial era.

D. Conclusion

During the Covid-19 Pandemic and to break the Covid-19 chain, Islamic education plays a role in implementing online learning systems. This is an effort by the government to reduce the risk of the community being exposed to the COVID-19 outbreak. Lockdown is an alternative way to reduce the covid-19 pandemic in the hope of slowly eliminating this virus in Indonesia. Educators in the process of Islamic education in schools are not only required to master a number of materials that will be given to students. But he must master various learning methods.

"Behind difficulties there must be ease" (Q.S. al-Insyirah [94]: 5-6). That is the holy message of the Koran which is the basis of Islamic education. The existence of the Covid-19 pandemic also provides other lessons. Learning from home (study for home), requires parents to be more intense in monitoring their children's learning development directly. This will lead to harmonious communication and closer inner closeness between children and parents. Indeed, family education is actually the first institution for children to receive their first education. The educational paradigm imposed on schools and teachers is slowly being broken by this pandemic. Evidently, that the role of parents and children themselves are the most important.

Apart from the impact of this pandemic, Islamic education – without waiting for the pandemic to come – needs to reorient the nature, role and answer challenges in this era of technological pandemics. For Islamic educational institutions, especially madrasas and Islamic boarding schools, they inevitably have to adapt to new habits (new normal life) such as paying more attention to the cleanliness of the rooms in the cottage environment, maintaining mutual cleanliness among students, social media-based learning (live streaming youtube, zoom). , Skype), character building of students (leadership, managerial, integrity, morality), and other new adaptations. Thus, Islamic education remains a preference for the Indonesian Islamic community or a platform for creating a generation of people with character and integrity.

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MANAJEMEN PEMBELAJARAN AL-QUR'AN BERBASIS APLIKASI ZOOM BAGI KARYAWAN DAN DOSEN FAKULTAS ILMU SOSIAL DAN ILMU POLITIK UHAMKA

Totong Heri
Dosen FAI UHAMKA, Mahasiswa Program Doktor Manajemen Pendidikan Islam
Universitas Muhammadiyah Jakarta (UMJ)
e-mail: totong_heri@uhamka.ac.id

Abstrak

Pademi Covid-19 yang telah memasuku tahun kedua, tidak lantas berhenti untuk belajar dan mempelajari Al-Qur'an, bahkan memberikan peluang waktu yang cukup untuk mempelajari Al-Qur'an. Mempelajari Al-Qur'an merupakan kewajiban bagi setiap muslim, hal ini disadari bentul bagi pimpinan Fakultas Ilmu Sosial dan Ilmu Politik Universitas Muhammadiyah Prof, DR. HAMKA untuk mengadakan kegiatan pembelajaran Al-Qur'an dilingkungan Fakultas yang dikomandaninya.

Melalui program FISIP Bertadarus merupakan upaya dalam membudayakan membaca Al-Qur'an bagi dosen dan karyawan. Program kegiatan ini wajib diikuti oleh seluruh karyawan dan dosen sebagai upaya dalam mewujudkan nilai-nilai Al-Islam dan Kemuhammadiyahan.

Metode Program pembelajaran Al-Qur'an ini mempergunakan media zoom us. Dalam proses kegiatan pembelajaranya dibentuk beberapa kelompok kelas, yaitu kelas pemula, kelas menengah dan kelas Tahsin. Masing-masing kelompok belajar Al-Qur'an seminggu sekali, dan setiap kelompok didampingi seorang instruktur dari dosen AIK.

Hasil yang diperoleh dari proses kegiatan ini menunjukkan perubahan yang cukup baik yaitu ketika diimplementasikan kepada 30 dosen dan karyawan Fakultas Ilmu Sosial dan Ilmu Politik UHAMKA dengan hasil sebagai berikut: sebanyak 10 karyawan (30,5 %) dapat melafalkan huruf *hijaiyah* dan dapat melafalkan kosa kata, dapat merangkai *harakat* pada kata, hukum panjang-pendek, hukum *nun sukun* dan *tanwin* (katagori Menengah) dan 20 dosen dan karyawan (60,5 %) dapat memahami ilmu Tajwid, *faseh*, dan lancar, serta *Waqaf* dan *Ibtida.*

Kata Kunci: Manajemen, Pembelajaran, Al-Qur'an, Zoom

Abstract

Pademi Covid 19, which has entered its second year, does not necessarily stop to study and study the Qur'an, it even provides opportunities for sufficient time to study the Qur'an. Learning the Qur'an is an obligation for every Muslim, it is realized that bentul for the leadership of the Faculty of Social and Political Sciences, University of Muhammadiyah Prof. DR. HAMKA to hold Al-Qur'an learning activities within the faculty under his command.

Through the FISIP Bertadarus program, it is an effort to cultivate reading the Qur'an for lecturers and employees. The program of activities must be followed by all employees and lecturers as an effort to realize the values of Al-Islam and Muhammadiyah.

The method of this Al-Qur'an learning program uses our zoom media. In the learning process, several group classes were formed, namely the beginner class, the middle class and the Tahsin class. Each group studied the Qur'an once a week, and each group was accompanied by an instructor from an AIK lecturer. The results obtained from the process of this activity showed a fairly good change, namely when implemented to 30 lecturers and employees of the Faculty of Social and Political Sciences, UHAMKA with the following results: as many as 10 employees (30.5%) were able to pronounce hijaiyah letters and were able to pronounce vocabulary , can arrange vowels in words, long-short law, the law of nun breadfruit and tanwin (intermediate category) and 20 lecturers and employees (60.5%) can understand the knowledge of Tajweed, phase, and fluency, as well as Waqaf and ibtida.

Keywords: Management, Learning, Al-Qur'an, Zoom

A. Pendahuluan

Al-Quran adalah firman Allah SWT merupakan pedoman bagi umat Islam, bahkan bagi seluruh ummat manusia, yang berisi tentang keimanan, ibadah, akhlaq, muamalah, dan sejarah. Mempelajari Al-Qur'an merupakan kewajiban bagi setiap umat Islam, disamping itu juga dengan membaca Al-Qur'an seseorang dapat merasakan ketenangan jiwa, Allah Subhanahu Wata'ala berfirman;

ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ

"(yaitu) orang-orang yang beriman dan hati mereka manjadi tenteram dengan mengingat Allah. Ingatlah, hanya dengan mengingati Allah-lah hati menjadi tenteram. (QS: Ar-Ra'd, 28)

Belajar dan mengajarkan Al-Qur'an merupakan aktifitas yang sangat baik, hal ini sesuai dengan Hadits Nabi:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"Orang yang paling baik di antara kalian adalah seorang yang belajar Al Qur`an dan mengajarkannya." (HR. Bukhari,No. 4639: keutamaan iman).

Al-Qur'an merupakan solusi atas segala persoalan kehidupan. Namun demikian, masih dijumpai orang Islam yang belum menyadari pentingnya untuk memiliki kemampuan dalam membaca Al-Qur'an yang sesuai dengan kaidah ilmu tajwid.

Pernyataan ini senada dengan hasil penelitian yang dilakukan oleh Lembaga Pentashihan Mushaf Al-Quran (LPMQ) terhadap 14 UIN di Indonesia, dengan hasil penelitiannya sangat mencenangkan yaitu menempatkan UIN Sultan Syarif Kasim Pekanbaru, UIN Ar-Raniry Banda Aceh, dan UIN Mataram sebagai tiga kampus dengan nilai indek kemampuan baca tulis Al-Quran terendah, (Syakir NF:2019). Hal ini yang telah disampaikan oleh Kepala Lajnah Pentashihan Mushaf Al-Quran (LPMQ) Muchlis M Hanafi menginginkan lembaga yang dipimpinnya itu dapat melanjutkan penelitiannya sampai pada indeks literasi Al-Qur'an. Penelitian mengenai kemampuan Baca Tulis Al-Quran (BTQ) mahasiswa Universitas Islam Negeri (UIN) merupakan riset baru yang memiliki signifikansi tersendiri. Sebab, melihat hasil secara umum indeks BTQ mahasiswa UIN yang masih di angka 3,19 untuk membaca dan 3,20 untuk menulis masih butuh hampir 2 poin lagi untuk sampai pada angka maksimum 5.

Hasil Penelitian Kemampuan Baca Tulis Al-Quran Mahasiswa UIN di Indonesia, yang dilakukan oleh Lembaga Pentashihan Mushaf Al-Qur'an literasi bisa bermakna tiga hal, yakni (1) kemampuan membaca dan menulis, (2) keahlian di bidang tertentu, atau (3) kemampuan mengolah informasi sehingga menjadi kecakapan hidup. Penelitian yang telah dilakukan tersebut hanya menunjukkan indeks literasi yang pertama, yakni membaca dan menulis. Kemampuan mengolah atau pemahaman mereka tentang Al-Qur'an dalam bentuk internalisasi sesuai dengan sikap,(Syakir: 2019).

Hasil penelitian tentang Pembelajaran Membaca Al-Quran Bagi Orang Dewasa (Dilla Ideharmidah, Solfema: 2018) bahwa alasan munculnya peserta dewasa karena minat dan kesadaran diri dan umumnya setiap peserta kembali untuk meningkatkan kemampuan membaca Al-Quran. Belajar membaca Al-Qur'an bisa muncul karena minat terhadap agama yang tinggi pada usia dewasa. Di mana diri semakin tersadarkan karena tanggung jawab yang bertambah, serta dorongan dari dalam diri dan dari luar diri sehingga membuat peserta orang dewasa kembali belajar membaca Al-Qur'an.

Penelitian yang dilakukan oleh Suherman (2019), tentang Pengembangan Sistem Membaca Al-Qur'an dengan Metode Multimedia *Development Life Cycle.* Penelitian ini menggunakan dua pendekatan metode yaitu metode Pengembangan Sistem Multimedia dan metode Tartil. Hasil dari penelitian ini berupa aplikasi berbasis android yang dapat membantu untuk belajar dan membaca Al-Qur'an dengan baik.

Fakultas Ilmu-Ilmu Sosial dan Ilmu Politik (FISIP) Uhamka salah satu Fakultas yang berada di Universitas Muhammadiyah Prof. DR. Hamka, melalui Lembaga Al-Islam dan Kemuhammadiyahan (LPP AIK) menjaga merawat dan membelajarkan nilia-nilai Al-Islam dan Kemuhammadiyahan, serta membiasakan untuk bertadarus Al-Qur'an kepada seluruh *civitas akademika*, dari mulai unsur Pimpinan (Dekanat), Keseketariatan, Dosen, dan Kryawan. Program

kegiatan ini merupakan perwujudan dari Standar Mutu Al-Islam dan Kemuhammadiyahan. Salah satu yang tertuang dalam standar mutu AIK adalah pada bab Sumber Daya Manusia bagian b, memuat bahwa seluruh SDM Uhamka senantiasa mentadaruskan Al-Qur'an.

Dalam implementasi mutu, FISIP Uhamka, melalui program Al-Islam dan Kemuhammadiyahan, memberikan program pelayanan, bimbingan dan pembelajaran dalam bentuk pengajian dan kajian, sepeti Pengajian Karyawan setiap hari Rabu pagi jam 05.30 – 06.30, Kalam Subuh setiap hari Jum'at, Sabtu, dan Minggu Serta kegiatan Baitul Arqam sebagai kegiatan pengkaderan, penguatan idiologi Muhammadiyah, ibadah dan pemahaman (tadarus) Al-Qur'an.

Mencermati permasalahan di atas, nampaknya masih terdapat karyawan yang belum mampu membaca Al-Qur'an dengan baik dan benar. Hal ini dikathui setelah Rektor memberikan instruksi Nomor: 1423/ F.08.06/2020, kepada seluruh dosen dan karyawan Uhmaka dari berbagai unsur untuk mengikuti gerakan Uhamka Bertadarus. Dari hasil kegiatan Uhamka Bertadarus dapat terpetakan tingkatan kondisi kemampuan membaca Al-Qur'an bagi karyawan, yaitu: Tingkat Pemula, Tingkat Menengah, dan Tinggkat Tahsin (mahir).

Dari kegiatan Uhamka Beradarus menunjukan bahwa hasil pemetaan kemampuan membaca Al-Qur'an, terdapat karyawan yang masih dalam katagori Pemula, yaitu sebesar 74 karyawan atau sekitar 47 % dari jumlah 158 sampel, dan 71 katagori Menengah, serta 13 katagori Tahsin (Mahir).

Kebutuhan manajemen pembelajaran Al-Qur'an merupakan keharusan dalam penyelenggaraan program pembelajaran Al-Qur'an, baik pada usia anak-anak maupun pada usia dewasa. Terlebih pada institusi pendidikan keagamaan. Pendidikan Al-Qur'an merupakan pendidikan yang sangat mendasar bagi seorang muslim. Jika seorang muslim tidak dapat membaca Al-Qur'an, maka dapat dipastikan ada yang salah dalam pendidikan agamanya. Karena itu, penting sekali supaya ada model manajemen pembelajaran Al-Qur'an yang dapat menjawab persoalan ketidak mampuan dalam membaca Al-Qur'an. karena itu, dari permasalah yang telah diuraikan ini, maka penulis tertarik untuk melakukan peneilitiannya dengan tema Manajemen Pembelajaran Al-Qur'an Berbasia Aplikasi Zoom bagi Dosen dan Karyawan Fakultas Ilmu-Ilmu Sosial dan Ilmu Politik Uhamka.

Manajemen merupakan suatu proses yang khas, terdiri atas tindakan-tindakan beupa perencanaan, pengorganisasian, penggerakan, dan pengendalian yang dilaksanakan untuk menentukan serta mencapai sasaran-manusia dan sumber-sumber lainnya. Dapat juga ditegaskan, manajemen adalah: proses pengkoordinasian dan pengintegrasian semua sumber daya untuk mencapai tujuan yang ditetapkan.[30]

Menurut Haling, berpendapat bahwa pembelajaran adalah suatu proses dimana lingkungan seseorang secara sengaja dikelola untuk memungkinkan terjadinya belajar pada diri pembelajar. Pembelajaran adalah suatu proses yang dilaksanakan secara sistemik dimana setiap komponen saling berpengaruh. Dalam proses secara implisit terdapat kegiatan memilih, menetapkan dan mengembangkan metode untuk mencapai hasil pembelajaran yang diinginkan.[31]

Pembelajaran adalah suatu kombinasi yang tersusun meliputi unsur-unsur manusiawi material, fasilitas, perlengkapan dan prosedur yang saling mempengaruhi mencapai tujuan pembelajaran. Manusia terlibat dalam system pengajaran terdiri dari siswa, guru, dan tenaga lainnya.[32]

Manajemen pembelajaran adalah segala upaya yang dilakukan dalam mengelola pembelajaran di kelas dan guru sebagai manajer di dalam kelas memiliki aktifitas mencakup

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[30] Eva Fatmawati, *Manajemen Pembelajaran Tahfidz Al-Qur'an*, Jurnal Islamic Education Manajemen 4 (1) (2019) 25-38, DOI:10.15575/isema.v3i2.5255, http://journal.uinsgd.ac.id/index.php/isema p-ISSN: 2541-383X e-ISSN: 2541-7088

[31] Haerana,. *Manajemen Pembelajaran Berbasis Standar Proses Pendidikan; Teori dan Aplikasinya.* (Yogyakarta: Media Akademi, 2016), h. 18

[32] Eva Fatmawati, *Manajemen Pembelajaran Tahfidz Al-Qur'an*, Jurnal Islamic Education Manajemen Vol. 4, No. 1, Juni 2019 M/1440 H, h. 25-38, DOI:10.15575/isema.v3i2.5255, http://journal.uinsgd.ac.id/index.php/isema p-ISSN: 2541-383X e-ISSN: 2541-7088

kegiatan merencanakan, melaksanakan dan penilaian hasil pembelajaran yang dikelolanya. Haerana mengatakan ada beberapa fungsi manajemen pembelajaran yaitu:[33]

1) Perencanaan Pembelajaran. Menurut Aunurrahman, bahwa pembelajaran adalah suatu sistem yang bertujuan untuk membantu proses belajar siswa, yang berisi serangkaian peristiwa yang dirancang, disusun, sedemikian rupa untuk mendukung dan mempengaruhi terjadinya proses belajar siswa yang bersifat internal. Sejalan dengan pendapat di atas, Hakiim mengemukakan "bahwa perencanaan pembelajaran dirumuskan lalu dilaksanakan oleh guru maupun siswa dalam proses pembelajaran untuk mencapai tujuan tertentu". Perencanaan pada dasarnya yaitu sebuah proses kegiatan yang menyiapkan secara sistematis kegiatan-kegiatan yang akan dilakukan untuk mencapai tujuan tertentu. Sebagai salah satu fungsi manajemen, perencanaan mempunyai peran sangat penting dan utama, bahkan yang pertama di antara fungsi-fungsi manajemen lainnya. Begitu pentingnya sebuah perencanaan sehingga dikatakan, "apabila perencanaan telah selesai dan dilakukan dengan benar, sesungguhnya sebagian pekerjaan besar telah selesai dilaksanakan." (Kurniadin & Machali, 2016: 139).

2) Pengorganisasian Pembelajaran Pengorganisasian merupakan salah satu fungsi manajemen yang berkaitan erat dengan perencanaan dan merupakan suatu proses yang dinamis, sedangkan organisasi merupakan alat atau wadah yang statis. Pengorganisasian merupakan penentan pekerjaan-pekerjaan yang harus dilakukan, pengelompokkan tugas-tugas, dan membagi-bagikan pekerjaan kepada setiap karyawan, penetapan departemen-departemen (sub sistem) serta penentuan hubungan-hubungan.[34]

3) Pelaksanaan Pembelajaran Dalam KBBI oleh Poewadarminta, "mengemukakan bahwa pelaksana adalah orang yang mengerjakan atau melakukan rencana yang telah disusun. Sedangkan pelaksanaan adalah perihal (perbuatan, usaha), melaksanakan rancangan" (Haerana, 2016:45). Pelaksanaan pembelajaran ialah mengerjakan rancangan dari apa yang telah dibuat dan direncanakan dalam suatu program. Pelaksanaan disini ialah seorang pendidik membuat rancangan atau program lalu melaksanakan sesuai dengan apa yang di rencanakan dan dari pelaksanaan tersebut mendapatkan hasil dari sebuah program yang telah dilaksanakan oleh seorang peserta didik.

4) Pengawasan Pembelajaran. Pengawasan yaitu suatu kegiatan untuk mendapatkan kepastian tentang pelaksanaan program atau pekerjaan/kegiatan yang sedang atau telah dilakukan sesuai dengan rencana yang telah ditentukan. Kegiatan pengawasan pada dasarnya untuk membandingkan kondisi yang ada dengan seharusnya terjadi. Controlling atau pengawasan sering disebut juga pengendalian yaitu mengadakan pemantauan dan koreksi sehingga bawahan dapat melakukan tugasnya dengan benar sesuai tujuan semula (Badrudin, 2013: 17)

Masa pademi Covid-19 di Indonesia yang telah memasuki tahun ke-dua ini terus berlanjut yang berdampak pada semua aspek kehidupan, seperti ekonomi, sosial, ibadah, dan termasuk aspek Pendidikan. Melalui Kementria Pendidikan dan Kebudayaan Republik Indonesia mengeluarkan kebijakan mengenai penyelenggaraan pembelajaran pada masa pandemi Covid-19, dimana pembelajaran harus dilaksanakan secara daring/dalam jaringan. Proses belajar mengajar yang semula dilaksanakan secara tatap muka diganti dengan pembelajaran dari rumah (Kemdikbud, 2020).[35]

Marcovic, menekankan bahwa pembelajaran *daring* (dalam jaringan) memerlukan sumber daya yang memahami internet of things (IOT), karena pembelajaran *daring* dilaksanakan dengan memanfaatkan internet sebagai media dan sarana prasarana utama dalam kegiatan pembelajaran.

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[33] Haerana.. *Manajemen Pembelajaran Berbasis Standar Proses Pendidikan*; Teori dan Aplikasinya. (Yogyakarta: Media Akademi. 2016) h. 24

[34] Badrudin, *Dasar-Dasar Manajemen.* (Bandung: Al-Fabeta, 2013), h. 111

[35] Jajang, Medita, Duhita. *Penggunaan Aplikasi Zoom Meeting di Masa Pandemi Covid-19 pada Pembelajaran Sains*, Jurnal Elementary Kajian Teori dan Hasil Penelitian Pendidikan Sekolah Dasar ISSN 2614-5596 http://journal.ummat.ac.id/index.php/elementary Vol. 4 No. 1 Januari 2021, hal. 18-22

Secara tidak langsung, pandemi covid-19 menuntut seseorang untuk melek akan teknologi,[36] dimana teknologi informasi memiliki peranan yang sangat penting dalam proses pembelajaran khususnya dalam situasi pandemic.[37] Penggunaan teknologi pembelajaran daring dapat memberikan pengalaman belajar yang baru dan lebih bermakna bagi peserta didik. Hasil survei yang dilakukan oleh Statqoanalytics (sebuah perusahaan konsutan analitik data) menunjukkan bahwa aplikasi yang paling banyak dan paling sering digunakan sebagai platform belajar *online* ialah aplikasi *zoom*. *Zoom* merupakan salah satu aplikasi komunikasi video berbasis *cloud computing* buatan perusahaan Amerika. Aplikasi ini menyediakan layanan konferensi jarak jauh dengan menggabungkan konferensi video, pertemuan *online*, obrolan, hingga kolaborasi seluler.[38]

B. Metode Penelitian

Metode penelitian yang digunakan adalah metode deskriptif kualitatif. Yaitu sebuah penelitian kualitatif yang menekankan pada prosedur penelitian yang pmenghasilkan data deskriptif berupa kata-kata yang tertulis atau pernyataan dari orang-orang dan perilaku yang diamati. Subjek dalam penelitian ini adalah para dosen dan karyawan Fakultas Ilmu-Ilmu Sosial dan Politik Universitas Muhammadiyah Prof. DR. HAMA dengan sempel 20 dosen dan 10 Karyawan. Teknik pengumpulan data menggunakan soal tes dan lembar kontrol (kartu prestasi).. Teknik analisis dalam penelitian ini menggunakan model analisis interaktif yang terdiri dari pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan. Adapun prosedur penelitian yang digunakan adalah pertama tahap persiapan, tahap penyusunan program pembelajaran Al-Qur'an berbasis zoom, tahap membuat model manajemen pembelajaran Al-Qur'an dan instrumen evaluasi. Kemudian tahap pelaksanaan, Kegiatan dilakukan berdasarkan format pembelajaran yang telah dirancang yaitu berbasis *zoom meeting*. Dan tahap Evaluasi, Setelah proses pembelajaran selesai, dilakukan evaluasi berupa pemberian tes. Data yang terkumpul diolah dan dianalisis.

C. Hasil dan Pembahasan
1. Tahap-tahap Penyusunan Program Pembelajaran Al-Qur'an Berbasis Zoom

Dalam tradisi kegiatan membaca Al-Qur'an telah diatur dalam ilmu tajwid. Ilmu Tajwid adalah bagaimana cara membaca Al-Qur'an dengan baik dan benar, yakni kaidah-kaidah melafalkan huruf-huruf *hijaiyah* sesuai dengan *makhrajnya* (tempat-tempat keluarnya huruf), dan fashohanya. Jika seseorang telah menguasai ilmu tajwid, ia akan membaca Al-Qur'an dengan baik dan benar. seperti melafalkan kosa kata (*mufrodat*), kalimat (kata) dan jumlah kalimat. Selain itu juga, dalam ilmu tajwid mencakup hukum-hukum bacaan Al-Qur'an, seperti; bacaan panjang dan bacaan pendek serta sukun atau *nun* mati. Hal tersebut merupakan kemampuan standar minimal yang harus dimiliki seseorang dalam membaca Al-Qur'an.

Dalam tahap ini peneliti melakukan pengelolaan program pembelajaran Al-Qur'an melaui aplikasi zoom. Dengan merencankan waktu pelaksanaan, membuat aplikasi zoom, mendesain pembelajaran, evaluasi dan menentukan instruktur. Mengkelompokan terhadap dosen dan karyawan yang sesuai dengan tingkatanya masing-masing (*tahsin*, menengah dan pemula). Hal ini diketahui setelah melaksanakan kegiatan UHAMKA Bertadarus. Dengan demikian, pada tahap ini pembinaan belajar Al-Qur'an melalui program pembelajaran Al-Qur'an berbasis Aplikasi zoom sebagai bentuk pelayanan sehingga tidak ada lagi dosen dan karyawan FISIP UHAMKA tidak mampu membaca Al-Qur'an.
2. Tahap Pelaksanaan Pembelajaran

Dalam tahap pelaksanaan pembelajaran Al-Qur'an dosen dan karyawan ditentukan waktunya setiap hari Rabu pagi jam 05.30 – 06.30, melalui aplikasi zoom. Materinya berisi kegiatan tentang realisasi manajemen pembelajaran Al-Qur'an. Dalam tahap ini disiapkan

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[36] Chawla, A. (2020). Coronavirus (COVID-19) – 'Zoom' Application Boon or Bane. SSRN Electronic Journal. https://doi.org/10.2139/ssrn.3606716

[37] Astini, Ni Komang Sari. (2020). Pemanfaatan teknologi informasi dalam pembelajaran tingkat sekolah dasar pada masa pandemi covid-19. Jurnal Lembaga Penjaminan Mutu STKIP Agama Hindu Amlapura, 11(2)

[38] Latifah, L. (2020). Apa Itu Aplikasi Zoom? Alternatif Rapat Jarak Jauh, Begini Cara Kerjanya. TRIBUNNEWS.

perangkat pembelajaran, seperti materi pembelajaran, metode, media dan sarana-prasarana. Materinya meliputi antara lain:

a. Pelajaran pertama pengenalan huruf-huruf *hijaiyah*. Juga diperkenalkan transliterasi Arab-Latin, serta diperkenalkan perubahan bentuk huruf-huruf *hijaiyah*. Kompetensi pada materi ini, peserta mampu memahami dan mengucapkan serta menuliskan huruf-huruf hijaiyah

b. Pada pelajaran kedua pengenalan tanda baca putus. Yaitu tanda baca a *(harakat fathah)*, tanda baca i *(harakat kasrah)*, dan tanda baca u *(harakat dhomah)*. juga bagaimana cara menulis, merangkai, menyusun huruf-huruf *hijaiyah*. Kompetensi pada materi ini peserta mampu dan memahami tanda baca putus dan mampu merangkai dan menyusun huruf-huruf hujaiyah.

c. Pada pelajaran ketiga diperkenalkan tanda baca ganda atau imbuhan. Yaitu tanda baca *fathah tain, kasrah tain*, dan *dhomah tain*. Kompetensi pada materi ini, peserta mampu memahami perbedaan tanda baca ganda/imbuhan dan mampu mengucapkannya.

d. Pada pelajaran keempat, diperkenalkan tanda baca sambung, yaitu tanda baca *sukun* dan *tasydid*. Kompetensi pada materi ini peserta mampu memahami tanda baca sukun dan tasydid serta mampu membedakan bunyinya.

e. Pada pelajaran kelima pengenalan tanda baca panjang, yaitu: *alif, ya sukun, dan wau sukun.* (*Mad Ashli*). Kompetensi pada materi ini peserta mengetahui dan Memahami tanda baca panjang dan mampu melafalkannya.

f. Pada pelajaran keenam pengenalan tanda bacaan *mad lain, mad 'aridl, mad iwad (Mad far'i)*, dan juga bacaan *qolqolah,* serta hukum *alif lam*. Kompetensi pada materi ini para peserta mengetahui mada far'i dan Memahami tanda baca panjang dan mampu melafalkannya.

g. Pada pelajaran ke tujuh, pengenalan hukum bacaan *tanwin, nun sukun*, tanda baca *waqaf,* dan pengenalan bacana-bacaan awal surat *(fawaatihu-Assuwaar)*. Mengetahui dan memahami hukum sukun, tanda waqaf, serta mampu melafalkannya

h. Evaluasi. Pada evaluasi belajar dapat dilakukan setiap aakhir pembelajaran. Guru atau tutor dapat mengevaluasinya melalui tes membaca atau menulis secara langsung atau kuis terhadapa masing-masing peserta. Pada evaluasi belajar tahap akhir Guru menilai kemampuan siswa dalam membaca Al-Qur'an, peserta dinyatakan lulus apabila telah membaca Al-Qur'an dengan baik dan benar walaupun dalam membaca belum lancar.

3. Tahap Pengendalian

Pada tahap pengawasan dan pengendalian ini langsung dilaksanakan oleh instruktur dan wakil dekan empat. Pada tahap ini bertujuan agar kegiatan dapat berjalan dengan semestinya yaitu suatu kegiatan untuk mendapatkan kepastian tentang pelaksanaan program atau pekerjaan/kegiatan yang sedang atau telah dilakukan sesuai dengan rencana yang telah ditentukan. Kegiatan pengawasan pada dasarnya untuk membandingkan kondisi yang ada dengan seharusnya terjadi

4. Tahap Evaluasi

Pada tahap evaluasi ini dilakukan dua kali, yaitu evaluasi formatif yang dilakukan setiap kali proses kegiatan pembelajaran berakhir. Dan evaluasi sumatif, yang dilakukan setelah kegiatan pembelajaran berakhir secara keseluruhan (EBTA). Pada evaluasi tahap akhir ini, seorang siswa dapat dinyatakan lulus apabila telah dinyatakan baik dan benar sesuai dengan target tujuan dari kegiatan pembelajaran tersebut.

Pada tahap evaluasi masing-masing peserta memeiliki kartu kontrol (prestasi) sebagai data perkembangan pemahaman dan ketrampilan peserta. Kartu prestasi ini terdiri dari tujuh kolom tahapan yang berisi materi dalam setiap pertemuannya dan setiap tahapan dinilai dengan tingkatan (katagori) seperti; kurang (pemula), cukup (menengah), dan baik (tahsin).

5. Hasil Pembelajaran Al-Qur'an

Manajemen pembelajaran Al-Qur'an nelalui Aplikasi zoom ini telah menunjukkan hasil yang sangat signifikan yaitu ketika diimplementasikan kepada 30 dosen dan karyawan Fakultas Ilmu Sosial dan Ilmu Politik UHAMKA dengan hasil sebagai berikut: sebanayak 10 karyawan (30,5 %) dapat melafalkan huruf *hijaiyah* dan dapat melafalkan kosa kata, dapat merangkai *harakat* pada kata, hukum panjang-pendek, hukum *nun sukun* dan *tanwin* (katagori Menengah) dan

20 dosen dan karyawan (60,5 %) dapat memahami ilmu Tajwid, *faseh*, dan lancar, serta *Waqaf* dan *ibtida*.

Dalam pelaksanaan program ini masih memiliki kendala, antara lain adalah:
1. Sinyal internet yang terkadang tidak setabil
2. Masih terdapat peserta yang kurang aktif mengikuti program pembelajaran
3. Masih kesulitan untuk menyediakan paket data internet
4. Kurang komunikatif.

D. Kesimpulan

Manajemen pembelajaran Al-Qur'an berbasi aplikasi zoom telah menunjukkan hasil yang cukup efektif yaitu ketika diimplementasikan kepada 30 dosen dan karyawan Fakltas Ilmu Sosial dan Ilmu Politik UHAMKA dengan hasil sebagai berikut: sebanayak 10 karyawan (30,5 %) dapat melafalkan huruf *hijaiyah* dan dapat melafalkan kosa kata, dapat merangkai *harakat* pada kata, hukum panjang-pendek, hukum *nun sukun* dan *tanwin* (katagori Menengah) dan 20 dosen dan karyawan (60,5 %) dapat memahami ilmu Tajwid, *faseh*, dan lancar, serta *Waqaf* dan *ibtida*. Namun demikian program pelaksanaan pembelajaran Al-Qur'an melalui aplikasi zoom ini masih memiliki kelemahan-kelemahan yang perlu diantisipasi dan dievaluasi seperti sinyal yang kadang tidak setabil, masih terdapat dosen dan karyawan yang kurang aktif, masih kesulitan menyediakan paket data internet, dan masih kurang komunikatif dalam proses pembelajarannya.

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TOWARD A RESEARCH SKILL DEVELOPMENT FRAMEWORK: A LESSON FROM UK HIGHER EDUCATION INSTITUTIONS

Royyan Ramdhani Djayusman
Kingston University London, United Kingdom
K1927850@kingston.ac.uk

Abstract

Artikel ini bertujuan untuk menelaah kerangka pengembangan kompetensi penelitian yang dikembangkan oleh organisasi Vitae dan diaplikasikan pada perguruan tinggi di wilayah kerajaan Inggris. Metode yang digunakan dalam penelitian ini adalah metode qualitative deskriptif, dengan menganalisa data sekunder yang tersedia pada literatur terdahulu. Pada akhirnya, artikel ini menyimpulkan bahwa kerangka pengembangan kompetensi penelti (The Vitae RDF) terdiri atas empat domain utama: kemampuan dalam ilmu pengetahuan dan intelektual, kemampuan dalam efektivitas personal, kemampuan dalam pengelolaan dan pengaturan penelitian, dan kemampuan dalam berpartisipasi, memberikan pengaruh dan manfaat. Setiap domain memiliki tiga sub-domain dan deskripsi yang detail. Selain itu, kelebihan dari RDF adalah perencanaan pengembangan yang sesuai kebutuhan individu, kelengkapan dan petunjuk yang detail. Adapun tantangan dalam prakteknya adalah konsistensi dalam monitoring dan evaluasi, dan nuansa RDF yang terlalu akademis, sehingga tampak belum mengakomodir kebutuhan sosial masyarakat dan dunia bisnis. Oleh karena itu, penting kiranya perguruan tinggi di Indonesia bersama para pakar akademik, sosial dan bisnis untuk bekerjasama merumuskan kerangka pengembangan kompetensi penelitian dengan memperhatikan kebutuhan individu peneliti dan berbagai sektor.

Keyword *: Kompetensi peneliti, kerangka pengembangan kompetensi, pendidikan tinggi.

Abstract

This paper aims to explore the research development framework designed by Vitae in 2010 and applied in UK Higher Education Institutions. This paper uses the qualitative and descriptive method and employs secondary data provided by previous related literature. Eventually, this study concludes that The Vitae RDF is designed to assist research development focusing on four main domains, i.e., knowledge and intellectual abilities, personal effectiveness, research governance and organisation, and engagement, influence, and impact. Each domain has three sub-domains, and the sub-domains consist of descriptors and different phases. Although the RDF has many advantages, i.e., self-development plan, comprehensiveness, and detailed guides, it also faces some challenges to be considered, such as regular monitoring and evaluation and accommodating skills required by industrial sectors into the development plan. Hence, Indonesian HEIs, by collaboration with experts in academia, social and business sectors, should consider adopting and designing appropriate development framework to support researcher skill development across the country.

Keyword: research skill development, higher education, Vitae RDF.

A. Introduction

Higher Education Institutions (HEIs) are focusing on three fundamental cores, i.e., teaching, research, and social engagement. Many universities have been concerned with developing teaching skills among their staffs and designing appropriate curriculums. In doing so, core training and workshops have been arranged. They played a significant part in improving many university lectures' teaching competency and understanding their responsibility in supporting students throughout their learning process. It could be obviously argued that this support has been practised and adopted as a practical approach in improving HEIs teaching across the globe. Unfortunately, similar effort and focus have not appeared concerning research and community engagement

activities. Even though students are provided with some courses to build their research skills, university researchers generally do not receive guidance and a clear pathway to develop and upgrade their research skills to match the growing challenges. The appropriate research skill development would also enhance the quality of research impact in which beneficial to be applied in the field, i.e., community engagement activities.

The lack of awareness of research skill development leads to inefficiency in designing policy in major HEIs. This problem could be seen from the fact that many universities, mostly, still put knowledge delivery as the primary approach in the teaching process. For instance, students are thought and tested about theory and concept rather than its application in the real-life. This mismatch would cause students' weakness in the workplace market after their graduation. This phenomenon is in line with a study conducted by Yulilawati [1], who confirmed that focusing on knowledge transfer will only cause students' competencies less competitive. This study is supported by Djayusman's, et. al., [2] findings, which discovered that research and business development skills are among the lowest competences beside operational and manufacturing management competency among micro small and medium enterprises (MSMEs) in East Java Indonesia. Hence, preparing and developing research skills for university's graduates should be seriously reviewed.

The development of research skills is also a big issue for advanced researchers, i.e., postgraduate, doctoral students and university staffs. A related study [3] observed some obstacles faced by research students in Indonesian university, such as limited access to research funding, time management, literature searching skills, international language constraints, and mastering reference management tools and software (e.g., Mendeley). Those challenges mentioned above are related to research competency and skills, leading to limited article publication in proper academic journals.

Another drawback of the traditional approach widely applied in many universities is the lack of self-awareness in identifying individual skill needs and planning its development. This is because conventional career development has relied on "test and tell" approaches, which mainly focus on using a quantitative test in identifying appropriate career paths, see [4]. Recent studies reject this approach in favour of qualitative, discursive methods that usefully emphasise the subject's own understanding of their conditions and opportunities, see [5], [6]. This indicates that identifying existing and personal skill and self-development planning is crucial in researchers' skill development framework.

Several recent studies [7], [8], [9], and [10] revealed the importance of a framework for research skill development, i.e., a framework for research product commercialisation, research strategies, the institutional framework in developing innovative competence, and its implementation urgency among HEIs in Indonesia. Therefore, this article is intended as a small contribution towards the gap of research development framework need in HEIs across the country. This article discusses some literature related to skill development and integrated curriculum in the literature review section. Subsequently, the discussion of this paper presents a brief description of the Vitae Researcher Development Framework (RDF) applied in universities across the United Kingdom and analysis its advantages and disadvantages in the application. Eventually, in the conclusion section, this study presents a recommendation on the possibility of designing a research framework in Indonesian HEIs.

B. Literature Review

Developing research skill is a process from a particular condition towards expected or planned skill achievement. As defined by Evans [11] "researcher development is very broadly and succinctly aspect which covers the stage whereby people's capacity and willingness to carry out the research components of their work or studies may be enhanced, with a degree of permanence that exceeds transitoriness". This definition conveys that the critical factors of skill development are positioning personal capacity and self-awareness and acknowledging the skill needs in the foreseeable future. These fundamental factors could be achieved by identifying both the current and the expected research skills according to the area of expertise.

Researcher skill development requires domains and stages. A related study [11] suggested three main domains in building research development, i.e., behavioural development, attitudinal development, and intellectual development. While the recommended stages consist of four levels, the postgraduate internship, early career researching, mid-career research, and research leadership, see [12]. Therefore, these domains and stages require a structured framework to assist personal development planning. This is in line as Zarkasyi, et. al. [13] stated that a curriculum design should have a structure that helps students acquire the desired behaviours, skills, and attitudes. Hence, a good structure of research skill development domains and levels is essential in achieving research development objectives.

Establishing a research development framework rely on current social conditions. This means that the structure should fit the needs in both fields, academia, and industry. As Zarkasyi, et. al. [13] suggested organising a curriculum framework should be based on social problems. This is essential since the research outcome aims to solve the important social problem faced by the community. Hence, the framework might have focused not only on individual weaknesses but also on challenges faced in society that constantly change.

Several studies explained required skills for researchers such as collaborative skills [14], critical thinking [15], [16], problem-solving, writing, communication, practical skill-based, and skills in using information and communication technology (ICT) [13]. Another related study [17] suggested that involving students in both laboratory and real-life setting could enhance researchers' practical skill-based. Thus, essential research skills could be developed and planned during students' activities in the university.

The integrated framework includes academic and non-academic aspects. Academic aspects directly relate to specific knowledge and intellectual skills, while the latter cover competencies indirectly revealed from students' life skills. The student learns cognitive flexibility, problem-solving and critical thinking formally in the classroom. However, subsequently, they are improved informally and non-formally in students' daily life activities, e.g., student organisations [18]. In the context of Islamic studies, including Islamic economics and finance education, the framework should focus on knowledge and students' soul as an integrated part cannot be separated [19]. Another related study about the research skill development framework (RDSF) in Australia conducted by Brian and Al-Sarawi in [20] discovered that the framework effectively reduced plagiarism of the research outputs. This indicates that an integrated framework works on both intellectual and behavioural domains.

C. Method

This paper is a qualitative design that analyses crucial concepts in the Research Development Framework (RDF) applied among Higher Education Institutions (HEIs) in the UK. Additionally, this study also discusses some advantages and challenges in implementing the RDF in UK's universities. This article employs secondary data provided by previous related studies. This study focuses on assessing some figures and documents related to the RDF and its domains to achieve the objectives, including its evaluation throughout previous research.

D. Results and Discussion
The Vitae RDF plan

The RDF is designed for "planning, promoting and supporting the personal, professional and career development of researchers", enabling researchers to assess their "knowledge, skills, behaviours and personal qualities" against explicit standards, to encourage them "to aspire to excellence" (Vitae, 2010a). The RDF provides a matrix of descriptors – research attributes – at up to five different phases of expertise. A total of 63 descriptors are organised within four domains and 12 sub-domains, see [21].

Figure 1. Research Development Framework
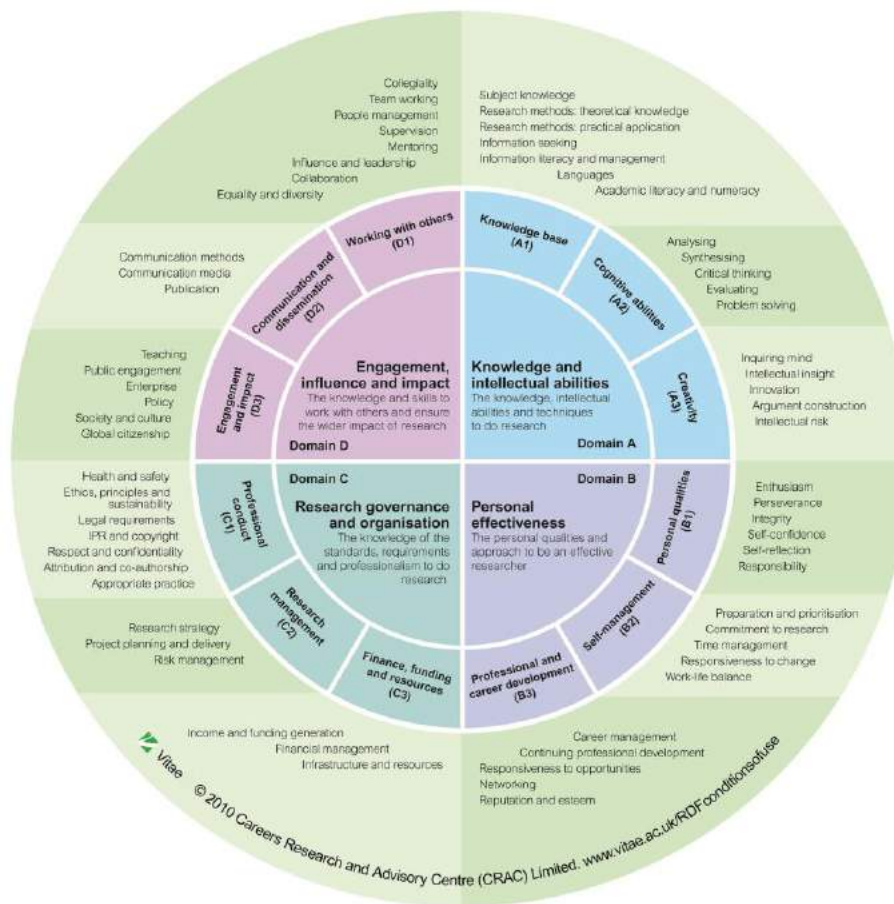
Source: Vitae Research Development Framework, 2010

Domain A focuses on the knowledge and intellectual abilities required to conduct excellent research. This domain has three sub-domains, i.e., knowledge base, cognitive abilities, and creativities. Firstly, the knowledge base (A1) is defined by seven descriptors: subject knowledge, research methods-theoretical knowledge, research methods-practical application, information seeking, information literacy and management, language, and academic literacy and numeracy. Secondly, the cognitive abilities (A2) cover analysing, synthesising, critical thinking, evaluating, and problem-solving capabilities. Finally, the creativity (A3) sub-domains describe abilities related to an inquiring mind that demonstrate a willingness to learn and acquire knowledge, intellectual insight, and innovation, including understanding its role and creativity in research, argument construction, and intellectual risk [21]. Overall, this domain directs on developing the knowledge, intellectual abilities, and techniques to perform a good research.

The subject knowledge looks at individual ability to master core knowledge and understand key concepts, issues and history of thought related to the research topic. Finally, develop a detailed understanding and stimulate new knowledge. Both research methods descriptors (i.e., theoretical knowledge and practical application) focus on understanding relevant research methodologies and techniques and their appropriate applications with their research speciality and ability to practice a range of research methods linked to the study area. Subsequently, the information-seeking acquires search and discovery skills and techniques and show a highly developed awareness of appropriate sources for research. Regarding information literacy and management, this framework develops the competency in designing and executing system for processing gathered information (e.g., word processing, spreadsheets, database) and develop new techniques for information management. Another essential element in this sub-domain is language skill, which includes using additional relevant and appropriate languages for research and career development. Finally, academic literacy

and numeracy cover abilities to understand, interpret, and present with an appropriate communication in the academic context. Additionally, this sub-domain also focuses on mathematical competency in own discipline or research field and competency in using information and digital technology.

Turning to another sub-domain, the cognitive ability aims to develop critical thinking skills by understanding and recognising significant arguments and to articulate own assumption to evaluate the assumptions of others. Accordingly, the evaluation starts from summarising documents, reports and analysing the impact and outcomes of own research. Subsequently, problem-solving skills aim to formulate and applies solutions to a range of research problem. Regarding the next sub-domain, creativity, this part focuses on self-motivation in acquiring knowledge and demonstrating flexibility and open-mindedness. Then intellectual insight means identifying and creating ideas and opportunities by investigating information and providing outstanding breakthrough thinking for the research area. The innovation covers abilities to understand the role of innovation and creativity in research and develop new ways of working on a topic with innovative ideas through collaboration and inter-disciplinary research. The argument construction part develops competencies in defending research outcome with provided evidence in support of ideas. Eventually, intellectual risk means the ability to test the boundaries by exposing own ideas to a critical audience within a discipline or research area.

Domain B concentrates on developing personal effectiveness, covering three sub-domains, i.e., personal qualities, self-management, professional and career development. Firstly, the personal quality part (B1) consists of six descriptors: enthusiasm, perseverance, integrity, self-confidence, self-reflection, and responsibility. Subsequently, self-management (B2) covers abilities in preparation and prioritisation, commitment to research, time management, responsiveness to change, and work-life balance. Eventually, the professional and career development (B3) focus on developing career management, continuing professional development, responsiveness to opportunities, networking, and reputation and esteem [21]. To sum up, this domain, with its sub-domains, explains how to be an effective researcher.

The personal quality sub-domain focuses on developing and maintaining enthusiasm and motivation for own research area and inspiring other research communities. This motive then leads to perseverance, demonstrated from self-discipline, dedication, and stimulation from obstacles and challenges. Subsequently, the integrity part concentrates on understanding and demonstrating a standard of good research practice and the ability to seek guidance when needed. Another part of this sub-domain is self-confidence, which develops awareness of some potential abilities and compliance to demonstrate them and develop confidence in others. This confidence should be integrated with self-reflection as a control element that hints at developing strengths and improving weak aspects. Then, responsibility skill aims to develop independence on own project and well-being and engage in encouraging others project and well-being.

Regarding the self-management sub-domain, this part conveys the importance of managerial skill related to preparation and prioritisation in research projects, including abilities to deal with unexpected outcomes during the projects. This managerial skill requires commitment and time management to research, which are essential to ensure the completion of research projects. Although personal quality mainly focuses on the output of research, it also concerns flexibility through responsiveness to change and work-life balance in dealing with the research projects. Responsiveness means that researchers can adopt, approach, engage, embrace, or even promote changes when required. At the same time, work-life balance aims to develop an awareness of efficient work-life balance and promoting through others.

Turning to another personal effectiveness sub-domain, professional and career development focus on improving responsiveness to opportunities, including abilities to seek appropriate opportunities and understand the complexity of both academic and non-academic job markets. Subsequently, the networking part focuses on developing working relationships with supervisors, colleagues, and peers. Eventually, this part aims to build reputation and esteem by improving the ability to speak with authority on own research topic and begin to be known locally and globally as a good researcher.

Domain C targets the development of research governance and organisation. This domain has three sub-domains: professional conduct, research management, finance, and funding resources. The professional conduct sub-domain (C1) focuses on health and safety for personal workspace and others, ethical principles and sustainability, legal requirements, IPR and copyright, respect and confidentiality, attribution and co-authorship, and appropriate practice. The research management (C2) covers research strategy ability, project planning and delivery, and risk management. Finally, finance, funding, and resources (C3) include competencies related to income and funding generation, financial management, and efficient use of available infrastructure and resources [21]. All in all, this domain aims to ensure that research students understand the standard to do research.

Professional conduct development focuses on health and safety by understanding both issues and acting responsibly in working practices. Then this understanding could lead to recognition and determination in shaping institutional policies concerning the standard of health and safety in doing research. Subsequently, the development also concerns improving abilities to understand ethics, principles, and sustainability in doing research projects. This also requires a proper understanding of legal requirements, e.g., research permission, data protection, freedom of information, intellectual property rights (IPR), and copyright. Additionally, this part also looks at the importance of respecting and keeping confidential information collected during the research appropriately. Another essential part in this development is attribution and co-authorship, which covers understanding the concept of attribution and contributions and implementing fair co-authorships with other researchers, incredibly less experienced researchers. Finally, this section seeks to develop research skills related to the appropriate research practices, i.e., rules and regulations concerning academic malpractice.

Regarding research management, this sub-domain focuses on developing skills in designing research strategy that covers awareness to ensure own research project could align with the strategic focus of the discipline. This management skill development also put project planning and delivery an important ability by setting research milestones, intermediate milestones, and prioritisation of activities. Ultimately, risk management also plays an essential part in research management skill by assessing potential risks and managing them in own research project with support. Another vital part of professional development is finance which covers income and funding generation. In this part, the researchers are required to improve their abilities in understanding the process of funding and evaluation of research, including preparing and writing a research proposal. Subsequently, abilities related to financial management also support an influential researcher through understanding financial requirement and management systems. Eventually, this sub-domain also focuses on developing efficient infrastructure and resources and contributing to institutional planning and resource management.

Domain D hubs engagement, influence, and impact; this domain has three sub-domains, i.e., working with others, communication and dissemination, engagement, and impact. The sub-domain working with others (D1) focus on the collegiality aspect, which shows consideration to others, understanding own behaviour and contribution in team working, people management, supervision, mentoring, influence and leadership, collaboration, and equality and diversity. To summarise, this domain's primary goal is developing knowledge and skills to work with others and ensure the broader impact of research. Communication and dissemination (D2) include developing research skills in communication methods, communication media, and publication [21]. Finally, the engagement and impact (D3) cover teaching, public engagement, enterprise, policy, society and culture, and global citizenship.

The sub-domain, working with others, concerns skill development related to collegiality. This skill demonstrates interpersonal sensitivity by sharing feedback and responding perceptively to others. This skill could lead to working in teams and people management, i.e., negotiating activities and deadline with a supervisor or line manager. Subsequently, supervision and mentoring skill also play an essential part in developing teamwork competency. By engaging in peer and undergraduate support, teaching, and demonstrating other research activities, a researcher could improve her/his impact on others, i.e., influence and leadership. This engagement could support leadership skills and develop an awareness of different leadership styles. Another part of this

development is collaboration skill development by broadening working relationships within own and different research areas. Eventually, this part also concerns developing abilities to understand and work in equality and diversity requirement of the institution.

Turning to another sub-domain, communication and dissemination development skills initially focus on using communication methods and media. For instance, a researcher can communicate research effectively to wider communities and non-specialist audiences, using face-to-face interaction and interactive technologies and presenting research with audio-visual effectively. Subsequently, communication skill also leads to a good publication through understanding the process of academic publication in print, electronic or other formats. Regarding the engagement and impact sub-domain, this development skill part includes involvement in academic and non-academic areas. In the academic space, teaching is the most cogent part of an engagement. Researchers could level up their influence by contributing to teaching at the undergraduate level and supporting the supervision of undergraduate projects. While in the non-academic space, i.e., public engagement, enterprise, and policymakers, researchers could improve their research impact by promoting public understanding of their research project and stimulating problem-solving relationships in the business context and enhancing related policy. Another essential aspect in this sub-domain is about society and culture and global citizenship. This part develops researchers' skill in raising awareness of the impact of research on wider society and understanding the context in which own research occurs, i.e., local, national, and international level.

Advantages

The most apparent advantage of the research development framework (RDF) developed by The Vitae is its self-conscious skill identification and development, as found in the study conducted by Bray and Boon [22], which showed students' experience using RDF as self-reflection. This finding is in line with the statement of researcher development defined by Evans [11] which explained that the development should consist of people's awareness about their capacity and willingness to do research. Moreover, as mentioned in [22], students found it relevant to their skill needs. The framework provided a helpful approach in analysing areas that require improvement and assisting them in planning the development. Hence, self-intention in skill development programme could strengthen and maximise the output. Another significant benefit is comprehensiveness and detail guidelines. The framework is comprehensive due to its adequate range of domains that cover academic and non-academic skills. This is supported by the study [13], which stated that a designed structure should involve objectives related to the desired behaviours, skills, and attitudes. Additionally, this framework also covers skills suggested by previous studies [14], [15], [16], [13], and [17], which prove and support its completeness. Furthermore, regarding the framework guidelines, a related study on RDF [22] discovered the easiness of its implementation due to provide detailed guides and descriptions. Thus, this framework could assist and enhance personal development planning.

Challenges

As this framework mainly works on individual assessment, the application of RDF still requires gradual monitoring and evaluation. Some students in the UK experienced limited institutional and supervisory support and guidance in designing and implementing RDF, see [22]. This finding is relevant to the study [23], which found doctoral students reported low competency level in most cases. Therefore, this obstacle could be solved by setting priorities in detailed development plans through guidance and repeated evaluation. Another significant challenge, the RDF, is more focused on academic skills. This is due to the implementation of the RDF is university-based. Marbouti and Lynch [23], found that research students are mainly prepared for a professional career in academic workplaces rather than prepared for career options in industrial sectors. Hence, it is essential to link students' involvement in academic setting activities to real-life [17], e.g., industrial workplace. Additionally, consideration about the current social problem into the framework could also provide students' readiness in wider opportunities outside academia.

Hence, designing a development framework based on problem faced by society and industries could strengthen students' skills.

E. Conclusion

This study aims examining the key elements of the RDF and discussing its advantages and challenges, and its possibility to be adopted and inspired researcher development programme among HEIs in Indonesia.

The Vitae RDF is designed to assist research development skill with focus on four main domains, i.e., knowledge and intellectual abilities, personal effectiveness, research governance and organisation, and engagement, influence, and impact. Each domain has three sub-domains, and the sub-domains consist of descriptors and different phases. Although the RDF has many advantages, i.e., self-development plan, comprehensiveness, and detailed guides, it also faces some challenges to be considered, such as regular monitoring and evaluation, and accommodating skills required by industrial sectors into the development plan.

Universities are facing inevitable demands and expectation in term of learning process and research quality, and impact of the outcome of research produced. Hence, it seems that HEIs cannot rely on an assumption that researchers will be further efficient with their struggles solely. Academic institutions should have to move into a extra extensive and systematic support, through all phases of their career paths. For this reason, experts in both academia, social and business sectors should provide guidelines on any possible and appropriate supports required. However, the proposed framework should also consider the real issued faced by researchers to be adopted into the plan. Researcher skill development has potential and significant role as powerful force of change and sustainable development. In doing so, we could link practice and information of different comparable development frameworks with our more reliable understanding of the researcher profession planes. Hence, HEIs have a limited time to response this urgent necessity as our researchers might meet the extreme task in Indonesian higher education history.

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PEMBELAJARAN DI ERA NEW NORMAL
IMPLEMENTASI KONSEP *SOLAR ARCHITECTURE*
PADA SARANA PENDIDIKAN

Akhmad Akromusyuhada[1], Ahmad Aguswin[2] , Windi[3]
[1]Program Doktor Manajemen Pendidikan Islam Universita Muhammadiyah Jakarta,
[2]Jurusan Arsitektur Universitas Pelita Bangsa, [3]Jurusan Arsitektur Universitas Pelita Bangsa
[1]*akhmad.akrom@pelitabangsa.ac.id,* [2]*aaguswin@pelitabangsa.ac.id,*[3]*windi@pelitabangsa.ac.id*

Abstrak

Era New Normal pada dunia pendidikan tidak bisa dilepaskan dengan aturan dalam managemen pendidikan yang di dalamnya mengatur ruang lingkup dari manajemen siswa, personil sekolah, kurikulum, sarana/ material, anggaran, ketatalaksanaan, humas dan komunikasi pendidikan dalam hal ruang lingkup sarana, tentunya adalah sebuah standar yang sudah ditentukan berdasarkan UU No 20 tahun 2003 pasal 45 serta PERMENDIKNAS No 24 tahun 2007 yang kesemuanya haruslah mengacu pada kondisi sebelum adanya pandemi *Covid 19.* Tujuan dari penelitian ini untuk menginventarisir dan menentukan sarana pendidikan yang akan digunakan dalam kegiatan belajar mengajar di *era new normal*, menerapkan prinsip-prinsip pendekatan *Solar Architecture* pada sarana pendidikan (ruang kelas). Metode yang digunakan dalam menganalisis permasalahan, menggunakan study pustaka dengan pendekatan paradigma. Penerapan konsep *Solar Architecture* pada sarana prasarana sekolah di *Era New Normal* memiliki keuntungan baik dari segi operasional maupun dari segi kesehatan dalam menghadapi pandemi covid ini.

Kata kunci : *New Normal*, pendidikan, *solar architecture*

Abstract

The New Normal era in the world of education cannot be separated from the rules in education management which regulate the scope of student management, school personnel, curriculum, facilities/materials, budget, management, public relations and educational communication in terms of the scope of facilities, of course it is a standards that have been determined based on Law No. 20 of 2003 article 45 and PERMENDIKNAS No. 24 of 2007 all of which must refer to conditions before the Covid 19 pandemic. The purpose of this research is to take inventory and determine educational facilities that will be used in teaching and learning activities in the new era normal, applying the principles of the Solar Architecture approach to educational facilities (classrooms). The method used in analyzing the problem, using a literature study with a paradigm approach. The application of the Solar Architecture concept to school infrastructure in the New Normal Era has advantages both in terms of operations and in terms of health in dealing with this covid pandemic.
Keyword*: New Normal*, *education*, *solar architecture*

A. Pendahuluan

Perserikatan Bangsa-Bangsa Menetapkan sebuah resolusi baru berjudul *"Global Solidarity to Fight Covid-19"* di Markas Besar PBB di New York, Amerika Serikat, Kamis (2/4/2020). [1] Badan Kesehatan Dunia (WHO) telah mengeluarkan pernyataan bahwa pandemi ini tidak akan berakhir dengan cepat. Presiden RI mencetuskan *new normal* sebagai sebuah tahapan baru dimulainya kehidupan dimana masyarakat dapat hidup berdampingan dengan *Covid-19* tentunya dengan berbagai aturan protokol kesehatan yang wajib diikuti, *Covid-19 Virus Corona (Cov)* merupakan keluarga besar virus yang menyebabkan penyakit dari gejala ringan hingga berat [2]. Berdasarkan penyebabnya, Corona diketahui merupakan jenis *virus zoonosi* (ditularkan dari hewan ke manusia), artinya Virus Corona sebelum menginfeksi dan menyebabkan penularan ke manusia, virus ini sudah bermutasi. Virus Corona memiliki kesamaan dengan gejala *Virus Middle East Respiratory Syndrome (MERS-CoV)* dan *Severe Acute Respiratory Syndrome (SARS-CoV),* yaitu

sama-sama menyebabkan pneumia, akan tetapi ketiganya memiliki karakteristik yang berbeda , Virus corona memang memiliki *fatality death* lebih rendah dibanding *SARS* dan *MERS*, akan tetapi virus ini tetap berbahaya, karena Virus Corona sangat mudah menyebar dan sulit terdeteksi, kecuali bagi orang dengan imunitas tubuh yang rendah. [3]

Dalam keadaan bagaimanapun pendidikan harus tetap berlangsung karena tidak saja terkait dengan masa depan generasi penerus bangsa, bahkan umat manusia. Terlebih jika kita semua sependapat bahwa dalam sejarah kehidupan manusia pendidikan dalam berbagai bentuknya merupakan rekayasa sosial dengan mana berbagai kecerdasan manusia diasah agar mampu menjadi khalifah dalam kehidupannya di muka bumi. Sesuai Pembukaan UUD 1945 Alinea ke-4 salah satu tujuan bangsa Indonesia adalah Mencerdaskan Kehidupan Bangsa. Dalam hal ini mencerdaskan kehidupan bangsa harus diartikan secara mendalam dan menyeluruh. Artinya bahwa pendidikan seharusnya tidak hanya dijadikan sebuah alat untuk menaikkan derajat sosial ekonomi saja, namun harus dapat menjadikan manusia sebagai manusia apapun hambatannya termasuk Pandemi *Covid 19*, pendidikan harus jalan terus.

Era Normal baru pada dunia pendidikan tentunya tidak bisa dilepaskan begitu saja dengan aturan dalam managemen pendidikan yang di dalamnya mengaatur ruang lingkup menurut objek garapan meliputi : manajemen siswa, personil sekolah, kurikulum, sarana/ material, anggaran, ketatalaksanaan, humas dan komunikasi pendidikan dalam hal raung lingkup sarana tentunya adalah sebuah standart yang sudah ditentukan berdasarkan UU No 20 tahun 2003 pasal 45 serta PERMENDIKNAS No 24 tahun 2007 yang kesemuanya haruslah mengacu pada kondisi sebelum adanya pandemi *Covid 19*.

Berdasarkan penjabaran dari latar belakang diatas, maka dapat diidentifikasi masalah sebagai berikut :
1. Bagaimana kesiapan sekolah dalam menghadapi pembelajaran tatap muka di era new normal.
2. Bagaimana menerapkan prinsip-prinsip *Solar Architecture* pada sarana pendidikan (ruang kelas) sehingga dapat difungsikan sebagai tempat belajar mengajar di era new normal ?
Berdasarkan permasalahan tersebut didapatlah tujuan sebagai berikut :
1. Menginventarisir dan Menentukan sarana pendidkan yang akan digunakan dalam kegiatan belajar mengajar di era new normal.
2. Menerapkan prinsip-prinsip pendekatan *Solar Architecture* pada sarana pendidikan (ruang kelas).

Berdasarkan tujuan penelitian yang hendak dicapai, maka penelitian ini diharapkan mempunyai manfaat dalam pendidikan baik secara langsung maupun tidak langsung. Baik manfaat secara teoritis, diharapkan hasil penelitian ini dapat memberikan sumbangan pemikiran dalam hal pembukaan pembelajaran di era new normal, sedangkan manfaat secara praktis acuan baru bagi pemerintah, pengelola dan praktisi pendidikan, sehingga dapat dijadikan sebagai bahan pertimbangan dalam menyusun kebutuhan sarana dan prasaran pendidikan.

Hal penting dari sebuah penelitian atau riset adalah menemukan kebaruan atau *novelty*. Dalam penelitian ini diharapkan adanya *novelty* dalam sebuah dunia pendidikan yaitu perlunya rumusan sebuah standar baru perihal sarana dan prasarana pendidkan yang sesuai dengan kondisi era new normal, sehingga dapat melengkapi dari segi regulasi pendidikan.

B. Literature Review

Erwin Muslimin, Hisny Fajrussalam, Muhibbin Syah, Mohamad Erihadiana (2021), in *The Implementation of Educational Facilities and Infrastructure Management in Supporting Learning Process during Pandemic Covid-19 (Study at SMA Plus As-Salaam Bandung)* menjelaskan alangkah baiknya pihak sekolah mencari terobosan-terobosan serta inovasi lain yang bisa menunjang terselenggaranya proses pembelajaran yang efektif dan berkualitas dengan cara mencari sarana dan prasarana pendidikan lainnya yang bisa mempermudah proses pembelajaran dimasa pandemi covid-19, agar kualitas pembelajaran tetap terjaga secara baik dan maksimal. [4]

Edeh Michael Onyema (2020) In *Impact of Coronavirus Pandemic on Education* menjelaskan bagaimana pandemi covid 19 merusak tatanan pendidikan yang mengakibatkan

ketertinggalan dalam hal proses pembelajaran, ada distrupsi yang dipaksakan sehingga dampaknya juga tidak siap, temuan juga menunjukkan bahwa banyak pendidik dan siswa yang mengandalkan teknologi untuk memastikan pembelajaran online yang berkelanjutan selama pandemi coronavirus. Namun, pendidikan online terhalang oleh infrastruktur yang buruk, termasuk masalah jaringan, listrik, tidak dapat diaksesnya dan tidak tersedianya dan keterampilan digital yang buruk. [5]

Andina Amalia, Nurus Sa'adah (2020) dalam penelitiannya *Dampak Pandemi Covid-19 Terhadap Kegiatan Belajar Mengajar Di Indonesia*, dalam penelitiannya menunjukkan bahwa Kegiatan belajar mengajar di beberapa sekolah di Indonesia, sebagian besar dapat berjalan dengan baik. Meskipun demikian, masih terdapat kekurangan karena adanya kendala-kendala yaitu ada keterbatasan kemampuan adaptasi dan penguasaan teknologi informasi oleh guru dan siswa, sarana dan prasarana yang kurang memadai, akses internet terbatas, kurangnya kemauan untuk menganggarkan. [6]

C. Metode

Metode yang digunakan dalam menganalisis permasalahan-permasalahan diatas adalah dengan menggunakan study pustaka dengan pendekatan paradigma, Menurut Harmon [7] Paradigma adalah cara mendasar untuk melakukan persepsi, berpikir, menilai dan melakukan yang berkaitan dengan sesuatu secara khusus tentang realitas. Sedangkan Baker [8] mendefinisikan paradigma sebagai seperangkat aturan yang membangun atau mendefinisikan batas-batas dan menjelaskan bagaimana sesuatu harus dilakukan dalam batas-batas itu agar berhasil.

D. Hasil dan Pembahasan

New normal adalah skenario untuk mempercepat penanganan *covid-19* dalam aspek kesehatan dan sosial-ekonomi. Pemerintah Indonesia telah mengumumkan rencana untuk mengimplementasikan skenario new normal dengan mempertimbangkan studi *Epidemiologis* dan kesiapan regional, Indikator new normal yang dimaksud dalam rangka skenario tersebut adalah sebagai berikut:

1. Tidak menambah penularan atau memperluas penularan atau semaksimalnya mengurangi penularan. "Ada sebuah cara untuk menghitung, yaitu apa yang disebut dengan *basic reproduction number*. Jadi *basic reproduction number* itu adalah sebuah angka yang menunjukkan sebuah virus atau sebuah bakteri atau sebuah penyakit itu bagaimana daya tularnya dari seseorang ke orang lain.
2. Menggunakan indikator sistem kesehatan yakni seberapa tinggi adaptasi dan kapasitas dari sistem kesehatan bisa merespons untuk pelayanan *covid-19*.
3. *Surveilans* yakni cara menguji seseorang atau sekelompok kerumunan apakah dia berpotensi memiliki *covid-19* atau tidak sehingga dilakukan tes massif.

Ketiga indikator tersebut sangat mempengaruhi dalam dunia pendidikan apakah masih akan tetap dengan pembelajaran jarak jauh atau daring atau tatap muka, sekarang ini pembelajaran daring menjadi sebuah pilihan utama dalam proses pembelajaran, yang mana pembelajaran daring bukan tidak memiliki kendala bahkan pembelajaran daring banyak memiliki kendala seperti peserta didik tidak memiliki alat komunikasi yang memadai, jaringan yang tidak stabil, kekurangan kuota, dan masih banyak lagi kendala-kendala lainnya. Seperti kita ketahui saat ini, teknologi memang sangat memudahkan seseorang untuk berkomunikasi bahkan dengan teknologi beberapa pekerjaan dapat dengan mudah terselesaikan. Akan tetapi, hal tersebut hanya terjadi di perkotaan dan tidak terjadi di pedesaan yang mana di desa atau pelosok terpencil yang belum terjamah teknologi akan menyulitkan proses pembelajan daring atau akan menggunakan metode tatap muka dengan system baru, yaitu dengan pembatasan jumlah siawa dalam rombongan belajar, sesuai dengan arahan dari kementrian kesehatan adalah 50 % dari kapasitas ruang.

Dalam kaitannya dengan pelaksanaan poses pembelajaran di Era New Normal ini dimana Protokol Kesehatan dengan 5 M nya, pada dunia pendidikan tentunya mengakibatkan perubahan perilaku dari komponen utama pendidikan yaitu guru, murid dan masyarakat yang pada akhirnya perlunya penyesuaian akan ketersediaan sarana dan prasarana sebagai sebuah syarat mutlak untuk dapat melaksanakan kegiatan belajar mengajar di *Era New Normal*..

Arsitektur sebagai karya cipta dari satu kreativitas harus selalu bergerak dan berjalan beberapa langkah mengikuti era dimana jaman itu berada. Energi pada arsitektur dibutuhkan untuk penunjang berbagai kegiatan yang dilakukan pada bangunan sebagai karya arsitektur. Seperti pencahayaan buatan (*artificial lighting*), penghawaan buatan, sistem komunikasi pada bangunan juga sistem keamanan bangunan membutuhkan energi. Hal ini merupakan hasil konversi energi matahari yang kemudian didistribusikan untuk memenuhi kebutuhan pengkondisian bangunan.

Sinar matahari yang tidak pernah mengeluarkan efek atau akibat apapun terhadap lingkungan kehidupan manusia, dimanfaatkan secara langsung dan seoptimal mungkin untuk penerangan ruangan gedung atau bangunan. Kemudian mengatur elemen pengendalian cahaya untuk mendapatkan intensitas yang dikehendaki, yang antara lain mengatur ; [9]

1. Komponen bangunan, seperti letak dan luas lubang cahaya, sun-siding, tirai teritis, dan lain-lain.
2. Jenis vegetesi dan penempatannya dimaksudkan sebagai absorber radiasi maupun reradiasi.

Implementasi Konsep *Solar Architecture* dan Sarana Pendidkan New Normal

Yang dimaksud dengan *Solar Architecture* adalah arsitektur yang melibatkan pemanfaatan tenaga atau sinar matahari seoptimal mungkin ke dalam situasi perancangannya. [10] Sehingga segala keputusan yang diambil dalam langkah-langkah perancangannya selalu dipertimbangkan dengan faktor-faktor aplikasi tenaga matahari. Jadi tinggal menata korelasi antara matahari dan proses perancangannya.

Penciptaan karya arsitektur adalah usaha dengan proses ilmu pengetahuan untuk memenuhi tuntutan kubutuhan akan ruangan. Ruang yang tercipta harus memenuhi standar kenyamanan ruang, seperti kontrol terhadap pencahayaan, penghawaan serta pengkondisian ruang. Di dalam *Solar Architecture*, pencapaian kenikmatan ini sering dikaitkan dengan sifat dan tenaga matahari didasarkan pada kaidah-kaidah perancangan arsitektur yang selalu mempertimbangkan sifat tenaga matahari yang dapat mempengaruhi benda-benda yang dikenainya melalui proses radiasi, reradiasi, konduksi, refleksi yang keseluruhannya bersifat murni.

Sebagai sebuah konsep dalam perencanan dan perancangan arsitektur konsep ini sangat berhubungan dengan kondisi saat ini yaitu adanya wabah *virus covid 19* yang sudah menjadi sebuah pandemic baik lokal regional maupun global yang telah banyak mempengaruhi berbagai sendi kehidupan tanpa terkecuali juga dunia pendidikan, dalam pelaksanan belajar mengajar akibat pandemi ini proses belajar mengajar hanya dengan system daring sesuai dengan arahan dan instruksi dari KEMENDIBUD. Selama ini tidak ada pilihan lain dalam pelaksanan pembelajaran barulah pada awal thun 2021 sejak presiden Joko Widodo menyampaikan perlunya era baru dalam kehidupan ini, artinya perlu hidup berdampingan dengan *Covid 19*. Yang mana kondisi ini lebih familiar di sebut New Normal.

Konsep arsitektur surya sangat mendukung konsep green building. Dimana dengan memanfaatkan tenaga matahari maka, energi yang dibutuhkan pada karya arsitektur lebih sedikit. Konservasi terhadap cahaya dan sinar matahari juga dapat dilakukan guna menghemat energi yang digunakan pada bangunan. Arsitektur surya bukanlah satu satunya unsur pada green building, namun dengan menggunakan konsep arsitektur surya, kita telah menerapkan satu kriteria dan tolak ukur pada green building.

Sinar matahari dalam pembagian iklim matahari didasarkan pada banyak sedikitnya menyinari permukaan bumi atau berdasarkan letak dan kedudukan matahari terhadap permukaan bumi. Posisi Kedudukan matahari dalam setahun [11] yaitu :

1. Matahari beredar pada garis khatulistiwa (garis lintang 0^0) tanggal 21 Maret.
2. Matahari beredar pada garis balik utara ($23,5^0$ LU) tanggal 21 Juni.
3. Matahari beredar pada garis khatulistiwa (garis lintang 0^0) tanggal 23 September.
4. Matahari beredar pada garis balik selatan ($23,5^0$ LS) tanggal 22 Desember.

Pembagian daerah iklim matahari berdasarkan letak lintang adalah sebagai berikut :

1. Iklim tropis: Terletak di 23,5 derajat LU-23,5 derajat LS
2. Iklim subtropis: Terletak di 23,5 derajat LU-40 derajat LU dan 23 derajat LS-40 derajat LS
3. Iklim sedang: Terletak di 40 derajat LU-66,5 derajat LU dan 40 derajat LS-66,5 derajat LS

4. Iklim sedang: Terletak di 66,5 derajat LU-90 derajat LU dan 66,5 derajat LS-90 derajat LS

Letak geografisnya, Indonesia berada di antara Benua Australia dan Asia, serta di antara Samudra Hindia dan Samudra Pasifik. secara astronomis, Indonesia terletak di 6° LU (Lintang Utara) - 11° LS (Lintang Selatan) dan 95° BT (Bujur Timur) - 141° BT (Bujur Timur). Dengan kondisi geografis dan astronominya maka indoneia masuk dalam katogori negara dengan iklim tropis yang artinya dapat penyinaran matahari sepanjang tahun secara sempurna.

Banyak keuntungan yang dapat dimanfaatkan dengan sinar matahari ini dalam pengaplikasiannya di dunia pendidikan terutama dalam era normal baru ini dimana kondisi menghendaki adanya perubahan perilaku manusia dalam menghadapi kehidupan baru. Era baru ini mengharuskan adanya perubahan tatanan baru perihal sarana dan prasarana pendidikan baik perencanaan sarana prasarana baru maupun modifikasi saran dan prasarana lama. Dalam proses nya bagaimana kita dapat memanfaatkan sinar matahari yang mengandung berbagai manfaat dan juga bahaya untuk kesehatan. Ada 3 jenis Sinar yang terkandung pada sinar matahari, [12] yaitu :

1. Sinar UVA. Sinar ini merupakan komponen terbanyak sinar matahari yang masuk ke bumi, karena mudah menembus lapisan ozon (lapisan pelapis dan pelindung bumi dari sinar matahari).
2. Sinar UVB. Sinar ini juga berbahaya, sebab timbulnya melanoma (kanker kulit paling ganas) dianggap terjadi akibat paparan hebat UVB di bawah usia 20 tahun. Sebagian besar sinar ini diserap lapisan ozon.
3. Sinar UVC. UVC adalah komponen sinar UV yang paling berbahaya. Untungnya, sinar UVC diblok lapisan ozon, sehingga tidak bisa sampai ke bumi. Jadi, ketika akan ber"tualang" outdoor, lindungi kulit dari risiko kanker kulit terlebih bila anak berkulit tidak gelap, memiliki tahi lalat, dan/atau ada anggota keluarga dengan riwayat terkena kanker kulit

Konsep *Solar Architecture* Pada banguan sekolah bukanlah hal yang mustahil dapat dilaksanakan itu semua tergantung bagaimana kita mau memanfaatan sinar matahari secara maksimal atau tidak. Justru banyak keuntungan yang bisa di ambil baik dari segi pembiayaan operasional sekolah maupun juga manfaat kesehatan dalam menghadapi pandemi covid ini. Manfaat pembiayaan operasional tentunya didapat karena sekolah hanya memanfaatkan energi alam untuk penerangan dan sirkulasi udara yaitu dengan membuat banyak bukaan bukaan pada ruang ruang kelas dan juga ruang lainnya yang ada dalam lingkungan sekolah tersebut contoh perletakan bukaan bukaan untuk penerangan dan sirkulasi udara pada ruang kelas :
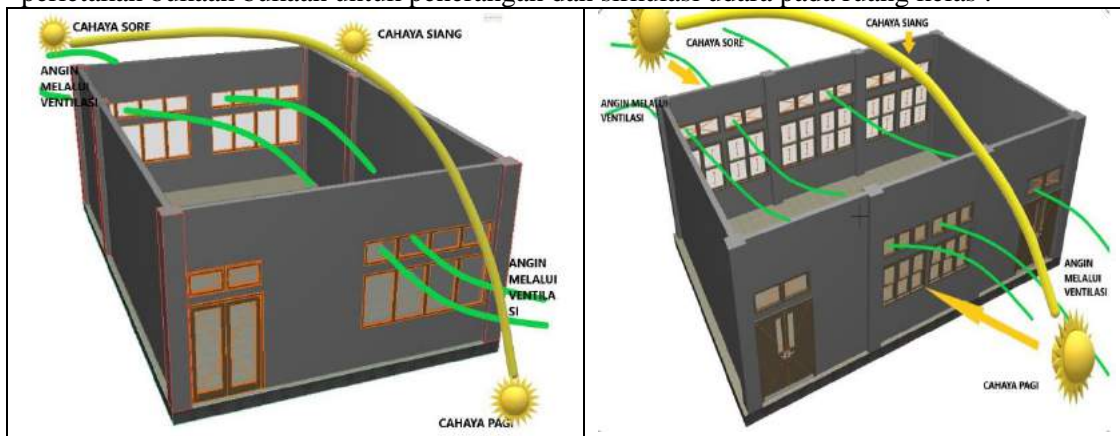
Gambar 1. Sirkulasi dan Pencahayaan

Manfaat kesehatan dengan membuat banyak bukaan untuk masuknya sinar matahari dan sirkulasi udara adalah menjadikan ruang ruang kelas menadi tidak lembab sehingga menjadikan bakteri dan virus yang dapat berkembang di wilayah yang mempunyai kelembaban cukup menjadi sangat sulit untuk berkembang bahkan mungkin menjadi mati. Bakteri di ruangan gelap, cenderung hidup dan bereproduksi rata-rata 12 % lebih tinggi, Sementara ruangan yang terpapar sinar matahari, sekitar 6,8 %. Kemudian ruangan yang terpapar sinar UV, hanya 6,1 %. [13] Selain itu, bakteri di ruangan gelap lebih berisiko menimbulkan penyakit pernapasan dari pada bakteri di ruangan yang terpapar sinar matahari. Dengan membiarkan sinar matahari masuk ke ruang-ruang kelas bisa terhindar dari risiko penyakit pernapasan, Selain itu, tubuh akan mendapatkan manfaat

dari vitamin D yang baik untuk kesehatan tulang dan jantung. Sinar matahari memiliki potensi untuk membunuh mikroba pada partikel debu.

Jelaslah bagaimana implementasi konsep *Solar Architecture* dapat diterapkan dalam konsep perencanaan dan perancangan sarana dan prasaran pendidikan untuk dapat menunjang keberhasilan proses belajar mengajar sesuai dengan fungsi dan tujuan dari pendidikan nasional yang tertuang dala UU Sistem Pendidikan Nasional No 20 tahun 2003 yaitu "Pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab."

E. Kesimpulan

Kesiapan sekolah dalam menghadapi pembelajaran tatap muka pada *Era New Normal* dengan mengimplementasikan beberapa indikator diantaranya, tidak menambah penularan atau memperluas penularan atau semaksimalnya mengurangi penularan, menggunakan indikator sistem kesehatan yakni seberapa tinggi adaptasi dan kapasitas dari sistem kesehatan bisa merespons untuk pelayanan *covid-19*, serta *surveilans*.

Penerapan konsep *Solar Architecture* pada sarana prasarana sekolah di *Era New Normal* memiliki keuntungan baik dari segi pembiayaan operasional maupun bagi kesehatan dalam menghadapi pandemi covid ini. Sekolah hanya memanfaatkan energi alam untuk penerangan dan sirkulasi udara dengan membuat banyaknya bukaan pada ruang-ruang kelas dan lainnya dalam lingkungan sekolah. Masuknya sinar matahari ke dalam ruangan menjadikan ruang kelas menjadi tidak lembab, sehingga menjadikan bakteri dan virus yang dapat berkembang di wilayah yang mempunyai kelembaban cukup menjadi sangat sulit untuk berkembang bahkan mungkin menjadi mati. Dengan membiarkan sinar matahari masuk ke ruang-ruang kelas bisa terhindar dari risiko penyakit pernapasan dan memiliki potensi untuk membunuh mikroba pada partikel debu.

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MANAGEMENT OF INDONESIAN ISLAMIC EDUCATION INSTITUTIONS IN FACING THE 4.0 INDUSTRIAL REVOLUTION DURING THE COVID-19 PANDEMIC

Rony Edward Utama, Akhmad Akromusyuhada
Manajemen Pendidikan Islam Universitas Muhammadiyah Jakarta
e-mail: ronyedward60@gmail.com, akhmad.akrom@pelitabangsa.ac.id

Abstrak
Penelitian yang dilakukan dengan menggunakan metode penelitian kualitatif untuk melihat sejauh mana pandemic covid-19 berdampak pada manajemen lembaga pendidikan islam di Indonesia dalam hal ini di Sekolah Menengah Kejuruan Muhammadiyah (SMKM) 9 di Kecamatan Nanggung kabupaten Bogor , Jawa Barat di saat menghadapi Revolusi Industri 4.0 yang sudah merupakan keniscayaan yang harus dihadapi lembaga pendidikan islam beberapa tahun terakhir ini ditambah lagi sejak awal tahun 2020 terjadi pandemic covid-19 hingga saat tulisan ini dibuat masih berlangsung. Tehnik pengumpulan data yang dilakukan dengan menggunakan data sekunder yang diperoleh dari studi pustaka dan observasi melalui online . Fokus penelitian dilakukan pada langkah strategis dalam menciptakan sumber daya manusia unggul   oleh SMKM 9 Nanggung. Penelitian ini bertujuan untuk menjelaskan langkah strategis manajemen SMKM 9 dalam menciptakan sumber daya manusia unggul dalam menghadapi menghadapi revolusi industry 4.0 dimasa pandemic-19.   Proses   hasil penelitian ini diharapkan dapat memberikan inspirasi dan motivasi bagi pimpinan lembaga pendidikan Islam dalam mengelola lembaganya memenuhi kebutuhan revolusi industry 4.0 terhadap guru dan siswanya dimasa pandemic-19 ini. Sehingga menghasilkan guru yang unggul dan alumni yang siap pakai bagi dunia industry dan usaha.

Kata Kunci : Manajemen, Lembaga Pendidikan Islam, Revolusi Industry 4.0, Pandemic Covid-19

Abstract
The research was conducted using qualitative research methods to see the extent to which the COVID-19 pandemic had an impact on the management of Islamic educational institutions in Indonesia, in this case at the Muhammadiyah Vocational High School (SKM) 9 in Nanggung District, Bogo , West Java, in the face of the Industrial Revolution 4.0. which has been a necessity that has been faced by Islamic educational institutions in the last few years, plus since the beginning of 2020 there has been a COVID-19 pandemic until the time this article is written, it is still ongoing. Data collection techniques are carried out using secondary data obtained from literature studies and online observations. The focus of the research is on strategic steps in creating superior human resources by SMKM 9 Nanggung. This study aims to explain the strategic steps of SMK 9 management in creating superior human resources in facing the industrial revolution 4.0 during the pandemic-19. The process of the results of this study is expected to provide inspiration and motivation for leaders of Islamic educational institutions in managing their institutions to meet the needs of the industrial revolution 4.0 for teachers and students during this pandemic-19. So as to produce excellent teachers and alumni who are ready to use for the world of industry and business
Keywords: Management, Islamic Education Institutions, Industry 4.0 Revolution, Covid-19 Pandemic

A. Introduction

Pandemic COVID-19 is a heartbreaking tragedy for entire earth population. it disturbs all segments of human life, including education. Many countries have decided to close schools, colleges and universities, not to mention Indonesia. This crisis came so suddenly that most governments had to make a bitter decision whether closing schools to reduce people's contact

massively to save lives or opening schools in order to make the workers survive in maintaining economic sustainability.

There are two impacts on the sustainability of education caused by the Covid-19 pandemic. *The first one is the short-term*, felt by many families in Indonesia, both in urban and rural. For the urban family, this is a big shock, especially for productive parents who are usually busy with outside work. It created a big impact also on psychological problems of students who are accustomed to face-to-face learning with their teachers. All elements of education in social life are "exposed" to Covid-19. Indonesian government decided to take schools to online system in the early time of the burst of this pandemic. This process runs on a scale that has never been measured and tested before. For people who live in remote villages with very dense school-age populations, this condition also created a very confusing situation since they have limited information technology infrastructure. *The second is the long-term one* . Many community groups in Indonesia will be exposed to this long-term impact of Covid-19. The long-term impact of education is an aspect of justice and an increase in inequality between community groups and between regions in Indonesia.

This is experienced by the Muhammadiyah 9 Vocational High School, Nanggung District, Bogor, so that it attracts researchers to conduct further exploration and is expected to be able to provide consideration for solving their problems.

Currently, the development and implementation of the Industrial Revolution 4.0 and society 4.0 in Indonesia are currently not running optimally. For example, in the industrial sector, one of which emerges is the "IT paradox" where many companies are competing to develop technology and information systems that are expensive but not yet effective in achieving their goals. In the field of society 4.0, there is still a lack of public insight about digital literacy in healthy and positive use of internet technology.

Indonesia is currently entering the era of the Industrial Revolution 4.0. The middle of this century (digital revolution) is marked by a fusion of technology and blurring the lines of physical, digital and biological space. This era of the Industrial Revolution, volume 4.0, is getting less and less physically tied to geographic location. This is because all human activities convert from manual to digital.

Currently, the fourth industrial revolution (4.0) is changing the economy, jobs, and even society itself. The essence of Industry 4.0 is a combination of physical and digital technology through analytics, artificial intelligence, cognitive technology, and the Internet of Things (IoT) to create a digital company that is interconnected and able to make more informed decisions.

So that strategic steps are needed for the leadership of Islamic educational institutions in adjusting to the changes that occur in order to be able to create superior human resources both as teachers and students as a result of the learning process that is ready to use in the industrial and business world that is developing at that time and in the future.

The change is a necessity that occurs both because of the demands of industrial and business development as well as the current pandemic-19 situation that cannot be separated from the word of God in the letter Ar-Ra'd verse 11

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ

Meaning: For Man there are angels who always follow him in turn, in front and behind him, they guard him by Allah's command. Verily, Allah does not change the condition of a people until they change what is in themselves. And if Allah wills evil for a people, then no one can resist it, and there is no protector for them except Him.

And Ar-Rum verse 54

لَّلَهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ

Meaning: Allah, it is He Who created you from a weak state, then He made (you) after the weak state became strong, then He made (you) after being strong weak (back) and changed. He creates what He wills and He is All-Knowing, All-Powerful

B. Literature Review

2.1 The Impact of Covid-19 on Learning Process in Schools

The learning process in schools is the best public policy tool as an effort to increase knowledge and skills. In addition, many students think that school is a very fun activity, they can interact with each other. Schools can improve students' social skills and social class awareness

The similar situation in Indonesia and other countries in the world must be addressed carefully. In normal circumstances, there are many imbalances that occur between regions. The Ministry of Education, under the leadership of Minister Nadiem Makarim, echoed the spirit of increasing productivity for students to raise job opportunities when they graduated from a school. However, with the emergence of the very sudden Covid-19 outbreak, the Indonesian education world needs to follow the path if it can help school conditions in an emergency. Schools need to force themselves to use online media. However, the use of technology creates various problems that hinder the effectiveness of learning with online methods. Among others:

1. Limited Mastery of Information Technology by Teachers and Students
   The condition of teachers in Indonesia does not fully understand the use of technology. This can be seen from teachers who were born before the 1980s. Information technology constraints limit their use of online media. Likewise with students whose conditions are almost the same as the teachers who are meant by understanding the use of technology.

2. Inadequate facilities and infrastructure
   Tech support devices are obviously expensive. Many in Indonesia who are teachers are still in dire economic condition. The welfare of teachers and students has prevented them from enjoying the information technology facilities and infrastructure that were very much needed by the Covid-19 disaster.

3. Limited Internet access
   The internet network is still uneven in all corners of the country. Not all educational institutions, both primary and secondary schools, can enjoy the internet. Even if there is an internet network the condition is still unable to cover online media.

4. Lack of readiness for the provision of the Budget
   Costs are also an obstacle because aspects of the welfare of teachers and students are still far from expectations. When they use their internet quota to meet their online media needs, it is clear that they cannot afford to pay for it. There is a dilemma in the use of online media, when the minister of education encourages productivity to move forward, but on the other hand the financial skills and abilities of teachers and students have not moved in the same direction. The state has not been fully present in facilitating the financial needs in question .

2. 2 Industrial Revolution 4.0

According to Davies (2015), Kinzel (2016), T.Pfeiffer, (2016) the term industry 4.0 was officially published at an event "Hannover Fair" in Germany in 2012 as part of "Future projects" made by "Germany's High-Tech Strategy 2020 ". And the model characteristics of Industry 4.0 are a combination of several of the latest technological developments such as physical cyber systems, information and communication technology, communication networks, big data and cloud computing, modeling, virtualization, simulation and tools developed for easy human-computer interaction.
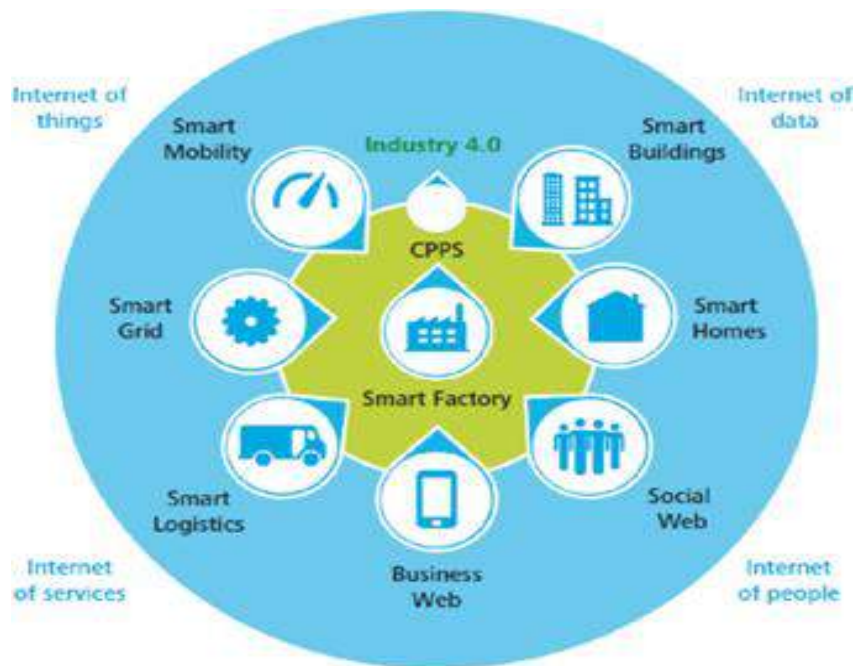
Figure 1. Iustrial Environment 4.0 [5]

The industrial revolution consists of two (2) elements: revolution and industry. Revolution, in the Big Indonesian Dictionary (KBBI), means a very fast change, while the definition of industry is an effort to implement the production process. So that if the two (2) words are combined it means a change in the production process which takes place quickly. This rapid change is not only aimed at increasing the number of goods produced (quantity), but also increasing the quality of the production (quality).

The phenomenon of disruptive innovation has also caused several professions to disappear because they were replaced by machines. For example, now all the work of check-in counter officers at various international airports has been taken over by machines that can directly answer passengers' needs, including scans for checking passports and visas, as well as printers for printing boarding passes and luggage tags. Another impact is the emergence of new professions that did not exist before, such as YouTubers, Website Developers, Bloggers, Game Developers and so on.

Industry 4.0 which relies on the internet also has several benefits, in general, including:

a. Optimizing

Optimizing production is a major advantage for Industry 4.0. Smart Factories containing hundreds or even thousands of Smart Devices that can optimize production on their own will lead to near zero production times. This is especially important for industries that use expensive manufacturing equipment such as the semi-conductor industry. Being able to take advantage of production constantly and consistently will benefit the company. For

educational institutions, machine optimizing can help people distribute positive content. For example, the author develops an Information Technology website with the domain www.tahutech.me, which can be used by the public to learn technological information, or for prospective teaching staff, prospective educational staff can get additional information.

b. Adjustments

Creating a flexible market that is customer oriented will help the needs of society quickly and smoothly. This will also dissolve the boundaries between manufacturer and customer, between teacher and student. Communication will take place between the two directly. This speeds up not only precise and efficient production and delivery processes but also the positive learning process.

c. Encouraging Education and Research

Applying Industry 4.0 technology will encourage various fields such as IT and will improve education in particular. New industries will require new skill sets. Consequently, education and training will take on new forms that provide such industries with the labor they need.

2.3 Industrial Revolution 4.0 in Education

The era of the industrial revolution 4.0 is a stage that comes with a wave called disruption, which is a condition in which changes that occur in the industrial world are very fast, fundamental, and even seem to stir up old patterns to produce a new order (Rizal in Suwardana, 2017). Innovations in all industrial sectors inevitably has also entered the realm of education, so that then the choice for education emerges: to change or to destroy. Digitalization in education can be seen through the concept of digital learning, online courses, e-books, and integrated academic information systems. In higher education, digital learning is a form of disruption in education that has the ability to fundamentally change how the learning process is (Allen and Seaman, 2013 in Chitkushev, 2014) . In addition, academic services in education have also begun to modernize from a manual system which administrative staff serve students, now replaced by applications such as sms gateways, digital libraries, e-questionnaires, android-based mobile services, and various services that can be done online without face to face activities.

The question that arises then is how to use information technology to reach student satisfaction because they feel an increase in the quality of academic services in higher education. Utilization of information technology must be directed at efforts to accelerate the process that customers must undergo to achieve their goals, to enable customers to receive more than their sacrifice or at least to feel more benefit, and to fulfill every customer's wish. If we bring this understanding to the realm of the world of education, this implies that the use of information technology must be able to cut the academic bureaucracy that has been existing and felt by students as hindering their efforts to achieve goals. So it is only natural that students demand services that are commensurate with the sacrifice, for example it is equivalent to the tuition fees they have paid. For this reason, information technology should be present to provide solutions.

2.4 The Excellent Human Resources

Human resources can be said to be superior if they have advantages over others and with these advantages, they can benefit others, especially the surrounding community. One of the advantages of human resources can be seen in its interaction with the environment both with fellow living beings and with existing technology. Some of the research that we shared regarding the industrial revolution 4.0 in the world of education above certainly does not mean that the use of information technology is the only thing that absolutely needs to be developed in higher education. There are still other studies that show that although information technology is important,

there are other factors that also need to be considered. A study at Edinburgh Napier University conducted by Chowdhry, et al in 2014, showed that a virtual learning environment only succeeded in increasing academic achievement in 1 module out of the 3 modules studied. This research then reveals that what is needed in addition to continuous improvement in learning technology is the need to increase the ability of academic staff to deliver services related to technology-based learning.

In line with this research, O'Donnell and Sharp have conducted a research in 2 years prior on the impact of technology on higher education learning in Ireland. The study concluded that the effective use of technology in higher education did increase student satisfaction with learning so that students felt more attached to their teaching material. But on the other hand, students stated that they did not agree that the use of technology could replace the role of academic staff, both staff and lecturers. Face-to-face interaction and formal lectures in the classroom are still needed because aspects of humanism cannot be replaced by technology. This is in line with research from Gray and DiLoreto in 2016 which stated that the presence of a teacher has an influence on student learning satisfaction even though the lecturer is present in the learning environment with online methods or not physically with the help of various technological devices.

Researchers cite several parts of papers from Prof. Intan Ahmad, the General Director of Learning and Student Affairs at the National Meeting of Ministry of Research Technology and Higher Education in Medan, January 17, 2018. She said that it is necessary for the relevance of education and work to adapt to the development of the era and science and technology while still paying attention to aspects of humanities. She then cited a statement that in order to prepare competitive graduates, a new orientation was needed to a curriculum that was able to transform from the old literacy, like reading, writing, and arithmetic, into a new literacy, as data, technology, and human literacy (Aoun, MIT, 2017 in Ahmad, 2018) . Higher education institutions must find student cognitive capacity development techniques that are very necessary to maintain their existence in the era of the industrial revolution 4.0, such as higher order mental skills, and critical and systemic thinking. For this reason, grants and technical guidance for curriculum reorientation (GEN-RI 4.0) are provided for 400 universities. She further added that the Directorate General of Belmawa also encourages the application of a hybrid / blended learning system through the Indonesian Online Learning System (SPADA) and facilitates easy connection through IdREN (backbone). It is time for tertiary institutions to have a special unit that provides life-long learning services for advanced learners who want to acquire new knowledge / skills or competencies in accordance with changes in technology / work.

C. Research Methods

The method used in this journal is a descriptive research method with a qualitative approach at SMK 9 Nanggung district, Bogor . According to Nazir (2009: 54), descriptive research aims to make a description, systematic, factual and accurate depiction or portrayal about facts, characteristics and relationships amongst the phenomena being studied. The data collection procedure was carried out by online observation method to ranks of the institution's leadership and literature study, which was then analyzed using descriptive-analytic, which is a method that follows the process of collecting, compiling, and explaining the data that has been obtained (Surahmat, 2004: 140).

While descriptive analysis literature study through various literatures is done in order to strengthen the analysis supported by various sources that have theoretical depth from experts on education policy in the era of the industrial revolution 4.0. so that decisions can be relied upon in evolving education policies in the world of education.

Theoretical aspects can be used as a reference in facing the evolution, especially in the world of education that is also capable of changing the mindset of people who may be embodied in innovative works to fulfill the community needs in the millennial era 4.0.

D. Results and Discussion
1 Challenges and Management of Islamic Education Institutions

The use of information technology and the internet in various fields of life including the world of education is so very essential that Marquardt particularly discussed the importance of this technology in learning organizations (read: educational institutions), Marquardt said there were 3 (three) technology subsystems: information technology, technology-based learning, and electronic performance support system (EPSS). Firstly, Information Technology is defined as computer-based technology that is used for the collection, coding, processing, storage, transfer and use of data between machines, people and organizations. Then, technology-based learning refers to video, audiences, and computer-based multimedia training for the delivery and exchange of information, knowledge and skills. Lastly, the electronic performance support system is defined as the use of databases (text, visual, or audio) and knowledge bases to obtain, store and distribute information through the organization.

Seeing the fact that IT and the internet are not merely complementary (secondary) tools for humans but have become part of (primary) human life, as well as their urgency for Islamic education, this paper needs to describe the challenges and management of educational institutions, especially for managers of Islamic education institutions. How can principals of schools / madrasahs or pondok pesantren leaders navigate this change, by integrating digital and physical technology in all areas of business, production, mobility and communication. The fourth industrial revolution represents a broad and thoroughly alteration that must be comprehensively organized if schools / madrasah / pondok pesantren want to develop.

There are at least three things that must be considered in dealing with Industry 4.0, they are:

a. Society

   Society is an important element in change. Without society, technology is meaningless. It becomes both a challenge and an opportunity for Islamic educational institutions. It can become a new "market" for learning citizens who are not limited by age, space and time.

   It is time for the management of Islamic education to prepare an educational model that no longer relies on classical models that utilize time and space. In responding to these challenges and opportunities, managers can develop learning tutorials and e-books (electronic books) based on Android

b. Strategy

   It is time for the management of Islamic education institutions to open up to this technology. There are several steps the manager can take, such as:

   1. Preparing talent sources from various universities to support the development of information technology or the internet in the learning process, both as a provider of learning content and as institutional governance.
   2. Enlarging the markets for the unserved and unrechable ones through the development of e-learning and social media management that is friendly, inspiring and educating.
   3. Offering prediction tools to help improving processes and reducing risks, especially in decision support, as stated by Marquardt regarding the electronic performance technology subsystem.
   4. Building networks with the government, internet service providers and other private sectors.

c. Technology

The industrial revolution 4.0 guarantees integrated digital and physical technology. This approach can improve organizational operations, productivity, growth, and innovation. It is advisable that Islamic education institutions expand the use of Industry 4.0 technology to enclose suppliers, customers, workers, partners and other parties in the ecosystem, in order to find more transformative benefits.

Irianto in the work of Industry 4.0; The Challenges of Tomorrow (2017) states that the challenges in Industry 4.0 include several things. First, industrial readiness. Second, a trusted labors. Third, the convenience of socio-cultural arrangements. Fourth, diversification and creation of jobs and opportunities for industry 4.0, that are ecosystem innovation, a competitive industrial base, investment in technology and integration of Small and Medium Enterprises (SMEs) and entrepreneurship.

The challenges of the Industrial Revolution 4.0 era are very complex. Not to mention that in the world of education, everyone has converted to the digital world. If in the past there were enough manual, old-fashioned, primitive systems, now everything has to be completely cyber. For example, *e-libraries* (digital libraries), *e-learning* (digital learning), e-books (online books), and others.

Here are some of the other challenges that exist in Industry 4.0:

1. Security

The most challenging aspect of industry 4.0 is the IT security risk to industrial systems , including educational institutions. This online integration will make room for security breaches, data leaks and even cyber theft including negative websites to be considered. Therefore, research in safety is very important.

2. Negative Content Providers

An aspect that is no less challenging than industry 4.0 is the availability of negative content services such as pornography and information containing *hoaxes* , radicalism, anti-diversity and so on. Of course it takes intelligence, creativity and wisdom in dealing with it.

3. Capital

One of the important principles in such a transformation is that it requires huge investment in new technology. The risks must also be calculated and taken seriously.

4. Educators and Education Personnel

While it is too early to speculate on the state of the teaching and education workforce with the global adoption of Industry 4.0, it is safe to say that teachers and employees will need to acquire different or all new skills.

5. Privacy

This is not only a concern for the community as learning citizens, but also for teachers and institutional managers. In an interconnected industry, managers need to collect and analyze data. To society, this may seem like a threat to their privacy. Educational institutions small and large that have not shared data in the past must work their way towards a more transparent environment. Bridging the gap between "consumers" and "producers" will be a big challenge for both parties.

For educational institutions, data collection on the community learning needs makes it possible for managers to provide content that is in accordance with the needs of the community without neglecting the values of religious teachings, as well as being managed efficiently or capital intensive. Here are some examples of industrial 4.0 opportunities for Islamic education:

1. Providing *real-time* information about religious or da'wah content that is friendly, anti- *hoax*, educates and inspires in anticipation of various other sites that are radical, anti-diversity, and

so on. *Real-time* Information and predictive analytics will improve institutional planning and resource allocation of power to various management levels.

2. Providing learning content can acted as a substitution for real experiences.
3. Providing study programs, majoring expertise for the community in this field.

For the sake of welcoming Islamic Education 4.0, inevitably all of the latent problems above must be able to find solutions. If not, then it will be difficult - if you are reluctant to say it is impossible - to create an Islamic education that is contextual to the times. Therefore, as stated above, there is a need for reform and renewal of all aspects of Islamic education. Borrowing Rhenald Kasali's term, there are three steps that Islamic education must take in this era of 4.0, they are *disruptive mindset* , *self-driving* , and *reshape or create* .

Disruptive mindset. Mindset is how humans think which is determined by the settings we make before thinking and acting. Islamic education today is in a digital age that is fast paced, high mobility, access to information is everyone's primary need. In addition, society today demands immediate and real-time. Everything that is needed must be immediately available. If access to these needs takes too long, people will leave and switch to other services. The point is the demand in this era of disruption is a response.

Self-Driving. Organizations that are agile and dynamic in adapting to navigate the ocean of disruption are organizations that have HR (Human Resources) with the mentality of good drivers not passengers. HR with a good driver mentality will be willing to open up, quickly and accurately read the situation, have integrity, be agile in acting, be aware of all bad possibilities, and be able to work effectively, innovatively and efficiently. These abilities are especially needed by leaders and managers of Islamic educational institutions. They are required to be a reliable driver for their institution. Therefore, managerial competence alone is not enough. But it must also be accompanied by the ability to lead. Meanwhile, human resources with passenger mentality will tend to be bureaucratic, rigid, slow, and less disciplined.

Reshape or Create. There is a genealogy of thought that is popular among Muslims which is still up to this day. The genealogy is "keep the good old and take the better new." As many have mentioned above, the 4.0 era is an era where speed and convenience are human demands. This of course requires massive adjustments. So there are two logical choices for Islamic education to face this era, reshape or create.

In implementing strategic steps to anticipate and respond to changes in the education system in this industrial era, it is necessary to change the application of the system in Islamic education institutions towards digital transformation. In addition to core competencies, the educational staff is also required to have supporting qualifications and competencies which include :

First, in terms of agility, educators are required to continuously transform and do experiments so that they can generate new learning ideas.

Second , in terms of innovation, educators are required to have the capacity to translate ideas or findings into valuable creativity. These innovations can be in the form of new products or services for student learning patterns, current learning processes, or innovations that produce new competitive advantages.

Third , educators are required to have creativity, so that they can change an idea or imagination into something new. In this case, educators are expected to be able to see things in a new way, find interesting and new patterns, or connect old things and new things to bring up better products.

Fourth , educators should be able to anticipate the turmoil of change in this digital industry era. Then the educators are expected to have the capacity to anticipate and act quickly in any condition. With this anticipatory ability, educators can quickly respond, adapt, and create opportunities to win the turmoil of changes in the digital industry.

Fifth , in this industrial era 4.0, educators are required to be able to experiment or have the willingness to find and try something new related to advances in digital technology and always put forward enthusiasm in responding to developments in digital technology.

Sixth , educators should have an open mind so that they have the capacity to open themselves and accept all the possibilities offered by advances in digital technology, because the first step of a digital transformation is awareness and an attitude of opening oneself to various potentials, threats, and opportunities that arise as a result of progress of digital technology.

Seventh , educators in this industrial era should have a wide network to support their performance and competence. So an educator should have good relationships and be able to work together with all stakeholders.

Of these seven terms, it is understood that to overcome the 4.0. industrial era the qualifications and competences of the mandatory educational attainment are, *firstly* , digital knowledge, in this case educators are familiar with digital applications; *secondly,* digital experience, in this case educators are required to have experience in using digital-based applications in every job.

 It means that educators in Islamic educational institutions are required to be able to adapt to the 4.0 Industrial Revolution. One of the adaptive attitudes is by following technological developments in the application of learning patterns, conventional learning patterns can no longer be maintained, so that they are able to produce highly competitive graduates. That way Islamic educational institutions can always improve the capacity and capability of their educators. In facing the industrial revolution, educators must also take part in a core competency program that is in accordance with the needs of the 4.0 industrial revolution.

2. Indonesian Education World Strategic Steps during the Pandemic

In handling the impact of Covid-19 on the world of education, all steakholders must work hand in hand. This condition cannot be separated from the perspective of government policies and the implementation of operationalization. The things that must be done by all educational steakholders are:

1. Government

   The role of government is very important and fundamental. The budget allocation that has been decided by Presidential Instruction Number 4 of 2020 concerning refocussing of activities, relocation of budgets, and procurement of goods and services in order to accelerate the handling of Covid-19 must be implemented immediately.

2. Parents

   Parents as the main educators at home must carry out their functions. Even so, teacher assistance in schools needs to be present door to door for all students. This must open up the horizons and responsibilities of parents that the education of their children must be returned to the efforts of the parents in educating the mental, attitudes and knowledge of their children.

3. Teacher

   Online learning steps should be as effective as possible. The teacher does not burden students with tasks that are delivered in studying at home. If necessary, the teacher comes with ideas in the door to door of the students. The teacher is not only positioned as a transfer of knowledge, but also still prioritizes 3 (three) concepts of Indonesian teachers: giving examples or models at the front, building wills or intentions in the middle and giving encouragement or spirit from behind.

4. School

   Schools as educational provider institutions must be prepared to facilitate any changes regarding the education of their students. Behavioral education must become a strong

foothold in the midst of technological developments and the accelerated flow of information. Educational programs carried out by schools must really be conveyed to students, especially with online media, but the school must really pay attention to ethics as an educational institution. Emphasis on learning at home to students must be properly controlled so that teachers who teach through online media remain smooth and smart in delivering lessons that must be understood by students.

E. Conclusion

1. In addition to preparing the competitiveness of excelent human resources , it is necessary to build awareness and maturity of the community in responding to current world developments, especially in the era of *post truth* , when information flows freely without clarity of truth. It is necessary to formulate a national policy strategy through awareness and maturity of thought. In addition, community education needs to be adapted to meet the needs of expertise in the industrial era 4.0. Islamic education institutions also have a role in filling industry 4.0, especially in terms of builing values, because it does not mean that industry 4.0 is without negative excesses. That's where religion can come into play.

2. Schools need resources to rebuild lost in learning, when they re-open learning activities. Some recoveries must be carried out quickly and accurately with budget allocations from the government for education. Trimming the education bureaucracy must be carried out immediately to deal with the impact of Covid-19 on the world of education .

For new graduates, policies should support the entry of fresh graduates into the labor market to avoid longer periods of unemployment. The education ministry must coordinate with relevant ministers so that labor-intensive employment opportunities can be re-opened and refreshed.

To fulfill the requirements to be eligible for 4.0. industry, Indonesia must be ready with highly qualified educators, complete infrastructure that resembles those used by the industry, adjustable curriculum, and good character graduates with soft skills awaited by the industry.

Adjusted curricula, rebranding can be done through direct studies to look at the needs of human resources in the industry or through visiting educational institutions that have been advanced both at home and abroad, for character or soft skills.

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CONCEPT OF ISLAMIC EDUCATION MANAGEMENT BASED- ON *AL-MAUN* THEOLOGY

Supala
Student of Doctoral Program of Islamic Education Management,
University of Muhammadiyah Jakarta
e-mail: supala.smd@gmail.com

Abstrak

Masalah dan Tujuan, Teologi Al-Ma'un menginspirasi lahirnya PKO (Penolong Kesengsaraan Oemem) memberikan layanan kemanusiaan universal. Pendidikan merupakan hal semua orang, dan ini menjadi bagian penting dalam kegiatan amal tersebut. Kelahiran lembaga pendidikan Muhammadiyah justru diawali dengan membebaskan anak yatim dan kaum miskin untuk menikmati pendidikan secara gratis, dengan kekuatan filantrofi yang dibangun KH Ahmad Dahlan. Namun dalam beberapa dasawarsa terakhir sekolah-sekolah (lembaga pendidikan) Muhammadiyah berwajah bisnis dan berorientasi profit. Tujuan penelitian ini untuk menghidupkan kembali spirit Al-Ma'un sehingga gerakan Muhammadiyah yang otentik tetap terpelihara.
Metode, penelitian ini menggunakan metode kualitatif pendekatan *library research,* dengan cara analisis deskriptif. dengan melakukan deskripsi analitis secara kritis atas wacana yang ada. Yaitu paradigm penelitian konstruktivisme Sosial pendekatan Perspektif Sosiologis Interpretatif, dengan analisis Isi.
Hasil, **simpulan dan implikasi**, Konsep Manajemen Pendidikan Islam berbasis Teologi Al-Ma'un dalam usia Muhammadiyah 1 Abad telah mengalami pergeseran. Lembaga pendidikan Muhammadiyah kebanyakan tidak bisa membumikan spirit Al-Ma'un tersebut karena ketidakmampuan dalam manajemen (tata kelola pembiayaan pendidikan) yang idealnya bisa menggali spirit fialntropi melalu pengelolaan dana zakat, infak dan sedekah seperti dicontohkan KH Ahmad Dahlan. Ini mengakibatkan lembaga pendidikan Muhammadiyah terlihat elitis, mahal, bahkan terkesan bisnis.

Kata kunci *: Al-Ma'un, Bisnis, Filantrofi, Manajemen, Teologi.*

Abstract

Problems and Objectives, *Al-Ma'un's theology inspired the birth of PKO (Oemem's Miserable Helper) providing universal humanitarian services. Education is an important part for everyone in that charity work. The birth of the Muhammadiyah educational institution was preceded by freeing orphans and the poor to enjoy free education, with the philanthropic power built by K.H. Ahmad Dahlan. However, in the last few decades the schools (educational institutions) Muhammadiyah has a business basic and profit-oriented. The purpose of this research is to revive the spirit of Al-Ma'un so that the authentic Muhammadiyah movement is maintained.*
Method, *This study uses a qualitative method of library research approach, through descriptive analysis by doing a critical analytical description of the existing discourse. It is the social constructivism research paradigm of the Interpretative Sociological Perspective approach, with content analysis.*
Results, conclusions, and implications, *The concept of Islamic Education Management based on Al-Ma'un Theology at the age of 1-century Muhammadiyah have undergone a shift. Most of Muhammadiyah educational institutions cannot ground the spirit of Al-Ma'un because of incompetence in management (education financing governance) which ideally can explore the*

spirit of philanthropy through the management of zakat, donation, and alms, as exemplified by KH Ahmad Dahlan. It has resulted in Muhammadiyah educational institutions which looking elitist, expensive, and even businesslike.

Keywords*: Al-Ma'un, Business, Philanthropy, Management, Theology,*

A. Introduction

Al-Ma'un's theology was popular among Muhammadiyah, which began from the study of K.H. Ahmad Dahlan's commentary to his students. Repeated studies to spend three (3) months have produced the Spirit of Al-Ma'un among Muhammadiyah later. It was because of Al-Ma'un's theology that Muhammadiyah became popular and received widespread support from various ethnic groups, cultures, and religions.

Since the beginning of Muhammadiyah, K.H. A. Dahlan embodies al-Ma'un theology and his students go around searching orphans, they are taken home, cleaned and given proper clothes, eat, drink and shelter, even are given lessons (education). Likewise the poor are taken care of by their needs. Zakiyyudin Baidhawy stated the Legend of al-Ma'un is a concrete action as an authentic interpretation of scripture[1]

Hajriyanto Thohari stated, "…Muhammadiyah is an authentic ethical and philanthropic movement opening AUM (*Amal Usaha Muhammadiyah*) movement that deliberately declared (intended and recognized) to obtain profit or the remaining results of the business (SHU). The charities that are passionate about aiding the misery are the truly authentic Muhammadiyah. In this context and perspective, the authentic Muhammadiyah heirs and successors are movements that are completely and fully implemented "The spirit of the helper *oemoem* misery" *in optima forma*[2]. Similarly, the schools established by Muhammadiyah, Muhammadiyah students who come from underprivileged families through Zakat, Infaq, Alms funds.

Ma'un's theology which is very philanthropic must be stimulated persistently, full of enthusiasm and enthusiasm in Muhammadiyah from the center to the branch[3]. The question is where are these places of Muhammadiyah activities that really help the misery oemoem?

Lately, quality education from Muhammadiyah educational institutions is more enjoyed by those who have more finances, namely the upper-middle class. If anything, the social layers of small communities are only a little, it is also a subsidy so that the management and members of Muhammadiyah who are fit from the financial side can not send their children to that qualified Muhammadiyah educational institutions.

The implication is that lately Muhammadiyah educational institutions have been impressed as expensive schools. The stigma of Muhammadiyah School is expensive or the red stamp must be ended. So the principal of Muhammadiyah has the task of removing the stigma of Muhammadiyah that the school is expensive. This is as expressed by Akhid Widi Rahmanto, The Head of PDM Yogyakarta city when inaugurating 4 Muhammadiyah SD principals on August 7, 2019[4].

B. Literature Review

Research studies related to education, especially the management of Islamic education using the Al-Maun theological approach, are still rarely carried out. The author found many writings on the theme of Islamic education management, but it is still difficult to find one that is focused on the spirit of Al-Maun's Theology.

There are quite a lot of writings discussing the management of Islamic education, of which the authors found, among others: (1) *Urgensi Manajemen Pendidikan Islam (The Urgency of Islamic Education Management)* by Ahmad Afan Zaini, in the journal Ummul Qura Vol V, No 1, March 2015[5]. (2) *Konsep Manajemen Pendidikan Islam Perspektif Al-Qur'an* oleh A. Fatoni, in the journal *al-idarah*: Islamic Education Journal,*E-journal* Raden Intan, Vol.5, No.2 (2015)[6].

Some writers convey the results of research entitled *Pemikiran dan Manajemen Pendidikan NU dan Muhammadiyah (NU and Muhammadiyah Educational Thought and Management)* by Muttaqin, in the Journal *Nur El-Islam*, Volume 4, Nomor 1, April 2017, this paper does not specifically discuss al-Ma'un's theology but presents the Comparative Thought and Management of

Education conducted by NU and Muhammadiyah. Even in presenting Muhammadiyah education management is very minimal, even very far from the philosophy of Muhammadiyah education[7].

While the similarities in substance, this research almost has similarities with the work of Leyan Mustapa, "*Pembaruan Pendidikan Islam: Studi atas Teologi Sosial Pemikiran K.H. Ahmad Dahlan.*" (Renewal of Islamic Education: A Study on the Social Theology of K.H.'s Thought Ahmad Dahlan). The results of this research have similarities, namely discussing aspects of Social Theology KH Ahmad Dahlan, which also discussed Al-Maun Theology, but with briefly presented. Similarly, Leyan Mustapa discusses Al-Ma'un Theology (Social theology) as an offer to confront the forces of capitalism. Where is in his time Al-Maun theology was in response to the effectiveness of the Muslim community.

The paper presents Al-Ma'un Theology as a solution to strengthen the capitalization of education by revitalizing zakat, infaq, and alms funds which are the source of funds (*fund rising*) Muhammadiyah early generation, which Muhammadiyah early generation is supported among traders or professional merchants.

How to apply Al-Maun's theology to the contemporary poor? The trick certainly can not be done by giving them money, but against the causes that make them poor, such as global capitalism and the culture of poverty. If Muhammadiyah wants to survive and develop in the next 100 years, then in addition to maintaining the efforts to translate Al-Maun theology in the three pillars above (*schooling, healing,* dan *feeding*), the organization also needs to adopt a new system to answer al-Maun's theology in the era of global capitalism.

While the author offers that the function of Islamic Education Management can be based on Al-Maun Theology, namely the aspect of management (management) of education by making education widespread to the community so that the poor can enjoy education. Theology of al-Ma'un is the partiality to the poor or "al-Maunis" to borrow the term Muhajir Effendy.

C. Method

The research method used is a qualitative research model with library study (*library research*), that is theoretical studies, references, and other scientific literature related to culture, values, and norms that develop in the social situation studied[8]. Qualitative research aims to obtain a complete picture of a thing according to the human view studied. Qualitative research relates to the ideas, perceptions, opinions, or beliefs of the person being studied; all of them cannot be measured by numbers.

The method of writing is using descriptive-analytical methods that are normative philosophical under literature sources[9].

D. Results and Discussion

National education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens[10]. So it can be interpreted that the aim of holding a national education is to make every Indonesian citizen a person who not only has broad insight but also has virtuous attitudes as aspired in Pancasila. The ideals of the goals of this national education are in harmony with the goals and visions of Islamic education, which is to make humans become servants of God[11]. To achieve the goals of national education, it is necessary to manage education as well as possible. Within the framework of the modern concept of governance, it is known as Islamic education management.

Meanwhile, the management of Islamic education is a process of managing Islamic educational institutions in an Islamic manner by providing learning resources and other related matters to achieve educational goals effectively and efficiently[12].

While education management is the activity of combining educational resources to be centralized in an effort to achieve predetermined educational goals[13], as well as a systematic and comprehensive cooperation process in the context of realizing National education[5]. Management of Islamic education is a process of managing Islamic educational institutions in an Islamic manner

by dealing with learning resources and other related matters to achieve the goals of Islamic education effectively and efficiently.

Management of Islamic education is an activity to mobilize and integrate all Islamic education resources to achieve predetermined Islamic education goals. Management is an effort, planning, organizing, directing, coordinating, and supervising activities within an organization to achieve organizational goals efficiently and effectively[14].

Talking about the management function of Islamic education cannot be separated from the general management function as expressed by Henry Fayol, a French industrialist, who stated that the management functions are designing, organizing, ordering, coordinating, and controlling. The influence of Fayol's thinking has become a reference for learning materials for the past 70 years.

Quoting Robbin and Culter[5] states the most important basic functions of management are planning, organizing, leading, and controlling. In Mahdi bin Ibrahim's terms, he refers to controlling the term as supervision[5].

In education management, including Islamic education management, there are at least 7 (seven) management components that must be managed properly, namely curriculum and teaching programs, education personnel, student affairs, finance and financing, educational facilities and infrastructure, school and community cooperation, and services. specifically educational institutions[15].

In this case, the focus of the study related to Islamic education management here will focus on the component aspects of financial governance or financing. As well as educational services. In this paper, what is meant by the management of Islamic education based on Al-Ma'un theology is the management (management) of Islamic education by focusing on the components of education services for the community, the poor who are the ones championed by Muhammadiyah (KHA Dahlan).

This paper offers the spirit of Al-Maun's Theology because the spirit of Al-Maun's Theology is considered important and remains relevant to the context of the situation and conditions of the world of education today. What is meant by Al-Mau'un theology here is not the aspect/component of the material or the method of education, but it focuses on the aspects of educational services for the poor. Because education is like freedom is the right of all the children of the nation.

As stated by Haedar Nashir that education should not be mechanical and only work-oriented (worldly), it is a criticism of the condition of our education world today which seems to leave character education and now even education, in general, shows a more material (worldly) orientation[16].

Al-Ma'un theology is the spirit of the Muhammadiyah movement driven by KH Ahmad Dahlan. With the spirit of Al-Ma'un, Muhammadiyah has grown tremendously due to the support of various communities that cross ethnic, cultural, and religious divides. Al-Ma'un's theology began as an intensive study that KH Ahmad Dahlan did to his students for three months so that it made his students strange and asked questions. A method of study of interpretation was carried out by KH Ahmad Dahlan who demanded the application of praxis. From there the theology of Al-Ma'un moved from verse study into a charity movement.

As stated by Abdul Munir Mulkhan, Zakiyuddin Baidhawy said that Kyai Dahlan's interpretation of al-Ma'un (useful goods) based on his charity work which was intended for the dhuaf'a (proletarian, oppressed)[17].The Al-Ma'un ethos is a reference for empowerment actions for the oppressed, such as the empowerment action for women in the public sphere. The legend of al-Ma'un places concrete actions as authentic interpretations of the Scriptures[17].

In this case, the theology of Al-Ma'un presents an ethos of "*welas asih*" based on the view that the truth and goodness of Islam lies in the benefit and benefit of all people, beyond the boundaries of religion and nation. The principle of love is the basis for the universal humanitarian movement and the building of Muhammadiyah civilization. In historical records, the vision of Muhammadiyah's liberation at that time was faced with the conditions of the East Indies community who were suffering from poverty, ignorance, and illness. It is hoped that the birth of Muhammadiyah will bring intelligence and empowerment results, namely Islam that is strong, healthy, large, and advanced[18].

Al-Ma'un School, Schools for the Poor

Kiai Dahlan held "Street Children Advocacy School" which is given the name *Fathul Asrar Miftahus Sa'adah. Kiai* Dahlan educates wild and naughty young people with a gentle approach and is relaxed joking around. They were also given a banquet. The Kiai subtly educates them wisely so that they are morally and mentally built. It is a slippery educational strategy and a role for the development of Muhammadiyah in the future[17].

The education movement through Muhammadiyah's contribution raises the enthusiasm and awareness of Muslims to pay more attention to the fate of orphans. KH Ahmad Dahlan's siding with orphans and the poor has motivated his students to develop them into an orphanage. This is the fruit of practice based on KH Ahmad Dahlan's understanding of the importance of caring for and supporting orphans, the poor and neglected children, as contained in the letter al-Ma'un.

The system of care (education) for them is carried out in a way that each administrator is required to care for and educate several foster children in their homes. From here then every day the collection of property from Muslims is carried out in droves to the Yogyakarta city square to assist orphans and the needy[17]. Until now, Muhammadiyah schools that are integrated into orphanages are still the focus of the al-Ma'un school movement in education.

Muhammadiyah's main concern at the beginning of its revival lay in efforts related to empowerment and partiality for the poor, from the marginalized or *mustadhafin*. Almost all of its activities in the fields of education, tabligh, health, and literature are focused on empowering and the poor[19].

The pioneering educational institution managed by KH Ahmad Dahlan, it appears that the school or boarding school being organized is here to serve the needs of the community. Community intelligence at every level of society must be carried out because education is the right of all people, both the rich and the poor, the dhuafa. Thus, the education provided by KH Ahmad Dahlan is in the nature of social service, this departs from al-Ma'un theology. School is not for self-enrichment or management business orientation.

Among the actions of social service education with the spirit of Al-Ma'un carried out by KH Ahmad Dahlan are in the oral tradition of Muhammadiyah cadres. At the beginning of 1923, it was noted that Drijowongso's name joined Muhammadiyah. He is an activist for the needy movement in Porong, Sidoarjo who has moved from workers in a sugar cane factory, a train company, and a sugar factory. Drijowongso was the driving force behind the demonstrations and strikes. As a poor agricultural laborer, because of his activities, he was imprisoned by the colonial government, he left his wife and children abandoned[20].

While in prison, Drijowongso was also interested in the figure of Dahlan, who was popular with the Muhammadiyah movement that cared about humanity. He also submitted a request to HB Muhammadiyah so that he was pleased to support his wife who was in Porong. HB Muhammadiyah responded to his request letter, and on November 20, 1921, KH Ahmad Dahlan, Haji Fachrodin, and Siti Munjiyah left for East Java to pick up Drijowongso's wife and children who lived alone under an uninhabitable hut[20].

A year and a half later after leaving prison, Drijowongso visited and picked up his family. His wife and children look different, more polite the fruit of education at Muhammadiyah; much different from before when in Porong. Drijowingso was touched by his heart, since then he has been determined to join Muhammadiyah. At the Muhammadiyah Annual Meeting in 1923, HB secretary who intended to serve at Muhammadiyah was welcomed. Even then Drijowongso was elected as Secretary of the PKO (Helper for the Oemoem Misery) accompanying its chairman, Haji Syuja '. The revolutionary spirit of Al-Ma'un's interpretation on which the PKO was based was able to thrill his heart[20].

For the implementation of education that is pro-poor, education management must be able to raise education funds. If they follow the theology of al-Ma'un by KH Ahmad Dahlan, then the board of Muhammadiyah Business Charities (AUM) education must have creativity and build motivation to Muslims and various parties to be a donator. What KH Ahmad Dahlan is doing because it presents a universal movement of humanity has mobilized various circles to help and become an educational donator in muhammadiyah-run schools.

The strategy to organize education based on al-Ma'un theology is required education management that raises awareness of the education organizers to jointly animate by donating through the collection and organizing the management of zakat, infak, and alms. For the current context of presence LAZISMU (*lembaga zakat infak sedekah Muhammadiyah*) (Muhammadiyah zakat, donation and alms institutions) should be maximized to have a program of care for the poor and orphans with a form of providing tuition fees or some kind of scholarship. Second, it is the head of AUM. Education is required to make creative breakthroughs to explore funding by for example opening other business charities, namely economic business charities such as opening canteens, etc.

The theological movement al-Ma'un echoed by KH Ahmad Dahlan is not the behavior of assisting those who in need individually, but the theological movement al-Ma'un is a collective movement (social) based on the spirit of godliness.

A century has Muhammadiyah moved to educate and advance humanity in multi aspects, starting from the aspect of education. Along the course of 1-century Muhammadiyah, in the global situation in the 21st century, the state of the world moves in the climate of capitalism. The phenomenon of poverty is still suffered by millions of our society. Poverty often intersecting with ignorance (abandonment of education), such as jargon why poor because stupid, why stupid because poor. Of course, poverty is not only culturally meaningful, the poverty that arises is precisely a lot of structural (impoverished by circumstances).

It should be an afterthought and evaluation that in the age of Muhammadiyah 1 century, the problem of poverty is not reduced or shrunk. Precisely the phenomenon of the poor is still quite a lot, bps data (2020) as of September 2020 amounted to 27.55 million up 1.13% from the previous year[21].

What should pay attention to the problem of poverty is not merely cultural factors such as laziness to work. In fact, the phenomenon of poverty arises because of the existing system that creates poverty and supports the oppression of the poor. The meaning of poor is not limited to those who are poor economically. Poor people are those who experience social marginalization such as farmers, scavengers, experience social subordination, etc.

To organize Muhammadiyah educational institutions with al-Ma'un theology like the early generations, as servants of universal humanity. So the leadership of Muhammadiyah charities needs to issue policies in financial management by raising funds to finance educational operations to meet their operational needs so that the poor can still be educated (school or pesantren) at Muhammadiyah for free. The source of finance is obtained by managing finances from internal donors of Muhammadiyah and external cadres or members of the Muhammadiyah organization, donors of Muhammadiyah sympathizers who are cross-ethnic, national, and even religious[22]. In this case, the regulations can be partnered between the leader's *AUM* (A*mal Usaha Muhammadiyah*) (Muhammadiyah Charity Business) education with primary and secondary education assemblies (*dikdasmen*), boarding school manager, and LAZISMU (*Lembaga pengelola Zakat Infak dan Sedekah Muhammadiyah*). And for that, it is also necessary to organize a curriculum and educational services that can be open (universal), namely an Islamic education curriculum that is practically applicable to its usefulness and solutions to social problems in society. So that it will still attract the public who give a positive impression that Muhamamdiyah is indeed present for universal humanity as *rahmatan lil alamin* not only *rahmatan lil muslimin*.

E. Conclusion

The shift in the orientation of human social services in the education sector at Muhammadiyah, which was previously exemplified by KH Ahmad Dahlan by bringing the spirit of Al-Ma'un theology, is constructive criticism. This problem needs a practical solution as initiated by KH Ahmad Dahlan with the Al-Ma'un interpretation which is a practical solution.

Because this problem is related to management (governance) issues in the field of education, from the results of this research the authors find the conclusion that it is necessary to revitalize the governance of Islamic education in Muhammadiyah. Muhammadiyah educational institutions must rearrange the aspects of financial management and education financing, by maximizing and creative mobilization of education donors internally (members of the organization). Second,

mobilizing donors from people and others who are cross-ethnic and religious. Third, Muhammadiyah education must present a curriculum that is practical in nature for the benefit of the people and humanity in general that is needed by the public today. For example, by being creative so that each Muhammadiyah educational institution presents an educational curriculum for the output of its alumni to have business skills, master technology and have moral Islamic ethics. This will attract support from sympathizers of Muhammadiyah education donors.

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MANAJEMEN PENGAWASAN KEPALA MADRASAH DALAM MENINGKATKAN KINERJA GURU PENDIDIKAN AGAMA ISLAM

Taufik Maulana
Program Doktoral (S3) Prodi Manajemen Pendidikan Islam
Universitas Muhammadiyah Jakarta, Indonesia
e-mail: taufikmaulana38589@gmail.com

Abstrak

Penelitian ini dilatarbelakangi dari munculnya masalah guru terkait dengan penurunan kinerjanya di dalam kelas. Dapat dilihat dari hasil pengamatan, belum terjalinnya komunikasi interpersonal antara guru dengan kepala madrasah, atau memang budaya kerja pimpinan belum dapat ditiru oleh warga sekolah dan guru yang lain. Kepercayaan masyarakat terhadap guru menjadi menurun. Selain hal tersebut, berdasarkan pengamatan dilapangan, kedisiplinan guru masih belum sesuai dengan harapan. Kedisiplinan dapat dilihat dari ketepatan guru masuk kelas, ketertiban dalam mengenakan seragam sekolah dan atribut lainnya, ketertiban masuk kerja, ketertiban dalam menjadi guru piket, dan masih banyak yang lainnya. Contohnya, ketika sudah masuk jam pelajaran, guru tidak langsung memasuki kelas, biasanya guru masuk kelas setelah lima menit pergantian jam pelajaran. Penelitian ini bertujuan Untuk memperoleh gambaran tentang perencanaan pengawasan kepala madrasah terhadap kinerja guru di Madrasah Alliyah Nurul Huda Kota Bandung, pelaksanaan pengawasan kepala madrasah terhadap kinerja guru di Madrasah Alliyah Nurul Huda Kota Bandung, serta hasil evaluasi terhadap kinerja guru di Madrasah Alliyah Nurul Huda Kota Bandung. Penelitian ini menggunakan metode deskriptif dengan pendekatan kualitatif yaitu penelitian yang bertujuan untuk menggambarkan keadaan atau suatu fenomena yang terjadi. Teknik pengumpulan data dilakukan dengan cara wawancara, observasi dan studi dokumentasi. Hasil penelitian menunjukkan bahwa: 1) Dalam perencanaan manajemen pengawasan kepala madrasah dalam meningkatkan kinerja guru PAI, kepala madrasah selalu menyusun program pengembangan Sumber Daya Manusia berupa kegiatan-kegiatan pelatihan atau workshop dan sejenisnya berdasarkan kebutuhan dan berdasarkan keputusan yang diambil melalui musyawarah dengan tujuan dapat menerima masukan, 2) Dalam meningkatkan kinerja guru Pendidikan Agama Islam, Kepala madrasah merancang dan membuat program pengembangan, seperti workshop/ seminar terkait dengan kinerja guru, metode pembelajaran berbasis IT di kelas, metode pembelajaran Al-Quran untuk siswa Madrasah Aliyah dengan metode Tahsin dan sejenisnya, 3) Evaluasi yang dilakukan kepala madrasah, yakni selalu menitikberatkan peningkatan kinerja guru dalam setiap program pengembangan yang dibuat sekolah, hal ini dikarenakan, mengingat kinerja guru memiliki memiliki indikator esensial yang akan berdampak pada hasil lulusan atau *output* peserta didik yang berkualitas yang sejalan dengan cita-cita visi misi lembaga, yakni menguasai substansi keilmuan yang terkait dengan bidang studi, serta memiliki indikator esensial: memahami materi ajar yang ada dalam kurikulum sekolah; memahami struktur, konsep dan metode keilmuan yang menaungi atau koheren dengan materi ajar.

Abstract

This research is motivated by the emergence of teacher problems related to decreased performance in the classroom. It can be seen from the observation that there has not been any interpersonal communication between the teacher and the head of the madrasah, or indeed the work culture of the leadership cannot be imitated by other school members and teachers. Public trust in teachers has decreased. Apart from this, based on field observations, teacher discipline is still not up to expectations. Discipline can be seen from the accuracy of teachers entering the classroom, order in wearing school uniforms and other attributes, order in going to work, order in being a picket teacher, and many others. For example, when it comes to class hours, the teacher does not immediately enter the class, usually the teacher enters the class after five minutes of changing class

hours. This study aims to obtain an overview of the planning of the supervision of the head of madrasah on the performance of teachers at Madrasah Alliyah Nurul Huda in Bandung, the implementation of supervision of the head of madrasah on the performance of teachers at Madrasah Alliyah Nurul Huda, Bandung, as well as the results of evaluating the performance of teachers at Madrasah Alliyah Nurul Huda Bandung City. . This study uses a descriptive method with a qualitative approach, namely research that aims to describe a situation or a phenomenon that occurs. The data collection technique was done by means of interviews, observation and documentation study. The results show that: 1) In planning the management of supervision of the head of madrasah in improving the performance of Islamic Education teachers, the head of madrasah always arranges Human Resources development programs in the form of training activities or workshops and the like based on needs and based on decisions made through deliberation with the aim of being able to accept input, 2) In improving the performance of Islamic Religious Education teachers, the head of madrasah designs and makes development programs, such as workshops / seminars related to teacher performance, IT-based learning methods in class, Al-Quran learning methods for Madrasah Aliyah students using the Tahsin method and the like. 3) Evaluation conducted by the principal of madrasah, which always focuses on improving teacher performance in any development program made by the school, this is because, considering that teacher performance has essential indicators that will have an impact on the results of graduates or student output. quality that is in line with the ideals of the institution's vision and mission, namely mastering scientific substances related to the field of study, and having essential indicators: understanding the teaching materials in the school curriculum; understand the structure, concepts and scientific methods that are shading or coherent with the teaching material.

A. Pendahuluan

Guru mempunyai fungsi, peran, dan kedudukan yang sangat penting dalam dunia pendidikan. Tanpa guru proses pembelajaran peserta didik tidak akan terwujud maksimal. Dan dalam melaksanakan tugas dan fungsinya, guru perlu diawasi oleh kepala madrasah. Manejemen pengawasan kepala madrasah yang dijalankan dengan baik berkontribusi kepada peningkatan kinerja guru, khususnya guru PAI.

Untuk meningkatkan kinerja guru madrasah diperlukan menejemen pengawasan yang baik dan terkendali. Hal ini dapat dilihat dari persaingan memasuki perguruan tinggi kependidikan yang sangat tinggi. Lebih dari lima puluh persen lulusan SMK/SMA yang melanjutkan studi keperguruan tinggi memilih program studi kependidikan. Badan Pengawasan Keuangan dan Pembangunan (BPKP) mencatat bahwa pada tahun 2013 sebanyak 69,4 % atau 407.000 dari 585.789 pendaftar Seleksi Bersama Masuk Perguruan Tinggi (SBMPTN) mendaftar di program studi kependidikan (http://www.bpkp.go.id/). Berprofesi sebagai seorang guru bukanlah pekerjaan yang mudah untuk dilakukan. Tugas guru bukan hanya mendidik dan mengajar siswa, tetapi masih terdapat tugas untuk membuat administrasi berupa perangkat dan kelengkapan bahan pengajaran. Tuntutan terberat sebagai seorang guru adalah tanggungjawab moral. Ketika selesai mengajar, tentunya sering muncul pertanyaan di dalam benak seorang guru, apakah siswa mengerti dengan apa yang disampaikan, apakah siswa senang dengan metode yang digunakan. Hal inilah yang sering membuat tugas sebagai seorang guru semakin berat, karena keberhasilan dalam mengajar sulit diukur melalui penglihatan.

Fenomena saat ini, semakin marak pemberitaan di media tentang guru yang melakukan tindakan yang tidak selayaknya dilakukan. Banyak guru yang melakukan tindakan asusila terhadap muridnya, menganiaya murid, dan melakukan tindakan negatif lainnya. Guru merupakan panutan, apabila guru semakin menurun moralnya, maka orangtua peserta didik akan enggan untuk menyekolahkan anak didiknya. Walaupun yang melakukan tindakan negatif hanya beberapa guru, namun dampaknya diterima oleh seluruh guru. Kepercayaan masyarakat terhadap guru menjadi menurun. Selain hal tersebut, berdasarkan pengamatan dilapangan, kedisiplinan guru masih belum sesuai dengan harapan. Kedisiplinan dapat dilihat dari ketepatan guru masuk kelas, ketertiban dalam mengenakan seragam sekolah dan atribut lainnya, ketertiban masuk kerja, ketertiban dalam menjadi guru piket, dan masih banyak yang lainnya. Contohnya, ketika sudah masuk jam pelajaran,

guru tidak langsung memasuki kelas, biasanya guru masuk kelas setelah lima menit pergantian jam pelajaran.

Manajemen adalah suatu hal yang baru dipraktikkan dan timbul di abad ke-18 dan ke-19, namun pada kenyataannya manajemen sudah lama sejak pergaulan manusia itu sendiri yakni telah lahir sejak dahulu (Rusyan T, 1997:1). Secara sematik manajemen mempunyai beberapa arti, tergantung konteks dan maksudnya.kata manajemen dalam kehidupan berorganisasi merupakan terjemahan bahasa inggris *to manage* yang berarti mengurus, mengatur, mengemudikan, mengarahkan, mengendalikan, menangani, mengelola, menyelenggarakan, menjalankan, melaksanakan dan memimpin (Suherman U, 2015:29). Sedangkan menurut pengertian lain, manajemen merupakan kegiatan yang terdiri dari perencanaan (*planning*), pengorganisasian (*organizing*), yang didalamnya terdapat penetapan struktur organisasi, pengisian orang-orang yang akan mengisi struktur tersebut yang selanjutnya dikenal sebagai *staffing,* pelaksanaan (*actuating*) yang pelaksanaan atas segala sesuatuyang telah dilaksanakan dan diorganisasikan, pengawasan (*controling*) yakni melakukan tindakan yang diarahkan pada upaya mengawasi secara cermat dan seksama terhadap berbagai kemungkinan terjadinya penyimpangan terhadap sesuatu yang telah direncanakan, penilaian (evaluating), yaitu menilai segala sesuatu yang telah direncanakan dan dikerjakan, dan pembinaan atau perbaikan (*supervising*) agar sesuatu itu dapat mencapai hasil yang maksimal (Nata A, 2012:359).

Kepemimpinan pendidikan berkaitan dengan masalah kepala madrasah dalam meningkatkan kesempatan untuk mengadakan pertemuan secara efektif dengan para guru dengan situasi yang kondusif. Dalam hal ini perilaku kepala madrasah harus dapat mendorong kinerja para guru dengan menunnjukan rasa yang bersahabat, dekat dan penuh pertimbangan terhadap para guru, baik sebagai individu maupun sebagai kelompok. Perilaku kepala madrasah yang positif dan dapat mendorong, mengarahkan dan memotivasi seluruh warga madrasah untuk bekerja sama dalam mewujudkan visi, misi dan tujuan madrasah.

Kinerja dan prestasi guru merupakan hasil yang dicapai guru dalam melaksanakan tugas yang dibebankan kepadanya didasarkan atas kecakapan, pengalaman dan kesungguhan serta penggunaan waktu. Kinerja guru baik apabila guru telah melaksanakan unsur-unsur yang terdiri dari kesetiaan dan komitmen yang tinggi pada tugas mengajar, menguasai dan mengembangkan bahan pelajaran, kediplinan dalam mengajar dan tugas lainnya, kreatifitas dalam pelaksanaan pengajaran, kerjasama dengan semua warga sekolah, kepemimpinan yang menjadi panutan siswa, kepribadian yang baik, jujur dan objektif dalam membimbing siswa serta tanggung jawab terhadap tugasnya. Oleh karena itu kepala madrasah selaku pemimpin adalah melakukan penilaian terhadap kinerja guru. Penilaian itu penting untuk dilakukan mengingat fungsinya sebagai alat evaluasi kepemimpinan bagi kepala madrasah.

Dalam realitas sejarah, madrasah tumbuh dan berkembang dari, oleh dan untuk masyarakat islam itu sendiri. Sehingga sejak awal, madrasah merupakan konsep pendidikan berbasis masyarakat *(community based education).* Masyarakat sebagai individu maupun organisasi dengan didorong semangat keagamaan atau dakwah membangun madrasah untuk memenuhi kebutuhan mereka, ini dapat dilihat bahwa kurang dari 90 % madrasah di Indonesia milik swasta dan sisanyaberstatus negeri dan ini berbanding terbalik dengan sekolah-sekolah umum. (Yusuf, 2016: 48).

Madrasah sebagai salah satu bagian sistem pendidikan Nasional tentu memerlukan perhatian dan pengelolaan secara serius. Karena itu, kepemimpinan madrasah ke depan dengan perubahan masyarakat yang semakin cepat dan terbuka menuntut kemampuan yang lebih kreatif, inovatif dan dinamis. Kepala madrasah yang sekedar bergaya menunggu dan terlalu berpegang pada aturan-aturan birokratis dan berfikir secara struktural dan tidak berani melakukan inovasi untuk menyesuaikan tuntutan masyarakatnya, akan ditinggalkan oleh peminatnya. Pada masyarakat yang semakin berkembang demikian cepat dan didalamnya terjadi kompetisi secara terbuka selalu dituntut kualitas pelayanan yang berbeda dengan masyarakat sebelumnya.

Seorang pemimpin mempunyai tanggung jawab yang berat. Mengingat perannya yang sangat besar, keuletannya serta kewibawaannya dalam membuat langkah-langkah baru sebagai jawaban dari kebutuhan masyarakat. Hal ini sebagaimana ditulis oleh Bernard Kutner yang dikutip oleh

Evendy M. Siregar tentang kepemimpinan, dalam kepemimpinan tidak ada asas yang universal, yang nampak ialah proses kepemimpinan dan pola hubungan antar pemimpinnya. Fungsi utama kepemimpinan terletak dalam jenis khusus dari perwakilan (*group representation*). Seorang pemimpin harus mewakili kelompoknya sendiri. Mewakili kelompoknya mengandung arti bahwa si pemimpin mewakili fungsi administrasi secara eksekutif. Ini meliputi koordinasi dan integrasi berbagai aktivitas, kristalisasi kebijaksanaan kelompok dan penilaian terhadap macam peristiwa yang baru terjadi dan membawakan fungsi kelompok. Selain itu seorang pemimpin juga merupakan perantara dari orang dalam kelompoknya di luar kelompoknya.

Media yang biasa digunakan untuk mengajar di dalam kelas adalah LCD dan komputer, untuk pembelajaran matematika dapat menggunakan contoh-contoh bangun, kemudian untuk materi perkantoran bisa menggunakan alat-alat simulasi kantor agar peserta didik lebih mudah untuk mempelajarinya. Media yang sering digunakan di kelas adalah LCD dan laptop.

Masalah yang dapat dilihat dari hasil pengamatan adalah belum terjalinnya komunikasi interpersonal antara guru dengan kepala madrasah, atau memang budaya kerja pimpinan belum dapat ditiru oleh warga sekolah dan guru yang lain. Keadaan inilah yang menarik untuk diteliti lebih mendalam. Melalui komunikasi interpersonal diharapkan dapat membangun budaya kerja yang baik. Komunikasi interpersonalpun sementara masih banyak hambatan untuk dilakukan. Kepala sekolah tentunya juga memiliki tanggung jawab kedinasan lain yang harus diurus, sehingga akan kesulitan untuk dapat melakukan komunikasi yang intensif dengan setiap guru untuk bertukar pikiran.

Kepemimpinan merupakan faktor yang sangat berpengaruh terhadap kinerja guru. Dapat dikatakan demikian karena pemimpin mampu mempengaruhi bawahan agar melaksanakan tugas dan tanggungjawabnya dengan maksimal, selain hal tersebut, pemimpinlah yang mampu menciptakan sistem, prosedur, serta suasana kerja yang nyaman dan sesuai dengan keadaan kerja. Selain hal tersebut, pimpinanlah yang berhak dalam peSngambilan sebuah keputusan yang tepat. Pimpinan memegang peran dominan dalam sebuah organisasi. Kepala sekolah memiliki peran yang sangat besar terhadap terwujudnya kinerja guru yang baik. Kinerja guru memiliki peran yang sangat besar terhadap kemajuan pendidikan di sekolah. Kemajuan pendidikan di sekolah memiliki peran yang sangat besar terhadap penciptaan lulusan yang berkualitas.

Oleh karena itu kepemimpinan kepala madrasah berperan terhadap penciptaan generasi bangsa yang berkualitas. Jika dilihat, kepemimpinan di ma Nurul Huda Kota Bandung cukup baik. Namun, hal ini belum pernah di teliti di MA Nurul Huda Kota Bandung secara lebih mendalam. Oleh karena itu, perlu diketahui seberapa tinggi peran kepemimpinan kepala sekolah terhadap kinerja guru di MA Nurul Huda Kota Bandung. Berangkat dari permasalahan tersebut maka penulis mencoba untuk membuat proposal tesis dengan judul ***"Pengaruh Manajemen Pengawasan Kepala Madrasah terhadap kinerja guru MA Nurul Huda Kota Bandung."***

Pengertian Manajemen Pengawasan

Secara sematik manajemen mempunyai beberapa arti, tergantung konteks dan maksudnya.kata manajemen dalam kehidupan berorganisasi merupakan terjemahan bahasa inggris *to manage* yang berarti mengurus, mengatur,mengemudikan, mengarahkan, mengendalikan, menangani, mengelola, menyelenggarakan, menjalankan, melaksanakan dan memimpin (Suherman U, 2015:29). Sedangkan menurut pengertian lain, manajemen merupakan kegiatan yang terdiri dari perencanaan (*planning*), pengorganisasian (*organizing*), yang didalamnya terdapat penetapan struktur organisasi, pengisian orang-orang yang akan mengisi struktur tersebut yang selanjutnya dikenal sebagai *staffing,* pelaksanaan (*actuating*) yang pelaksanaan atas segala sesuatu yang telah dilaksanakan dan diorganisasikan, pengawasan (*controling*) yakni melakukan tindakan yang diarahkan pada upaya mengawasi secara cermat dan seksama terhadap berbagai kemungkinan terjadinya penyimpangan terhadap sesuatu yang telah direncanakan, penilaian (*evaluating*), yaitu menilai segala sesuatu yang telah direncanakan dan dikerjakan, dan pembinaan atau perbaikan (*supervising*) agar sesuatu itu dapat mencapai hasil yang maksimal (Nata A, 2012:359). Dalam pengertian lain, manajemen dipandang sebagai upaya proses pencapaian tujuan dengan menggunakan keahlian orang lain (Darmawan D, 2013:3).

Secara terminologis manajemen adalah suatu proses yang terdiri atas perencanaan, pengorganisasian, penggerakan, pelaksanaan, dan pengawasan dengan memanfaatka baik ilmu maupun seni agar dapat menyelesaikan tujuan yang telah ditetapkan sebelumnya (G.R Terry, 2009:1). Adapun definisi Secara sematik manajemen mempunyai beberapa arti, tergantung konteks dan maksudnya.kata manajemen dalam kehidupan berorganisasi merupakan terjemahan bahasa inggris *to manage* yang berarti mengurus, mengatur,mengemudikan, mengarahkan, mengendalikan, menangani, mengelola, menyelenggarakan, menjalankan, melaksanakan dan memimpin (Suherman U, 2015:29). Definisi lain menyebutan, manajemen adalah suatu proses yang khas terdiri atas tindakan-tindakan berupa perencanaan, pengorganisasian, pergerakan, dan pengendalian yang dilaksanakan untuk menentukan serta mencapai sasaran-sasaran atau tujuan yang telah ditentukan melalui pemanfaatan sumber daya manusia dan sumber-sumber lainnya (Jahari J, SA, 2013:2). Sedangkan menurut pengertian lain, manajemen merupakan kegiatan yang terdiri dari perencanaan (*planning*), pengorganisasian (*organizing*), yang didalamnya terdapat penetapan struktur organisasi, pengisian orang-orang yang akan mengisi struktur tersebut yang selanjutnya dikenal sebagai *staffing,* pelaksanaan (*actuating*) yang pelaksanaan atas segala sesuatuyang telah dilaksanakan dan diorganisasikan, pengawasan (*controling*) yakni melakukan tindakan yang diarahkan pada upaya mengawasi secara cermat dan seksama terhadap berbagai kemungkinan terjadinya penyimpangan terhadap sesuatu yang telah direncanakan, penilaian (*evaluating*), yaitu menilai segala sesuatu yang telah direncanakan dan dikerjakan, dan pembinaan atau perbaikan (*supervising*) agar sesuatu itu dapat mencapai hasil yang maksimal (Nata A, 2012:359). Dalam pengertian lain, manajemen dipandang sebagai upaya proses pencapaian tujuan dengan menggunakan keahlian orang lain (Darmawan D, 2013:3)

Pengertian Pengawasan

Pengawasan (*controlling)* merupakan fungsi pengawasan yang tidak kalah pentingnya dalam suatu organisasi (Sutikno S, 2009:7). Pengawasan adalah proses dalam menetapkan ukuran kinerja dan pengambilan tindakan yang dapat mendukung pencapaian hasil yang diharapkan sesuai dengan kinerja yang telah ditetapkan tersebut. *Controlling is the process of measuring performance and taking action to ensure desired results* (Schermerhorn, 2002: 12). Berdasarkan uraian di atas, menurut peneliti pengawasan merupakan bagian dari fungsi manajemen, di mana pengawasan dianggap sebagai bentuk pemerik saan atau pengontrolan dari pihak yang lebih atas kepada pihak di bawahnya. Pengawasan adalah proses untuk memastikan bahwa segala aktifitas yang terlaksana sesuai dengan apa yang telah direncanakan. The process of ensuring that actual activities conform the planned activities. (Stoner, Freeman & Gilbert, 2005: 114).

Menurut Winardi (1998: 78) pengawasan adalah suatu upaya yang sistematik untuk menetapkan kinerja standar pada perencanaan untuk merancang sistem umpan balik informasi, untuk membandingkan kinerja aktual dengan standar yang telah ditentukan, untuk menetapkan apakah telah terjadi suatu penyimpangan tersebut, serta untuk mengambil tindakan perbaikan yang diperlukan untuk menjamin bahwa semua sumber daya perusahaan atau pemerintahan telah digunakan seefektif dan seefisien mungkin guna mencapai tujuan perusahaan atau pemerintahan. Dari beberapa pendapat tersebut di atas dapat ditarik kesimpulan bahwa pengawasan merupakan hal penting dalam menjalankan suatu perencanaan.
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Pengertian Kepala Madrasah

Kepala Madrasah ialah salah satu personel sekolah yang membimbing dan memiliki tanggung jawab bersama anggota lain untuk mencapai tujuan (Helmawati, 2014:17). Kepala Madrasah memiliki fungsi dan tugas yang cukup banyak. Salah satunya adalah salah satu upaya untuk mendidik akhlak siswa di sekolah. Selain pembinaan akhlak, dalam rangka menyukseskan pendidikan karakter disekolah, kepala sekolah harus mampu menumbuhkan disiplin peserta didik, terutama disiplin diri. Kepala Sekolah harus mampu mengembangkan pola dan program dalam mendidik akhlak siswanya, meningkatkan standar perilakunya dan melaksanakan aturan sebagai alat untuk menegakan disiplin. Untuk mendisiplinkan peserta didik harus sesuai dengan tujua pendidikan nasional, yakni sikap demokratis, sehingga peraturan disiplin perlu berpedoman pada

hal tersebut, yakni dari, oleh dan untuk peserta didik. sedangkan guru tut wuri handayani, sulaeman mengemukakan bahwa guru berfungsi sebagai pengemban ketertiban, yang patut digugu dan ditiru, tapi tidak diharapkan sikap yang otoriter (Soelaeman, 1985: 77). Membina disiplin peserta didik harus mempertimbangkan berbagai situasi dan memahami faktor-faktor yang mempengaruhinya.

Pengertian Kinerja Guru

Setiap individu yang diberi tugas atau kepercayaan untuk bekerja pada suatu organisasi tertentu diharapkan mampu menunjukkan kinerja yang memuaskan dan memberikan kontribusi yang maksimal terhadap pencapaian tujuan organisasi tersebut. Kata "kinerja" dalam Kamus Besar Bahasa Indonesia adalah sebagai prestasi yang diperlihatkan atau kemampuan kerja.

Secara konseptual kinerja diterjemahkan sebagai prestasi kerja, penampilan kerja, ketepatan kerja dan produktifitas kerja. Scribner (1979) dalam Suyadi Prawirosentono (2008: 1-2) mengemukakan bahwa kinerja atau *performance* berasal dari akar kata "*to perform*" yang mempunyai beberapa arti yang berarti: 1) melakukan, menjalankan, melaksanakan; 2) memenuhi atau menjalankan kewajiban suatu nazar; 3) menggambarkan suatu karakter dalam suatu permainan; 4) menggambarkannya dengan suara atau alat musik; 5) melaksanakan atau menyempurnakan tanggung jawab; 6) melakukan suatu kegiatan dalam suatu permainan; 7) memainkan pertunjukan/musik; dan 8) melakukan sesuatu yang diharapkan oleh seseorang atau mesin. Maka beliau menyimpulkan bahwa kinerja adalah hasil kerja yang dapat dicapai oleh seseorang atau kelompok orang dalam suatu lembaga, sesuai dengan wewenang dan tanggung jawab masing-masing. Dalam rangka mencapai tujuan lembaga bersangkutan secara legal atau tidak melanggar hukum serta sesuai dengna moral atau etika. Muhammad As'ad (1995: 47) mengungkapkan bahwa kinerja adalah kesuksesan seseorang dalam melaksanakan suatu pekerjaan. Kinerja itu berkenaan dengan apa yang dihasilkan seseorang dari tingkah laku kerjanya.

Faktor-faktor yang mempengaruhi kinerja guru

Kinerja guru pada dasarnya merupakan kinerja atau unjuk kerja yang dilakukan oleh guru dalam melaksanakan tugasnya sebagai pendidik. Kualitas kinerja guru akan sangat menentukan pada kualitas hasil pendidikan, karena guru merupakan pihak yang paling banyak bersentuhan langsung dengan anak dalam proses pendidikan atau pembelajaran di lembaga pendidikan sekolah. Keberadaan guru dalam melaksanakan tugas dan kewajibannya tidak lepas dari pengaruh faktor internal maupun faktor eksternal yang membawa dampak pada perubahan kinerja guru. Banyak faktor yang mempengaruhi kinerja, Suyadi Prawirosentono (2008: 27-32) mengemukakan bahwa faktor-faktor yang mempengaruhi kinerja guru sebagai berikut:

1. Efektivitas dan efesiensi.
2. Otoritas dan tanggung jawab (*Authority and Responsibility*),
3. Disiplin (*Discipline*),
4. Inisiatif (*Initiative*)

B. Metodologi Penelitian

Penelitian dalam Penelitian ini menggunakan pendekatan kualitatif. Penelitian ini bertujuan untuk mendapatkan gambaran tentang Manajemen Pengawasan Kepala Madrasah terhadap kinerja guru PAI di MA Nurul Huda Kota Bandung. Manajemen Pengawasan Kepala Madrasah dalam Meningkatkan Kinerja Guru PAI.

Dari dekskripsi data dan temuan dilapangan terhadap beberapa hal yang menjadi fokus kajian dalam penelitian ini di lokasi MA Nurul Huda Kota Bandung. Berdasarkan pada temuan dilapangan, dapat di interprestasikan sebagai berikut .Program dan strategi yang dilakukan kepala sekolah merupakan bagian dari keinginan untuk meningkatkan kinerjaq guru PAI. Dari hasil temuan dilapangan dalam penyusunan program lunak berupa penyusunan rencana pelaksanaan program tersebut dikonteksualkan sehingga guru juga civitas yang ada di sekolah dapat merasakan manfaat dari strategi tersebut. Dalam suatu program sangat diperlukan sebuah usaha keras yang dilakukan oleh semua elemen yang ada dalam menyempurnakan programnya sehingga berkualitas dan bermutu. Program dan strategi tersebut merupakan cara untuk meningkatkan kompetensi profesional guru PAI. Peneliti melihat bahwa temuan di lapangan, baik di MA Nurul Huda Kota Bandung, manajemen pengawasan kepala madrasah dalam meningkatkan kinerja guru Pendidikan

Agama Islam berjalan dengan baik. Hal ini pun dikuatkan dengan kualitas Sumber Daya Manusia (SDM) guru di kedua sekolah tersebut rata-rata sudah berpendidikan Sarjana (S1), bahkan ada beberapa guru PAI yang sudah menyelesaikan Program Pasca Sarjana Magister (S2), sehingga akan mampu memudahkan kepala sekolah dalam menerapkan strateginya, karena didukung SDM yang baik.

Kemudian meskipun terdapat beberapa kendala yang terjadi, tidak menjadi masalah yang berarti bagi kepala sekolah. Berdasarkan hasil observasi, wawancara dan studi dokumentasi, dalam kegiatan proses pembelajaran MA Nurul Huda Kota Bandung, manajemen pengawasan kepala madrasah dalam meningkatkan kinerja guru PAI, dalam proses nya selalu membuat perencanaan, mulai dari mempersiapkan agenda dan program yang akan diberikan kepada guru PAI, membuat dan mengambil keputusan dengan bijak yang tak jarang selalu dimusyawarahkan brsama apabila dirasa ada keputusan yang memerlukan beberapa pertimbangan dan masukan-masukan dari guru, serta selalu memotivasi bahwa guru di madrasah tersebut memiliki sikap profesional terhadap profesinya sebagai profesi mulya dalam mengemban tugas dan amanat undang-undang untuk mencerdaskan kehidupan bangsa melalui proses pembelajaran.

Dalam Menyusun manajemen pengawasan kepala madrasah dalam meningkatkan kinerja guru PAI, kepala madrasah selalu menyusun program pengembangan SDM berupa kegiatan-kegiatan pelatihan atau workshop dan sejenisnya berdasarkan kebutuhan dan berdasarkan keputusan yang diambil melalui musyawarah dengan tujuan dapat menerima masukan, pandangan dan sumbangsih saran dari guru lain untuk memperkaya ide dan gagasan promram tersebut. Program yang dibuat oleh kepala madrasah yang diambil berdasarkan hasil keputusan kepala sekolah yang ditambah dengan sumbangsih saran dari yang lain, merupakan bagian dari manajemen pengawasan kepala madrasah dalam meningkatkan kinerja guru PAI, mengingat kompetensi profesional merupakan salahsatu kompetensi yang harus dimiliki guru karena kompetensi ini merupakan kemampuan guru alam menguasai materi secara luas dan mendalam yang memungkinkan membimbing peserta didik memenuhi standar kompetensi yang telah ditetapkan berdasarkan standar nasional pendidikan.

Aspek Perencanaan Pengawasan Kepala Madrasah terhadap kinerja guru di MA Nurul Huda Kota Bandung

Hasil observasi peneliti di MA Nurul Huda Kota Bandung secara umum diperoleh data, strategi yang dilakukan kepala madrasah dalam meningkatkan kinerja merupakan program yang terencana untuk upaya meningkatkan kualitas guru termasuk guru PAI khususnya, dan akan berdampak pula pada proses pembelajaran, sehingga diharapkan dengan peningkatan kompetensi profesional guru melalui manajemen pengawasan yang dilakukan oleh kepala madrasah akan berdampak besar terhadap kualitas pembelajaran, dan akan berimbas pula kepada peningkatan kualitas peserta didik pula, yakni menghasilkan output lulusan yang mampu memahami dan menguasai materi, berkarakter islami serta mengaplikasikannya dalam kehidupa sehari-hari.

Agar dapat melaksanakan tugas dengan baik, guru harus memiliki kompetensi, dan merencanakan proses pembelajaran dengan baik agar mampu meningkatkan kualitas proses pembelajaran di dalam kelas, tentunya pembelajaran yang mampu menanamkan nilai-nilai karakter terhadap peserta didik. Berdasarkan hasil observasi, wawancara dan studi dokumentasi, dalam kegiatan proses pembelajaran MA Nurul Huda Kota Bandung, manajemen pengawasan kepala madrasah dalam meningkatkan kinerja guru PAI, dalam proses nya selalu membuat perencanaan, mulai dari mempersiapkan agenda dan program yang akan diberikan kepada guru PAI, membuat dan mengambil keputusan dengan bijak yang tak jarang selalu dimusyawarahkan brsama apabila dirasa ada keputusan yang memerlukan beberapa pertimbangan dan masukan-masukan dari guru, serta selalu memotivasi bahwa guru di madrasah tersebut memiliki sikap profesional terhadap profesinya sebagai profesi mulya dalam mengemban tugas dan amanat undang-undang untuk mencerdaskan kehidupan bangsa melalui proses pembelajaran.

Dalam Menyusun strategi untuk meningkatkan kinerja guru PAI, kepala madrasah selalu menyusun program pengembangan SDM berupa kegiatan-kegiatan pelatihan atau workshop dan sejenisnya berdasarkan kebutuhan dan berdasarkan keputusan yang diambil melalui musyawarah

dengan tujuan dapat menerima masukan, pandangan dan sumbangsih saran dari guru lain untuk memperkaya ide dan gagasan promram tersebut. Program yang dibuat oleh kepala madrasah yang diambil berdasarkan hasil keputusan kepala madrasah yang ditambah dengan sumbangsih saran dari yang lain, merupakan bagian dari manajemen pengawasan kepala madrasah untuk meningkatkan kinerja guru PAI, mengingat kompetensi profesional merupakan salahsatu kompetensi yang harus dimiliki guru karena kompetensi ini merupakan kemampuan guru alam menguasai materi secara luas dan mendalam yang memungkinkan membimbing peserta didik memenuhi standar kompetensi yang telah ditetapkan berdasarkan standar nasional pendidikan.

Guru yang profesional harus melaksanakan pekerjaannya berdasarkan prinsip profesionalitas guru dan dosen menurut UU No. 14 tahun 2005 pasal 7 ayat 1 yakni, Memiliki bakat, minat, panggilan jiwa, dan idealisme, memiliki komitmen untuk meningkatkan mutu pendidikan, keimanan, ketakwaan, dan akhlak mulia, memiliki kualifikasi akademik atau latar belakang pendidikan sesuai dengan bidang tugas, memiliki kompetensi yang diperlukan sesuai dengan bidang tugas dan tanggung jawab atas pelaksanaan tugas keprofesionalan, memperoleh penghasilan yang ditentukan sesuai dengan prestasi kerja, memiliki kesempatan untuk mengembangkan keprofesionalan secara berkelanjutan dengan belajar sepanjang hayat, memiliki jaminan perlindungan hukum, dan memiliki organisasi profesi yang berkaitan dengan tugas keprofesionalan. Kepala MA Nurul Huda Kota Bandung memiliki komitmen kuat dalam pengembangan guru serta peningkatan kinerja guru. Setiap tahun kepala madrasah selalu merancang program untuk menunjang keberhasilan tujuan dari peningkatan kompetensi guru termasuk guru PAI. Komitmen kuat dan kesungguhan yang diperlihatkan kepala MA Nurul Huda Kota Bandung, menunjukkan bahwa kepala madrasahmemiliki kepedulian terhadap pengembangan SDM guru PAI untuk meningkatkan kompetensi profesional guru, tak terkecuali guru PAI.

Pelaksananaan pengawasan Kepala Madrasah terhadap kinerja guru di MA Nurul Huda Kota Bandung

Berdasarkan Peraturan Menteri Pendidikan Nasional Nomor 13 tahun 2007 kepala madrasah memiliki acuan berupa Standar Kepala Sekolah. Menurut Permendiknas ini dalam menjalankan kepemimpinannya kepala sekolah standarnya harus memiliki lima kompetensi, yakni kompetensi kepribadian, kompetensi sosial, kompetensi manajerial, kompetensi supervisi, kompetensi kewirausahaan. Menurut Mulyasa, E (2008: 98), yaitu bahwa Kepala madrasah adalah guru yang diberi tugas tambahan sebagai kepala, kepadanya melekat kuasa dan wewenang untuk mengelola sumber daya yang ada di sekolah sesuai dengan perundang-undangan yang berlaku. Dengan kuasa dan wewenang tersebut, kepala sekolah berfungsi sebagai Edukator, Manajer, Administrator, Supervisor, Leader, Inovator, dan Motivator (EMASLIM). Kepala madrasah bertanggung jawab untuk meningkatkan proses dan hasil pendidikan di sekolah yang dipimpin.

Kepala madrasah selalu menitikberatkan peningkatan kinerja guru dalam setiap program pengembangan yang dibuat sekolah. hal ini dikarenakan, mengingat kinerja guru memiliki memiliki indikator esensial yang akan berdampak pada hasil lulusan atau *output* peserta didik yang berkualitas yang sejalan dengan cita-cita visi misi lembaga, yakni menguasai substansi keilmuan yang terkait dengan bidang studi, serta memiliki indikator esensial: memahami materi ajar yang ada dalam kurikulum sekolah; memahami struktur, konsep dan metode keilmuan yang menaungi atau koheren dengan materi ajar.

Dalam meningkatkan kinerja guru PAI, Kepala madrasah merancang dan membuat program pengembangan, seperti workshop/ seminar terkait dengan profesionalisme guru, metode pembelajaran berbasis IT di kelas, metode pembelajaran Al-Quran untuk anak MI/SD dengan metode Tahsin dan sejenisnya. Program yang sering dibuat dalam rangka mendukung strategi pengembangan serta peningkatan kompetensi profesional guru PAI, selalu dilaksanakan setiap tahunnya secara continue/ berlanjut. Banyak langkah yang diambil dalam menjalankan strategi sebagai usaha meningkatkan. Langkah yang diambil oleh kepala madrasah dalam menjalankan strategi sebagai usaha meningkatkan kinerja guru PAI, yakni selalu menjalankan program pengembangan SDM guru, sesuai dengan program yang sudah dirancang kepala sekolah, yakni berupa seminar serta workshop.

Program pengembangan guru yang sering diberikan kepada guru PAI, paling banyak selain pelatihan-pelatihan yang berkaitan dengan system penilaian raport berbasis IT (system), juga kurikulum, adalah program yang lebih mengarah kepada skils ke Islaman, berupa pelatihan metode membaca Al-Quran Tahsin, metode pembelajaran PAI untuk MA, sehingga diharapkan mampu memperkuat dan memperkaya guru dalam penyampaian materi di kelas. Strategi dan program pengembangan guru yang sering diberikan kepada guru PAI adalah program yang lebih mengarah kepada skils ke Islaman, berupa pelatihan metode membaca Al-Quran Tahsin, metode pembelajaran PAI untuk MI/SD, sehingga diharapkan mampu memperkuat dan memperkaya guru dalam penyampaian materi di kelas. Hal ini bertujuan agar kualitas guru meningkat serta yang paling penting adalah kualitas dari *output* atau lulusan yang bukan hanya pintar dan pandai dibuktikan dari nilai saja, akan tetapi tercermin dalam kehidupan sehari-harinya berperilaku karakter yang baik dan berakhlakul karimah sesuai dengan syariat dan sunah Rasulullah.

Evaluasi hasil pengawasan Kepala Madrasah terhadap kinerja guru di MA Nurul Huda Kota Bandung

Berdasarkan Peraturan Menteri Pendidikan Nasional Nomor 13 tahun 2007 kepala sekolah memiliki acuan berupa Standar Kepala Sekolah. Menurut Permendiknas ini dalam menjalankan kepemimpinannya kepala sekolah standarnya harus memiliki lima kompetensi. Peran kepala madrasahdalam menyusun dan membuat strategi melalui program yang dirancangnya di sekolah, merupakan bagian dari penjabaran kompetensi yang harus dimiliki oleh kepala sekolah tentu bukan tanpa kendala dan masalah. Selain kualitas SDM, sarana dan prasarana, anggaran juga menjadi masalah dan kendala yang banyak ditemui oleh para kepala sekolah, karena salahsatu strategi kepala sekolah dalam meningkatan kualitas SDM, bisa dilaksanakan melalui program-program pengembangan SDM seperti workshop, pelatihan ataupun seminar internal di sekolah, sangatlah memperlukan anggaran yang cukup untuk merealisasikannya. Kepala madrasah memiliki banyak strategi dalam meningkatkan kinerja guru, namun memang ada beberapa kendala yang menghambat atau bahkan sedikit mempengaruhi strategi kepala sekolah tersebut, sepertihanya minimnya bahan ajar dan media pembelajaran sebagai penunjang guru dalam mengajar di kelas serta sarana dan prasarana penunjang yang juga tak kalah penting dari media pembelajaran.

Ada beberapa hal yang bisa dikatakan menjadi kendala kepala madrasah dalam menerapkan strateginya guna meningkatkan kinerja guru terutama guru PAI, kualitas SDM yang dirasa masih perlu ditingkatkan lagi terutama dalam hal penguasaan Media pembelajaran atau penunjang berbasis IT, yang memang banyak didominasi oleh guru-guru senior yang sudah dikatakan tidak muda lagi. Seiring dengan perkembangan dan kemajuan era teknologi dan informasi di Indonesia, hampir semua sektor tak terkecuali dunia pendidikan, ikut terpengaruh dengan perkembangan dan kemajuan teknologi informasi yang dirasa sangat cepat terjadi. Hal ini di buktikan dengan banyaknya media-media pembelajaran, perangkat-perangkat pembelajaran ataupun penunjang aspek pendidikan yang digunakan oleh institusi, maupun lembaga pendidikan itu sendiri yang menggunakan dan memanfaatkan kemajuan teknologi informasi.

Dengan kemajuan teknologi dan informasi ini, institusi, lembaga-lembaga pendidikan termasuk para akademisi, guru serta pakar pendidikan banyak yang merasakan manfaat dari kemajuan era teknologi dan komunikasi ini. Sebut saja sitem akademik di perguruan tinggi yang mampu mengatur sebaran matakuliah, nilai, bahkan dalam pembayaran yang bisa diakses melalui *Mobile Phone* (HP), untuk lembaga pendidikan di sekolah pun merasakan manfaatnya salahsatunya dari aplikasi raport yang sudah berbasis system online yang kemudian bisa memudahkan dan memperingan kinerja guru ditengah banyaknya bebap administrasi yang harus dikerjakannya selain mengajar dan memberikan pelajaran di dalam kelas sesuai dengan amanat undang-undang. Namun memang ini menjadi persoalan juga bagi sebagian guru, terutama guru senior yang sudah berusia mendekati masa pensiun.

Banyak yang istilah sekarang dikatakan gaptek (gagap teknologi), sehingga yang semula dengan adanya kemajuan teknologi dan informasi ini akan memudahkan urusan dan kinerja guru dalam mencapai tujuannya dalam pembelajaran, malah menjadi makin menyulitkan karena ketidak fahaman dan belum terkuasai dengan baik, meskipun banyak juga yang tidak kalah dengan guru-

guru muda dalam mengaplikasikannya. Inilah yang menjadi kendala kepala sekolah dalam mempraktekkan salahsatu bagian strateginya dalam usaha meningkatkan kompetensi profesional guru PAI di sekolah. Perlu banyak bimbingan, sosialisasi serta usaha keras supaya mampu menyeragamkan kemampuan semua guru supaya memiliki pemahaman yang sama dalam pemakaian aplikasi bebasis teknologi informasi.

Bahwa kemajuan teknologi informasi yang sangat pesat ini, sangat mendukung para kepala sekolah sebagai bagian dari strategi untuk meningkatkan kinerja guru sehingga mampu menghasilkan guru yang profesional, unggu yang nanti akan sangat berdampak terhadap *output* peserta didik yang dicita-citakan oleh lembaga sesuai dengan visi misi lembaga. Akan menjadi kendala juga dalam manajemen pengawasan kepala madrasah dalam peningkatan kinerja guru, ketika guru masih ada yang belum bisa atau belum lancar dalam menggunakan produk teknologi, semisal aplikasi raport yang kini sudah berbasis teknologi informasi serta penggunaan alat/media pendukung lainnya bagi guru dalam mencapai keberhasilan proses belajar mengajar di kelas. Selain itu, masih ada beberapa kendala lain yang dihadapi kepala madrasah dalam upaya meningkatkan kinerja guru PAI, yakni kurangnya fasilitas, media, sarpras pendukung, serta anggaran yang masih dirasa sangat kurang dalam menunjang rencana pengembangan Sumber Daya Manusia (SDM) di internal madrasah.

Di madrasah memang ada beberapa kendala lainnya dalam upaya meningkatkan kinerja guru PAI, diantaranya sarana prasarana yang dirasa masih kurang refresentatif, kemudian keterbatasan anggaran yang dimiliki sekolah untuk melaksanakan kegiatan pengembangan guru PAI, terlebih MA Nurul Huda Kota Bandung adalah sekolah swasta berbedahalnya dengan sekolah negeri yang dalam anggaran pelaksanaan program pengembangan guru betul-betul disiapkan dan menjadi prioritas Negara bahkan ditanggung Negara.

C. Kesimpulan

Di MA Nurul Huda Kota Bandung, kinerja guru PAI cukup bagus, misalnya di samping guru-guru PAI melaksanakan tugas pokok dengan baik, guru juga melaksankan tugas tambahan seperti kegiatan keagamaan dan juga selalu membuat kelengkapan mengajar seperti: membuat RPP, diawal tahun ajaran baru harus membuat prota (program tahunan), begitupun juga setiap semester membuat promes (program semester), silabus, dan ketika dalam mengajar menggunakan metode yang sesuai dengan materi yang akan disampaikan agar anak itu tidak merasa jenuh. Di MA Nurul Huda Kota Bandung dari segi kompetensi pendidiknya bisa dikatakan profesional. Hal ini terbukti dengan pendidikan yang telah ditempuhnya sudah S1 bahkan sudah ada yang S2, dan juga sudah banyak guru yang sudah sertifikasi. Manajemen pengawasan kepala madrasah untuk meningkatkan kinerja guru Pendidikan Agama Islam dapat terencana dengan baik. Perencanaan manajemen pengawasan Kepala madrasah, bukan hal yang mudah, pengetahuan kepala sekolah tentang strategi, kinerja guru, kompetensi guru harus benar-benar dikuasai oleh kepala madrasah. Karena perencanaan yang baik akan menjadikan tahapan selanjutnya lebih baik.

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AN EXPLORATIVE STUDY ON THE RESISTANCE OF PESANTREN IN THE MANAGEMENT OF THE COVID-19 PANDEMIC

Erpin Harahap
e-mail: erpinharahap@umt.ac.id

Abstract

The purpose of this study is to find the strength factors of pesantren in preventing or minimizing the transmission of the covid-19 virus to pesantren residents, this is necessary considering that until now educational institutions that still carry out face-to-face learning can be said to be only pesantren. The object of this research is Pondok Modern Daarul Hikmah Kab. Tangerang – Banten. The method used is qualitative exploratory, data obtained through observations and structured interviews with the management team of the boarding school. From several observation items and interview results, it can be concluded that Islamic boarding schools and covid-19 are in two dimensions and points of view, Islamic boarding schools will become strong and safe institutions from the transmission of this virus or will instead become clusters that the source of the spread of the corona virus is because the majority of interactions are very intense, both between students, teachers and other parties. This study tries to explore and explore one of the Islamic boarding schools which is still holding face-to-face learning, even this global phenomenon does not have a significant impact on the routines and activities of the santri. With the fact that Islamic boarding schools have two resilience factors in preventing the transmission of COVID-19, namely internal factors, it was found that the ability of Islamic boarding schools to manage internally through improving cleanliness and health of the lives of students, then exercising regularly, and the addition of nutritional intake for students is believed to be the strength of students from not contracting this virus. Externally, there is good cooperation with the Covid-19 cluster at the sub-district/health center level, which is very helpful in providing counseling and tracking of students who are indicated to be infected with infectious diseases. And also the full support of the guardians of the santri who are safer and more comfortable if the son/daughter remains in the pesantren, so that they are obedient to the new culture of the pesantren which eliminates visiting times for a certain time.
Keywords: Resilience, Islamic Boarding School, Covid-19

A. Introduction

As we all know that in early 2020 the world was shocked by the emergence of an infectious disease caused by acute respiratory syndrome. which was later named the coronavirus disease 19 virus or abbreviated as covid-19. This virus was discovered in the Wuhan area of China.[39]The massive spread of the virus to various countries has caused a global pandemic not to be missed in Indonesia, covid in particular has caused deep misery requiring thousands of people to be treated both in hospitals and special shelters for covid patients, or only to increase rest through independent isolation. , even worse, thousands of lives have been lost and become victims of this vicious virus. At this time it can be said that the Covid-19 virus has forced the majority of the world's population out of safe, comfortable habits to new habits (new normal) both socially, economically, politically, educationally and others.

Word Health Organization (WHO) as the body that oversees world health states that coronaviruses (cov) are a very extreme zoonotic type because of transmission between humans and/or animals, the main symptom is the occurrence of respiratory tract abnormalities, apart from that the virus is allegedly more severe than (Meadle) East Respiratory Syndrome (MERS) and

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[39]Nadia Apriliawati, Responsibility of the Country of Origin for the Pandemic According to International Law, Journal of Logic, vol. 12 no 01, 2021). h.9

(Severe Acute Respiratory Syndrome) SARS, can have effects ranging from mild flu to very serious ones such as fever above 38 o C, dry cough, shortness of breath and often lead to death.

This step is considered appropriate even though it is relatively late after four months of this virus spreading to various parts of the world since April 13, 2020, the government has declared the Covid-19 virus a national disaster through Presidential Decree number 12 of 2020, the main point of the issuance of this decision is to accelerate the process tackling the impact and its spread under the control of BNPB through synergies across ministries, institutions and local governments. Everything has been done, but until this research was written the death toll continued to increase based on data reported by the covid cluster which had been confirmed to bnpb that this virus had spread to 223 countries with confirmed victims reaching 163,312,429 people, with 3,386,825 deaths. While the confirmed victims in Indonesia are positive: 1,748,230 people, recovered: 1,612,239 people, and those who died: 48,477 people. (Covid data dated May 18, 2021).

The government's decision to impose large-scale social restrictions in anticipation of the spread of the COVID-19 virus has had an impact on people's lives in general. One of the impacts of this pandemic is a fairly large impact on activities in the education sector. This of course does not only happen in Indonesia but also throughout the world. Some of the consequences of the COVID-19 pandemic on the world of education that can be mentioned include the wide closure of schools, ranging from early childhood education, primary and secondary schools to universities. Instead, a distance learning system was used and opened an online education platform that schools and teachers could use to reach students remotely and limit barriers to education.

Domestically felt by many families in Indonesia can be categorized into two things, first: short-term impact. Surprised by the pattern of education from home, so far parents as users of educational services have entrusted the educational process of their sons and daughters to schools, so with the school policy from home, the community is faced with the challenge of being able to become teachers for their children like teachers at school, apart from their unproductiveness the results obtained, also because of the limited time they have because the majority of parents have their own activities such as office workers, employees and others.

Second, from the fluctuating rhythm of the pandemic that will have a long-term impact, of course this is a further problem from the current education management which is considered ineffective and efficient and is getting further from the formation of values and character printing. At the same time it will be a problem in the fulfillment of justice and equality between the nation's children.[40]

In Indonesia the responsibility for education is more emphasized on schools, this is education from home/distance learning is taboo and has its own problems, psychologically children are more happy to be taught by experts in this case teachers and carried out face-to-face, then the implementation of online learning affect the psychology of students in terms of attitude and view the urgency of a learning plus there are obstacles in the availability of information and technology infrastructure facilities. Inevitably in remote villages that are far from the presence of IT supporters such as signals and this is only an additional problem for teachers/educators.[41]

Learning has changed from face-to-face to online, the number of meetings for teaching and learning activities has decreased drastically, which of course will be a big challenge for teachers/educators so that the value/nature of learning can still be realized. However, when the majority of educational institutions, especially those based on round trips, or those managed directly by the government, namely state-labeled education, really feel the impact of COVID-19 because learning has changed from face-to-face to distance learning. The government has established a distance learning system/virtually, as a step in minimizing transmission to students/school residents. as if Covid-19 did not have a significant negative impact on Islamic boarding school-based educational institutions,

In June 2020 several Islamic boarding schools in Java began to implement face-to-face learning, the implementation of face-to-face learning at Islamic boarding schools of course still had

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[40]Agus Purwanto et al, Exploratory Study of the Impact of the COVID-19 Pandemic on the Online Learning Process at the Elementary School level, (Edupsycouns Journal, vol. 2, no 1, 2020). h.2

[41]Mastura, the impact of the covid-19 pandemic on the teaching process for teachers and students, Journal of Teacher Studies, vol 3, no 2, 2020, p. 290

to pay attention to strict health protocols (prokes). Provisions for the implementation of learning which is a joint decision of four Ministers, namely, the Minister of Education and Culture, the Minister of Religion, the Minister of Health, and the Minister of Internal AffairsCountry. Islamic boarding schools are education providers that have the potential to spread Covid-19. Therefore, the government is very careful in issuing policies related to learning activities for school-age children, especially Islamic boarding schools. The Decree of the Minister of Health of the Republic of Indonesia (2020) regarding the Guidelines for Islamic Boarding School Community Empowerment in the Prevention and Control of Corona Virus Disease 2019 (Covid-19) in Islamic Boarding Schools is a reinforcement as well as a guideline in the implementation of education in Islamic boarding schools during the pandemic.

One of the Islamic boarding schools that has implemented direct education and teaching is Pondok Modern Daarul Hikmah, a boarding school located in the northern part of Tangerang, which was established in 2001 and has around 700 students from various areas in Tangerang and outside Java. The Islamic boarding school system based on muqim/boarding, where all students live in the pesantren, is very decisive in the realization of learning during the pandemic. At the beginning of the COVID-19 emergency, the Board of Directors had time to repatriate the students and learning was done online, then at the beginning of the new school year the boarding school resumed in-person learning and the arrival of students was carried out in stages by conducting self-quarantine first and implementing strict health protocols. .

The resilience of Islamic boarding schools in the face of this prolonged epidemic needs to be explored comprehensively and scientifically, so that they can become additional immunity for the pesantren community which is still considered the second choice for various groups in choosing the type of education. at the same time as an evaluation material for internal boarding schools in order to further improve various things from values to boarding schools.

B. Literature Review

Research conducted by Kahfi and Kasanova (2020) related to Islamic boarding schools and covid 19 resulted that the success of Islamic boarding schools in defending themselves from the massive transmission of the virus was inseparable from good management. The role of the kyai as the main figure determines the synergy between various components. Good management will affect the resilience of Islamic boarding schools, the management in question includes physical and non-physical. Physically, economic stability through the use of Islamic boarding school assets, which are mostly located in rural areas, makes certain basic needs can be fulfilled, while non-physical management includes curriculum adjustments and learning content is also a determinant.[42]

Observing the learning process as well as the results of research conducted by Agus Purwanto et al, elaborated on some of the obstacles faced by education personnel, both teachers, students and parents, who during a pandemic have an increasing role in mastering technology, this is because the majority of learning activities are carried out online. . Then the next finding is that the integration between policies issued by the Government is well followed by Islamic boarding schools, through adjustments to several learning components such as learning time, teaching models and strategies combined with information technology. This research is a follow-up study that focuses on exploring and exploring in depth the power and strength of pesantren,

Optimizing the participation of Islamic boarding school residents is the main indicator in the realization of a boarding school that is resilient to the transmission of the covid virus, Lu'luatul Khizanah in 2020 mentions two things that allow every Islamic boarding school manager to implement. First, there are clear rules that must be considered and internalized by the residents of the Islamic boarding school firmly and consistently as a role model for the pesantren community. Massive and orderly use of masks as well as discipline in implementing health protocols are all seeds that make pesantren still exist in learning. Second, there is a belief that the manager of the Islamic boarding school can monitor all forms of behavior in it. Then, in this case the manager of

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[42]Shofiyullahul Kahfi, Management of Islamic boarding schools during the covid-19 pandemic, (Journal of warriors, vol. 3 no 2, 2020). h. 29

the Islamic boarding school forms a kind of internal task force (task) through the involvement of several students and external parties. Without good cooperation with several ustadz towards other parties, it will lead to the creation of fast and appropriate handling.[43]

The uniqueness of the Islamic boarding school is something that makes it able to survive, Abdurrohman, elaborates that there are eight things. Namely: the existence of a close relationship between the kyai and the santri, the tradition of submission and obedience of a santri to the kyai, a simple lifestyle (zuhud), independence and independence, the development of a climate and tradition of helping and an atmosphere of brotherhood, strict discipline, daring to suffer to achieve goals, life with a high level of religiosity. In line with the superiority of the values of the life of the santri above, there are other principles that are used as the philosophy of life for the santri in the pesantren which are generally known as the five souls of the pesantren, namely: the soul of sincerity, independence, simplicity, ukhuwah Islam, and freedom.[44]

However, Rida (2020) provides an outline of the factors that become the problem of education during the current pandemic, namely:

1. Limitations of teachers and students in mastering technology and information.
2. Inadequate facilities and infrastructure
3. The existence of IT facilities but not yet supported by other main items such as internet which is still very slow.
4. An emergency that causes the regulator to be unprepared in formulating and managing the existing budget. [45]

The ability of pesantren to go through various problems has become a concrete thing and there is no need to doubt it, this can be seen at the age of this religious value-based educational institution which has centuries, of course if it does not have the power and ability it will be crushed by circumstances, pesantren is proven has been able to overcome colonialism in the pre-independence/kingdom era, during the struggle for independence and until now pesantren are increasingly becoming the choice for Muslim communities in Indonesia. "At the time of independence, Islamic boarding schools showed a big role as educational institutions that were able to present new alternatives to the existing modern education system".[46]

In its development, pesantren now have the same status as other educational institutions such as schools and madrasas. The government's attention and good cooperation between educational elements have made Islamic boarding schools grow and thrive in Indonesia, looking at data from the Directorate of Islamic Boarding School Education in 2020, the number of Islamic boarding schools that have entered the database is around 28,194 Islamic boarding schools with a range of 5,000,000 students.[47]

The success of pesantren in maintaining and caring for students and surviving in the midst of the covid-19 pandemic is because pesantren are relatively adaptive to existing patterns, and become humanist and inclusive educational institutions. [48]Prof. Saiful Bakhri, Chancellor of the University of Muhammadiyah Jakarta at a seminar themed Islamic educational institutions in the pandemic era said that the dormitory-based educational institution model such as Islamic boarding schools is a model of future education, a model that is reliable in all circumstances, and this can be used as a pilot project for education level. higher education institutions such as those developed by several

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[43]Lu'luatul Khizanah et al, Variety of Disaster Reviews "Pesantren and Covid 19", (Cv Budi Utama, Jokjakarta, 2020) h. 86

[44]Muhammad Nur Adiyatma, Internalization of Five Soul Values in the Life of Santri, (Thesis, UIN Malang, 2020). H. 30

[45]Rida Fironika et al, Fostering Student Independence During Online Learning as Impact of Covid-19. (Journal of JRPD, vol. 1, no. 1, 2020). h.7

[46]Kholid Junaidi, Islamic Boarding School Education System in Indonesia, (Journal of Islamic Education "Istawa", vol. 2, no 1, 2016). p.96

[47] https://ditpdpontren.kemenag.go.id/web (accessed on Tuesday, 09 February 2021 at 22:47 WIB)

[48]Zulkifli, Inclusivism and Islamic boarding school humanism, Journal of Tolerance, vol. 8, no. 2, 2016). p.153

Muhammadiyah charities in the context of education, such as those developed by the University of Muhammadiyah Jakarta, namely "presma" student boarding schools.

When referring to the guidebook for the implementation of education in pesantren, there are several elements related to health protocols that regulate clean and healthy living behavior for pesantren residents, in the explanation of the joint regulations issued by the 4 Ministers, the main points can be described as follows:

1. Clean the environment regularly with disinfectant.
2. Providing CTPS facilities with running water in toilets, every classroom, educator's room, gate, every dormitory/room, dining room, and other frequently accessed places. If there is no water, you can use hand sanitizer.
3. Cultivate the use of masks, keep distance, CTPS, and apply correct coughing and sneezing etiquette.
4. Avoid the use of toiletries and towels alternately for Islamic boarding schools and other educational institutions that are boarding.
5. Doing physical activities such as exercise every morning, sports, and community service, regularly while maintaining a distance, and recommending eating healthy, safe and balanced nutrition.
6. Provide an isolation room that is separate from learning activities or other activities.

C. Method

In this study, the authors focus on and in-depth analysis of the ability of Islamic boarding schools in dealing with and minimizing the negative impacts of covid 19. Therefore, researchers use a qualitative method, which is a research procedure that produces descriptive data in the form of speech or writing and observable behavior from the subject itself, In addition, qualitative research is intended to understand the phenomenon of what is experienced by the research subject, for example: actors, perceptions, motivations, natural actions and utilizing various methods.

Then in this study the findings related to the object of research are explored in depth about the causes or things that affect the occurrence of something

This research was carried out at Pondok Modern Daarul Hikmah from January to April 2021. The data in this study were collected using interview and observation techniques. Interviews were conducted with policy holders in the Pondok environment, while observations were made to observe and record things related to the object of research. The data analysis technique in this study used interactive analysis techniques. This technique includes a critical analysis of the elements that are the strength / resilience of the cottage in the face of covid-19. Interactive analysis techniques include (1). Data collection. (2). Data reduction. (3). Data presentation, and (4). Conclusion and verification.

D. Results and Discussion

Carrying out education, especially learning in the midst of the Covid-19 crisis, is not easy, because the risks and impacts are very powerful, not only causing illness but can also lead to death. But on the other hand learning is a religious commandment and is mandatory, so once again the world of education is faced with two very opposite things, however, pesantren ventures to carry out education face-to-face in order to achieve the vision and mission of the Islamic boarding school, of course with endeavors and implementing strict protocols .

The vision of pesantren in general is as a center for Islamic religious education that is able to produce students who master religious knowledge and other sciences according to the characteristics of each pesantren, have faith, fear, and have noble character, and uphold the noble values of the nation. While the mission of pesantren in general is to carry out religious education according to their respective characteristics, through habituation of students to mandatory and sunnah worship, getting used to reading the Qur'an, getting students used to remembrance, getting students used to reading and studying classical religious books under guidance of ustadz or boarding school caregivers.

1. Internal Resilience

The things that the researchers found regarding the strength of Islamic boarding schools in dealing with COVID-19 through the implementation of face-to-face learning in the midst of the current global pandemic are several things, as follows:

a. Islamic Boarding School System Resilience, Security and Environment

As it is known that the majority of Islamic boarding schools use a dormitory system, where students live in a continuous process of interaction. The order of life in the pesantren is patterned on one key, namely the system, this system is the main spirit / magnet for the sustainability of the pesantren. The continuity of life for 24 hours in the dormitory is not regulated only by individuals or personally through the presence of kyai at all times, but they are formed through an order that is through the system.

Then in terms of discipline/security, boarding schools cannot be separated from the bustling atmosphere because the origins of the students are very heterogeneous from various regions in Tangerang Raya and other areas. However, with a shared awareness that in maintaining security and safety, it is necessary to arrange a system related to limiting visits even at the beginning of Covid visits are canceled for a full month (interviews with the student department). Actually, this is something new for the pesantren community because so far the visits of santri are carried out twice a month, namely the first week and the third week.

b. Embedded Value of Faith

The COVID-19 disaster that is currently engulfing various countries needs to be addressed wisely, the slogans that are often conveyed by public figures such as: "keep calm and be vigilant, keep your faith and be immune" are some advice that can be used as confidence boosters, so do Islamic boarding schools react to it that with the presence of this epidemic, it is hoped that you will get closer to Allah SWT.

Peace of mind in attending an exam will increase immunity, and keep away from getting sick, especially the corona virus. Even when you are infected with a disease, when you have adversity in dealing with it, it will speed up healing. At the Daarul Hikmah Islamic boarding school there is a new culture since the implementation of the new normal and schools are conducted face-to-face, namely at 09.00 WIB, the congregational Duha prayer is held and at certain times a caregiver/ustadz delivers some taushiyah and advice in front of all students. Of course, this is a very constructive thing for the growth of religious values for the residents of the cottage.

c. Improving Hygiene And Healthy Lifestyle

The other side of the impact of the presence of the corona virus on Islamic boarding schools is that they are increasingly aware of the cleanliness and tidiness of the environment. Where the environment will determine the condition of its inhabitants, in a clean environment there will be healthy humans, but in a dirty, slum and unorganized environment, it will be easy to contract various kinds of diseases.

The residents of the pesantren are aware of this, so in terms of cleanliness, the pesantren does not only rely on the independence of students but also appoints freelance daily workers who specifically handle cleanliness, especially when students are carrying out learning. And another thing that is also a result of the outbreak of the virus-19 students and the entire teacher council doing light exercise and sunbathing at 09.00 WIB (after the dhuha prayer).

2. External Resistance

As an Islamic educational institution, pesantren has become a shared property and responsibility, both kyai and his staff in particular as well as other parties (stakeholders) who have a concern for the sustainability of this da'wah base institution. as for some of the findings of the researchers are as follows:

a. Full Support From Guardians of Students.

When this global pandemic hits, of course, it is not only educational institutions that have to increase their awareness of how learning is carried out. But there is also a great fear for every parent of the existence of their son/daughter who is not in the same location because they are seeking knowledge in Islamic boarding schools. The development of the spread of the virus and the

massive amount of information and major actions that resulted from the issuance of various policies have certainly added to the panic and fear for themselves and their families.

The same thing can be felt by the guardians of the students at the Daarul Hikmah Modern Islamic Boarding School regarding the condition of the students, but most of the guardians are increasingly convinced that the students are safer in the boarding school, of course this is through some communication and information that can be obtained, that the boarding school takes several steps anti-inflammatory. Full support for several pesantren policies, such as: minimizing the duration of visiting students, can be categorized as good cooperation between the pesantren and the guardians of students.

b. Good Cooperation with the Covid-19 Cluster and Local Government.

Educational responsibility is a shared obligation, especially for those who study in Islamic boarding schools who relatively do not have access to and facilities from certain institutions. So with good cooperation carried out by the local health team and regional heads, it becomes a strength for pesantren in carrying out their daily activities. From the results of interviews with the pesantren's internal cluster team, it was found that until now the concern for the covid-19 cluster team at the puskesmas level was relatively high, this was evident from the cooperation of these two elements in several student activities such as doing swabs for students, counseling on tips to avoid themselves. from this virus, that extra monitoring of students who are sick / have symptoms of infectious diseases.

E. Conclusion

In general, the preventive measures carried out by Daarul Hikmah Modern Boarding School allow this pesantren to be able to survive face-to-face learning. Several changes were made in terms of formal activities, adding physical/sports activities and sunbathing, etc. The resilience of the pesantren is strengthened by the obedience and ability of the students to continue to study and stay at the pesantren, especially the support and support from the guardians of the students who are even more confident and believe in the existence of their children in the pesantren, as well as good cooperation with the local health team and the head of the school. the area. However, the thing that needs to be noted for pesantren is to remain consistent in implementing various preventive measures, as well as more extra control over the lifestyle and behavior of students.

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تحسين جودة المدراس الإسلامية بإندونيسيا
من خلال التخطيط الاستراتيجي للجودة

Imam Mujtaba[1], Dindin Rosyidin[2]
[1]Fakultas Ilmu Pendidikan Universitas Muhammadiyah Jakarta
[2]Sekolah Dasar Lab School FIP UMJ
e-mail:imam.mujtaba@umj.ac.id, dindinrosyidin123@gmail.com

نبذة مختصرة

تهدف هذه الدراسة إلى تحديد خطوات تحسين جودة المدارس الإسلامية بإندونيسيا من خلال التخطيط الاستراتيجي للجودة. الطريقة المستخدمة في هذه الدراسة هي طريقة وصفية ذات منهج نوعي. تم إجراء جمع البيانات من خلال طرق المراقبة والأدب ، والتي تم تحليلها بعد ذلك بشكل وصفي – تحليلي. لتحسين جودة المدارس الدينية ، من الضروري أن يكون لديك منهج دراسي قوي ، وموارد وفيرة ، وقيادة رئيس المدرسة ، وتحسين المعلمين والعاملين في مجال التعليم ، والتحسين المستمر. من المتوقع أن تكون المدرسة ذات النوعية الجيدة قادرة على إنتاج موارد بشرية متفوقة ومفيدة للدولة والأمة والدين. ستنتج المدارس ذات الجودة العالية كوادر دينية تتمتع بأخلاق جيدة وقادرة على مواجهة العصر الصناعي 4.0 والعصر الرقمي.

الكلمات المفتاحية: جودة المدرسة ، تخطيط الجودة، الجودة الإستراتيجية

Abstract

This study aimed to look at the steps in improving the quality of Madrasah through strategic quality planning. The method used in this research was descriptive method with a qualitative approach. The data procedure was carried out using observation and literature method, then analyzed by descriptive-analytical method. To improve the quality of madrasah, it was necessary to have a strong curriculum, plentiful resources, strong leadership of Madrasah Principal, optimization of educators and education personnel and continuous improvement. A good quality of Madrasah was expected to be able to produce superior and useful human resources for the state, nation and religion. The good quality of Madrasah would produce religious cadres who had good character and awere able to face industrial era 4.0 and digital era.
Keywords: Madrasah quality, quality planning, strategic quality

مقدمة

يعتبر تنظيم التعليم الجيد من مهام القانون الوارد في قانون نظام التعليم الوطني لعام 2003. وتنص المادة 3 على ما يلي: وظائف التربية الوطنية لتنمية القدرات وتشكيل شخصية وحضارة أمة كريمة في سياق تثقيف حياة الأمة ، بهدف تطوير إمكانات الطلاب ليصبحوا أشخاصًا يؤمنون ويخافون الله عز وجل ويتمتعون

بشخصية نبيلة ويتمتعون بالصحة والمعرفة والقدرة والإبداع والاستقلال ويصبحون مواطنين ديمقراطيين ومسؤولين

يهدف تحسين جودة التعليم (المدرسة) إلى تحسين جودة الشعب الإندونيسي ككل من خلال القلب والفكر والتمرين والرياضة من أجل التمتع بالقدرة التنافسية في مواجهة التحديات العالمية.[1]. يهدف تحسين جودة التعليم إلى تخريج خريجين يتوافقون مع ما تحتاجه الدولة الإندونيسية. التعليم أهم شيء في حياة الإنسان لزيادة كرامة نفسه وأمته. يعتمد تقدم الأمة وتطورها على جودة تعليم مواطنيها ، وبالتالي سيكونون في مأمن من الفقر والتخلف والجهل. التعليم الجيد والجيد سينتج مواطنين جيدين وذوي جودة.

من المتوقع أن تكون المدارس الدينية كمؤسسات تعليمية قادرة على إعداد الطلاب ليكون لديهم هوية قائمة على القيم الإسلامية والقيم الوطنية دون رفض الآراء الجديدة في عملية التحديث ، حتى يتمكنوا من بناء إنسان كامل. [2].

وفقًا للبيانات المدرجة في الموقع الرسمي لوزارة الدين (http://emispendis.kemenag.go.id/dashboard?content=data) فإن عدد المدارس في إندونيسيا هو كما يلي:

مجموع	مدرسة أهلية	مدرسة حكومية	مستوى
29،598	29،598	–	روضة الأطفال
25،579	23،868	1،711	مدرسة إبتدائية
18،080	16،557	1،523	مدرسة متوسطة
8،871	8،064	807	مدرسة ثانوية
82،128	78،087	4،041	مجموع

المصدر: الموقع الرسمي لوزارة الدين

كان عدد المدارس الحكومية والأهلية كبيرًا جدًا ، حيث بلغ 82128. يمكن بالطبع الاعتماد على هذا العدد الكبير جدًا من المدارس لتوليد الأجيال المتفوقة التي تحتاجها الدولة الإندونيسية. إذا تم تفصيلها بشكل أكبر ، بناءً على عدد المؤسسات والطلاب والمعلمين وموظفي التعليم والمجموعات ، فهي كما هو موضح في الشكل التالي:

الجدول 2: تلخيص البيانات الأساسية في التربية الإسلامية

مجموع	مدرسة ثانوية	مدرسة متوسطة	مدرسة إبتدائية	روضة الأطفال	
82،128	8،871	18،080	25،579	29،598	مدرسة
10،007،450	1،503،306	3،219،592	3،991،030	1،293،522	طلاب
916،449	161،033	312،314	314،957	128،145	مدرس
162،945	22،610	54،503	47،946	37،886	عامل
467،820	62،054	129،105	199،056	77،605	فصل

المصدر: الموقع الرسمي لوزارة الدين

المثير للاهتمام في الصورة أعلاه هو أن عدد الطلاب لكل مستوى كبير جدًا. من أدنى مستوى ، أي طلاب روضة الأطفال بلغ مجموعهم 1،293،522 ، وطلاب مدرسة إبتدائية البالغ مجموعهم 3،991،030 ، وطلاب مدرسة متوسطة البالغ مجموعهم 3،219،592 وطلاب الثانوي يبلغ مجموعهم 1،503،306 ، لذلك بلغ جميع طلاب المدرسة لجميع المستويات 10،007،450 طالبًا. يجب أن يكون هذا العدد الكبير جدًا قادرًا على أن يصبح الأجيال المتفوقة رأس المال الأساسي للدولة الإندونيسية.

ومع ذلك ، لكي تكون قادرة على ولادة جيل متفوق ، يجب على المدارس الدينية تحسين نفسها لتطوير استراتيجيات لتحسين الجودة بشكل مستمر حتى تتمكن من إعداد جيل يتمتع بشخصية متفوقة وإسلامية وشخصية نبيلة. ثم كيف يمكن تحسين جودة المدارس من خلال التخطيط الاستراتيجي للجودة؟

الأساس النظري

وبحسب حماليك أ نقلا عن Suhendar و Soedjarwo [1]، يمكن رؤية الجودة من جانبين بناءً على اعتبارات (معايير) داخلية وخارجية. بناءً على معايير جوهرية ، تعتبر جودة التعليم منتجًا تعليميًا ، أي "الإنسان المتعلم" وفقًا لمعايير مثالية. بناءً على معايير خارجية ، يعد التعليم أداة لتوفير التعليم ليصبح قوة عاملة مدربة. بالمعنى الوصفي ، يتم تحديد الجودة بناءً على شروط موضوعية ، على سبيل المثال ، نتائج امتحانات الطلاب. في حين أن العلاقة بين الجودة والتعليم هي: قدرة المدارس الدينية على الإدارة التشغيلية والفعالة للمكونات المتعلقة بالمدارس الدينية لإنتاج قيمة مضافة لهذه المكونات وفقًا للقواعد / المعايير المعمول بها.[3]. من الشرح أعلاه ، يمكن أن نستنتج أن الحديث عن التعليم ليس مجهودًا بسيطًا ، ولكنه نشاط

ديناميكي وصعب. يتغير التعليم دائمًا مع تغير الأوقات. لذلك ، يتطلب التعليم دائمًا بذل جهود لتحسين الجودة وتحسينها بما يتماشى مع الاحتياجات والمتطلبات المتزايدة لحياة الناس.

في سياق التعليم ، يمكن أن يرتبط مفهوم الجودة أيضًا بالمخرجات التعليمية ، أي الإنجازات التي حققتها المدارس الدينية في كل فترة زمنية معينة ، كل فصل دراسي ، كل عام ، كل خمس سنوات وما إلى ذلك. يمكن أن تكون الإنجازات على شكل نتائج اختبار للقدرات الأكاديمية ، ويمكن أن تكون أيضًا إنجازًا في مجالات أخرى ، على سبيل المثال في بدعة تحفيظ القرآن ، وتلاوة القرآن ، والتفسير ، والحديث ، وكذلك في الرياضة أو الفنون. حتى إنجازات المدرسة يمكن أن تكون في شكل شروط لا يمكن اعتبارها غير ملموسة مثل جو الانضباط. الصداقة والاحترام المتبادل وهلم جرا. في عملية التعليم الجيد ينطوي على مدخلات مختلفة. مثل: المواد التعليمية (المعرفية أو العاطفية أو النفسية الحركية) ، المنهجية (تختلف حسب قدرة المعلم) ، مرافق المدرسة ، الدعم الإداري والبنية التحتية ، والموارد الأخرى فضلا عن خلق جو ملائم. تقوم إدارة المدرسة ، ودعم الفصل بمزامنة هذه المدخلات المختلفة أو التآزر بين جميع المكونات في تفاعلات التدريس والتعلم (العمليات) بين المعلمين والطلاب والمرافق الداعمة في الفصل وخارجه ، سواء في سياق المناهج الدراسية أو خارجها ، سواء في نطاق مادة أكاديمية ومادية.غير أكاديمية في جو يدعم عملية التعلم.

بين العملية والتعليم الجيد مترابطة. ومع ذلك ، حتى لا تكون العملية مضللة ، يجب أن تصاغ المدرسة مسبقًا الجودة من حيث نتائج المخرجات ، وأن تتحقق أهدافًا واضحة لكل عام لفترة زمنية معينة.[4] ، [5]. يجب أن تشير المدخلات والعمليات المختلفة دائمًا إلى جودة المخرجات المراد تحقيقها. بالنسبة إلى المدخلات الآلية ، وهي أداة للتفاعل مع المدخلات الأولية (الطلاب) مثل المعلمين الذين يجب أن يكون لديهم التزام عالي وكامل ووعي للتغيير ويريدون التغيير للمضي قدمًا ، وإتقان طرق التدريس والتدريس المناسبة والإبداعية ، بأفكار وأفكار جديدة حول كيفية التدريس والمواد التعليمية ، وبناء الأداء الجيد والانضباط الذاتي ، وامتلاك موقف إيجابي وحماسي تجاه الطلاب ، وأنهم على استعداد للتعلم والاستعداد للتعلم. ثم يجب أن تكون مرافق التعلم والبنية التحتية متوفرة في حالة مناسبة للاستخدام ، ومتنوعة حسب الاحتياجات ، والوسائل التعليمية حسب الاحتياجات ، ووسائل التعلم المعدة حسب الحاجة. تكاليف التعليم مع مصادر التمويل ، والميزانية ، والتحكم مع مسك الدفاتر بشكل واضح.

يحتوي المنهج على المواد التعليمية الأساسية التي تتوافق مع أهداف التعلم الواقعية ، بما يتناسب مع ظواهر الحياة التي يتم مواجهتها. لا يقل أهمية عن ذلك ، يجب اختيار طرق التدريس بطرق متنوعة ، تكيف مع الظروف ، مما يعني أنه يجب على المعلمين إتقان طرق مختلفة وبالمثل مع المدخلات الأولية والبيئة ، أي الطلاب أنفسهم[3]. يهتم دعم الوالدين في هذه الحالة بتنفيذ التعليم ، ويذكر دائمًا ويهتم بعملية تعلم الطفل في المنزل وفي المدرسة.

Mulyasa كما نقلها Anwar[6] قال بشكل عام ، يمكن تفسير الجودة على أنها وصف وخصائص شاملة للسلع أو الخدمات التي تُظهر قدرتها على تلبية الاحتياجات المطلوبة متوقع أو ضمنيًا. في سياق التعليم ، يشمل مفهوم الجودة المدخلات والعمليات والمخرجات التعليمية.

هناك خمسة عوامل رئيسية يجب مراعاتها فيما يتعلق بجودة التعليم وفقًا لـ Sudarwan Danim كما وصفها Saifulloh et al[7]. العوامل الخمسة هي المديرين والمعلمين والطلاب والمناهج وشبكات التعاون. يجب تعظيم هذه العوامل الخمسة من أجل تحسين جودة التعليم.

استكمالاً لرأي Danim ، Suti[8] نقلت أن العوامل المتعلقة بجودة التعليم هي أولاً استعداد الطلاب وتحفيزهم. ثانياً ، قدرة المعلمين المحترفين والتعاون في المنظمات المدرسية. ثالثًا ، يتضمن المنهج أهمية المحتوى وعمليات عملية التعلم. رابعًا ، تشمل المرافق والبنية التحتية كفاية وفعالية في دعم عملية التعلم. خامساً: مشاركة المجتمع (أولياء الأمور ومستخدمي الخريجين والجامعات) في تطوير برامج التعليم المدرسي.

لا يزال مرتبطًا بجودة التعليم ، E. Salis في كتابه المعنون "إدارة الجودة الشاملة في التعليم Total Quality Management in Education/" كما نقلت عن Prayoga[9]ذكر مؤشرات جودة التعليم. وهي: جيد في المؤسسات التعليمية. وتشمل هذه: 1) القيم الأخلاقية العالية (التمسك بالقيم الأخلاقية السائدة 2) نتائج امتحانات ممتازة (يحقق الطلاب درجات اختبار مرضية للغاية) 3) دعم أولياء الأمور والشركات والمجتمع المحلي (الحصول على دعم كامل من أولياء الأمور و أصحاب المصلحة الآخرون) 4) موارد وفيرة (لديها الكثير من الموارد) 5) تطبيق أحدث التقنيات (باستخدام أحدث التقنيات) 6) قيادة قوية وهادفة ؛

من الآراء الثلاثة المذكورة أعلاه ، يمكن استنتاج أن العوامل الرئيسية المرتبطة مباشرة بجودة التعليم هي: رئيس المدرسة ، والمعلمون ، والطلاب ، والمناهج الدراسية ، وشبكات التعاون ، والبنية التحتية. يجب تعظيم هذه الأشياء الستة من أجل تحسين جودة التعليم. في حين أن مؤشرات التعليم الجيد هي 1) التمسك بالقيم الأخلاقية 2) ينجح الطلاب في الحصول على قيم عالية 3) الحصول على الدعم الكامل من أولياء الأمور

4) موارد وفيرة 5) استخدام أحدث التقنيات 6) امتلاك قيادة قوية 7) حقًا الاهتمام بحالة الطلاب و 8) أن يكون له منهج يتناسب مع العصر.

مناهج البحث

الطريقة المستخدمة في هذا البحث هي طريقة بحث وصفي ذات نهج نوعي. بحسب نذير[10] يهدف البحث الوصفي إلى تقديم وصف أو صورة أو رسم منهجي وواقعي ودقيق للحقائق والخصائص والعلاقات بين الظواهر المدروسة. تم إجراء جمع البيانات باستخدام طريقة الملاحظة والأدب ، ثم تم تحليل البيانات باستخدام التحليل الوصفي التحليلي ، وهي طريقة تتبع عملية جمع البيانات وتصنيفها وشرح البيانات التي تم الحصول عليها.[11]. بينما يعد الجزء الداخلي مراجعة للأدبيات عبارة عن تحليل وصفي من خلال دراسات الأدبيات المختلفة من أجل تعزيز التحليل المدعوم من مصادر مختلفة ذات عمق نظري من خبراء حول جودة التعليم.

النتائج والمناقشة

إن الجهود المبذولة لتحسين المؤسسات التعليمية ليست بالبساطة التي يعتقدون أنها تتطلب تحسينًا مستمرًا ، فإليك خطوات تحسين جودة التعليم.

أ. تعزيز منهج المدرسة

المنهج هو أداة تعليمية مهمة للغاية واستراتيجية في إدارة خبرات تعلم الطلاب ، وفي إرساء أسس المعرفة والقيم والمهارات والخبرة ، وفي تشكيل سمات القدرة اللازمة للتعامل مع التغيرات الاجتماعية التي تحدث. بصرف النظر عن الموضوعات العامة ،في الوقت الحالي ، تُبذل جهود لزيادة أهمية المنهج الدراسي في سياق الحياة اليومية والذي تم تجميعه في منهج 2013. يتمثل جوهر منهج 2013 في التعلم الذي يتم تنفيذه باستخدام نهج علمي يتضمن القدرة على الملاحظة ، السؤال ، السبب ، حاول واختتم. تستخدم عملية التعلم نموذج التعلم القائم على المشروع والتعلم القائم على حل المشكلات. يستخدم تقييم التعلم تقييمًا حقيقيًا.

ب. تعزيز القدرة الإدارية للمدرسة

اليوم ، تم استخدام العديد من نماذج ومبادئ الإدارة الحديثة ، خاصة في عالم الأعمال ، ليتم تبنيها لاحقًا في عالم التعليم. أحد النماذج المعتمدة في عالم التربية. أحد النماذج المعتمدة هو الإدارة القائمة

على المدرسة. في سياق اللامركزية في مجال التعليم ، تم تطوير هذا النموذج ليتم تنفيذه. من المقترح أن الإدارة القائمة على المدرسة (*School Based Management*) : (1) ستعزز القيم المرجعية التي تعتبر استراتيجية من حيث تعزيز الملاءمة ، (2) تعزيز مشاركة المجتمع في الأنشطة التعليمية الشاملة ، (3) تعزيز تفضيلات القيمة في الاستقلالية والإبداع على الصعيدين الفردي والمؤسسي ، و (4) تقوية وتعزيز جدوى الوظائف المؤسسية للمدارس الدينية[12] ، [13].

ج. تعزيز موارد المدرسة

هناك عدة أنواع من الموارد التعليمية وهي:

1. تعزيز العاملين في مجال التعليم

على المدى الطويل ، يتمثل جدول الأعمال الرئيسي للجهود المبذولة لتعزيز موارد العاملين في مجال التعليم في تعزيز نظام التعليم وموظفي التعليم الذين لديهم خبرة[14]. المهارة الجديدة هي رأس المال البشري (الاستثمار البشري) ، وتتطلب تغييراً في نظام التعلم. في القرن الحادي والعشرين ، يتطلب اكتساب المهارات تغييرات في نظام التعلم للأسباب التالية: (1) المهارات اللازمة لتحقيق النجاح ستكون أعلى وتتغير بسرعة كبيرة ، (2) تعتمد المهارات المطلوبة بشكل كبير على التقنيات الجديدة و الابتكارات ، لذا فإن العديد من هذه المهارات تعتمد بشكل كبير على التقنيات والابتكارات الجديدة. يجب تطويرها وتدريبها من خلال التدريب أثناء العمل ، و (3) تستند الحاجة إلى هذه المهارة على الخبرة الفردية.

2. تعزيز القيادة

في تأسيس الخصائص الشخصية المختلفة ، يحتاج قادة المؤسسات التعليمية إلى خلق رؤية لتوجيه المؤسسات التعليمية وموظفيها. في هذا السياق ، سيؤدي إنشاء رؤية واضحة إلى تعزيز التزام الموظف بالجودة ، وتركيز جميع جهود المؤسسات التعليمية على صياغة احتياجات مستخدمي الخدمة التعليمية ، وتعزيز الشعور بالعمل الجماعي في العمل ، وتعزيز معايير التميز ، وجسر الحاضر. والحالة المستقبلية للمؤسسات التعليمية[15].

3. تحسين جودة التدريس

حد ذاتهالفترة طويلة ، لا تزال المدارس ، وخاصة المعلمين ، محدودة للغاية في تنفيذ ابتكارات التعلم. من ناحية أخرى ، تم بذل جهود لتعزيز القدرات التعليمية من خلال أنواع مختلفة من الترقية أو التعليم أو

التدريب. من خلال هذه الأنشطة المختلفة ، يتم تقديم ابتكارات التعلم[16]. ومع ذلك ، من التجربة التجريبية ، يبدو أن هذه الجهود لم تحدث تغييرات كبيرة من حيث تحسين جودة نتائج التعلم. تطوير مواد التدريس ، وتطوير استراتيجيات وأساليب التعلم ، وتطوير أنظمة التقييم ، وتطوير SBM. يمكن رؤية الحاجة إلى الابتكار بطريقتين ، وهما من أجل الاختراعات ومن أجل تغيير ثقافة المدرسة ، بحيث تزداد الثقافة التي (1) موجهة نحو الابتكار ، (2) الحاجة إلى الاستمرار في التقدم وتحسين ، (3) الحاجة إلى الإنجاز ، (4) الابتكار ضرورة.

4. تحسين وظائف المعلمين

في المدارس الدينية حتى الآن الدور الرئيسي هو المعلم. يقوم المعلم بوظائف مختلفة ، وظائف التدريس والمستشارين والفنيين وأمناء المكتبات. في الواقع ، في بعض الحالات يوجد مدرسون يقومون بالتدريس على أساس خبراتهم. من الواضح أن هذا الشرط غير مواتٍ لتنفيذ عملية تعليمية جيدة تتطلب وظائف تعليمية تدعم بعضها البعض ، بحيث يمكن تحقيق أقصى قدر من النتائج.[1].

د– التحسين المستمر

يرتبط التحسين المستمر بالالتزام (التحسين المستمر للجودة *Continuos quality Improvement*) وعملية التحسين المستمر للعملية. يبدأ الالتزام بالجودة بيان الالتزام بمهمة ورؤية مشتركة ، بالإضافة إلى تمكين جميع الاستعدادات لتحقيق هذه الرؤية بشكل تدريجي. التحسين المستمر يعتمد على عنصرين. أولاً ، تعلم العمليات والأدوات والمهارات الصحيحة. ثانيًا ، قم بتطبيق مهارات جديدة في مشاريع صغيرة قابلة للتحقيق. عملية التحسين المستمر الذي يمكن القيام به بناءً على خطة PDCA التخطيط، التنفيذ ، الفحص ، دورة العمل. هذه الدورة هي دورة تحسين لا تنتهي ، وتنطبق على جميع مراحل المنظمة / المؤسسة.[17] – [19].
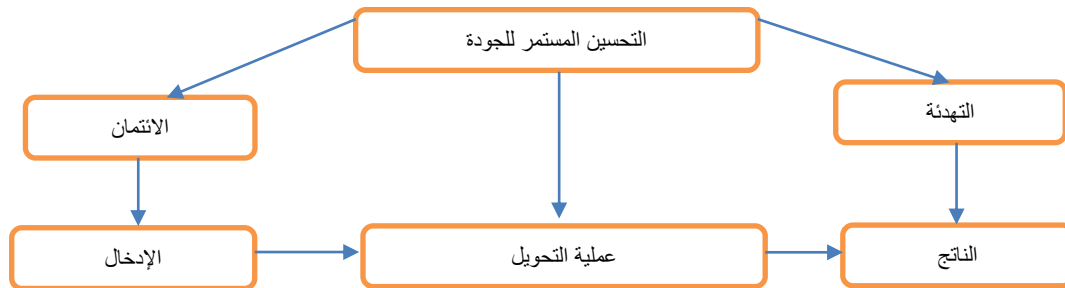
الشكل 1: التحسين المستمر لجودة التعليم

هـ. الإدارة على أساس الحقائق

يجب أن يعتمد صنع القرار على حقائق حقيقية حول الجودة تم الحصول عليها من مصادر مختلفة في جميع أنحاء المنظمة. لذلك ، ليس فقط على أساس الحدس أو الافتراض أو السياسة التنظيمية. تم تصميم وتطوير أدوات مختلفة لدعم جمع البيانات وتحليلها ، وكذلك اتخاذ القرارات القائمة على الحقائق. في الواقع ، هناك العديد من الجوانب التي تحدد جودة التعليم في المدارس الدينية. E. Salis في Dali[20] ذكر أن ما يحدد جودة التعليم يشمل الجوانب التالية: التدريب المستمر ، والمعلمين المحترفين ، والقيم الأخلاقية النبيلة ، ونتائج الاختبارات الرائعة ، ودعم الوالدين ، ومجتمع الأعمال والمجتمع المحلي ، والقيادة القوية والموجهة نحو الهدف ، والاهتمام والاهتمام بالطلاب .

و. تحسين جودة المربين (المعلمين)

تتأثر جهود تحسين جودة التعليم بعدة عوامل. عامل واحد يؤثر على العوامل الأخرى. ومع ذلك ، فإن العامل الأكثر أهمية هو المعلم ، لأن عملية التعليم والتعلم بالأبيض والأسود في الفصل تتأثر بشدة بجودة المعلم. يُعرف المعلم باسم "المنهج الخفي" أو المنهج الخفي ، لأن المواقف والسلوك ، والمظهر المهني ، والقدرات الفردية ، وكل ما هو متأصل في شخصية المعلم ، سيقبله الطلاب كعلامات يتم تقليدها أو استخدامها كمواد تعليمية. بالنسبة لمعظم الآباء ، لا يزال يُنظر إلى المعلمين أو المعلمين على أنهم ممثلون للآباء عندما لا يكون أطفالهم في الأسرة. في عصر تكنولوجيا المعلومات ، لم يعد المعلمون قادرين على التصرف كمصدر وحيد للمعلومات والمعرفة. لقد تغير دور المعلم ليصبح ميسرًا ومحفزًا وديناميكيًا للطلاب.

وبالتالي ، فإن توظيف المعلمين مهم جدًا من الناحية النظرية ، وبالطبع ، يجب أن يكون التوظيف الذي يتم وفقًا للاحتياجات والمتطلبات التي تحددها المدرسة من أجل الحصول على الموارد البشرية المؤهلة والمهنية في مجالاتهم في مؤسسة تعليمية. من ناحية أخرى ، إذا لم تكن عملية التوظيف انتقائية ، فسوف ينتج عنها موارد بشرية متواضعة[2].

استنتاج

1. يجب أن يكون تحسين جودة المدارس الدينية موجهاً نحو تحسين نوعية الإندونيسيين ككل ممن لديهم أخلاق الكرامة من خلال القلب والفكر والتمرين والرياضة من أجل التمتع بالقدرة التنافسية في مواجهة التحديات العالمية. تهدف زيادة أهمية التعليم إلى إنتاج خريجين يتوافقون مع متطلبات الاحتياجات بناءً

على إمكانات الموارد الطبيعية لإندونيسيا ووفقًا للطبيعة البشرية الأساسية. يعتبر التعليم من أهم احتياجات الحياة البشرية في سعيها للحفاظ على الحياة وتطوير نفسها في حياة المجتمع والدولة.

2. في عصر تكنولوجيا المعلومات الذي يشار إليه غالبًا باسم عصر الثورة 4.0 ، أو العصر الرقمي ، هناك العديد من التحديات التي يواجهها الآباء والطلاب. تأتي هذه التحديات من وسائل الإعلام المختلفة التي تستطيع ذلكيسهل على الأطفال الوصول إليها ، حتى الطفولة المبكرة. لهذا السبب ، من الضروري وجود مدارس دينية ومدارس داخلية إسلامية يمكنها ذلك تستخدم كتربية بديلة للأطفال.

3. كمؤسسة تعليمية بديلة ، حان الوقت للمدارس (وإن فات الأوان) لتحسين نفسها لتحسين جودة تعليمها. **جودة** كان التعليم في الواقع مصدر قلق منذ بداية تنفيذ الجهود المخطط لها في التنمية. لسوء الحظ ، على الرغم من أن الجميع يتفقون على وجوب تحسين جودة التعليم ، إلا أن الطرق التي يتم بها تحقيق هذا الهدف لم يتم وصفها بوضوح. بحيث يمكن استخدامه كدليل في تنفيذ البرامج التعليمية الجيدة ، وكذلك لتحصيل المساءلة عن نجاحها.

4. يجب بذل جهود المدرسة لتحسين جودة تعليمهم. هذا الجهد مهم للغاية لأنه لا يمكن تحقيق خصائص الجودة لمنتجات التعليم في المدارس الدينية إذا لم تكن مدعومة بالموارد الكافية. بعبارة أخرى ، لا يمكن إجبار الموارد المحدودة على تلبية خصائص الجودة بما يتجاوز قدرات المدرسة.

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PRINCIPAL LEADERSHIP IN IMPROVING EDUCATION QUALITY DURING THE COVID-19 PANDEMIC AT MI AL-HIDAYAH, SOUTH TANGERANG

Andriyani
Islamic Education Management, University of Muhammadiyah Jakarta
e-mail: Bundaindri.yani80@gmail.com

Abstract

In an effort to educate the nation, the principal is someone who is at the forefront. The pandemic condition requires school principals to have the ability to manage the learning process so that the quality of education is guaranteed. This study aims to explore the leadership role of school principals in ensuring the quality of education during the COVID-19 pandemic at MI Al Hidayah, South Tangerang. This research was conducted using qualitative research methods, with the determination of selected participants (purposive sampling). Data was collected through interviews, and field observations. We conducted data analysis using qualitative analysis methods. The results showed that the leadership role of the Principal of MI Al Hidayah South Tangerang in ensuring the quality of education was carried out through 3 main things, namely LMS development, LMS use training, and online teacher performance assessment. All of these leadership practices are forms of adaptive leadership that adapt to the conditions of the distance learning process that must be carried out during the COVID-19 pandemic.
Keywords: principal's leadership role, quality of education, LMS.

A. Introduction

In an effort to educate the nation, the principal is someone who is at the forefront of the nation. He is the spearhead in the success of advancing or not an educational unit that he leads. The principal is responsible for the comfort and orderliness of the school environment and the school community. This sense of security and comfort must be felt by teachers, students and parents. Including in terms of security and comfort during the Covid-19 emergency response.Surah An-Najm Verse 39

$$ وَأَن لَّيْسَ لِلْإِنسُٰنِ إِلَّا مَا سَعَىٰ $$

It means "*And that a man does not get anything other than what he has worked for*" The principal plays a vital role as a leader in building an educational atmosphere and ensuring that students continue to receive meaningful learning. Due to the corona pandemic, students are required to study independently. Therefore, by taking the right steps and good coordination with all schools, the learning and teaching process in the midst of the Covid-19 outbreak will run smoothly. Student learning at school. The learning process is a process of achieving learning objectives by students through a series of activities under the direction, guidance, and motivation of teachers (Abidin, 2016). For this reason, the steps that must be taken in implementing learning, one of which is a distributed learning system (Leangsuksun, Guice, Womack, & Sterling, 2006), which is generally done online (ubukçu & Aktürk, 2020). Online learning is a learning method that uses an internet-based interactive model. The implementation of online learning can be done with a blended learning system. For this reason, the steps that must be taken in implementing learning, one of which is a distributed learning system (Leangsuksun, Guice, Womack, & Sterling, 2006), which is generally done online (ubukçu & Aktürk, 2020). Online learning is a learning method that uses an internet-based interactive model. The implementation of online learning can be done with a blended learning system. Financial ability, and school readiness. In the South Tangerang educational environment. The South Tangerang Education and Culture Office issued circular letter no 13 2020 regarding distance learning/from home for children in the context of preventing Covid 19 (Minister of Health Number HK.01.07/MENKES/249/2020 concerning the Establishment of Large-Scale Social Restrictions in the Tangerang Regency Area, Tangerang City, and South

Tangerang City, Banten Province In the Context of Accelerating the Handling of Corona Virus Disease 2019 (COVID-19) in the circular letter, during the implementation of the PSBB, there was a temporary suspension of activities at schools and/or other educational institutions requiring all schools to eliminate direct learning to a certain extent. unspecified time until waiting for the new rules and regulations. In the education environment, South Tangerang City also issued instructions for learning at home during the Covid 19 pandemic, so all schools in South Tangerang run distance learning. The change in learning patterns from face-to-face to distance learning requires effective principal leadership to design effective distance learning so that the quality of learning in schools is guaranteed. The principal as a top leader must be able to make creations and innovations to improve the quality of learning and the quality of services in the school as a whole (Burhanudin, 2017). The principal has the responsibility for the implementation of effective learning, in helping students to develop their competencies. Other than that, the school must continue to ensure the moral and character development of students during the distance education process (Hasanah, 2019; Wening & Hasanah, 2020). Principals are expected to have creativity in managing schools, so that with this creativity they can guarantee the quality of education during this COVID-19 pandemic. Effective learning can only take place in well-managed schools at every level. Therefore, it is not only the principal who plays an important role in the functioning of the school; Other leaders in the school play an important role. This includes vice principals, department heads and senior educators. Together, they form the school management team. These people can only be effective if they work as a team (Mazibuko, 2007).

B. Literature Review

Principals play an important role in making policies related to crisis management, especially so that education continues even in crisis or emergency conditions (Murfi, Fathurrochman, Atika, & Jannana, 2020). During the COVID-19 pandemic, school principals must have the ability to take various policies to ensure the implementation of a quality education process and continue to prioritize student safety (Hasim & Hasanah, 2020; Official Image & Hasanah, 2020). The learning process in schools must continue to run so that the principal has a role in directing, leading, implementing, and controlling and evaluating the implementation carried out by the teacher. How the principal's leadership will greatly determine the quality of education in the institution he leads. and psychomotor) are accepted to continue to a higher level of quality and have a good personality. Service quality is related to activities to serve the needs of students, teachers and employees as well as the community appropriately and appropriately so that all are satisfied with the services provided by the school (Fadhil, 2013). Therefore, in order to improve the quality of education, teachers are at the forefront of efforts to achieve educational goals. According to Law no. 20 of 2003 article 3 concerning the National Education System, the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens who democratic and responsible (PP No. 19, 2005). During the Covid-19 pandemic, of course, teachers face big challenges in carrying out their duties as educators and teachers. Based on Law No. 14/2005 concerning Teachers and Lecturers, Article 1 (1) basic education, and secondary education (Law No. 14 of 2005) The main problems experienced by most teachers during the Covid 19 pandemic with the implementation of PJJ were networks and quotas Internet. For most students who are in urban areas, internet network problems are not a big problem, but for some students who are in rural areas, internet network problems are certainly a big problem. Likewise with the problem of internet quotas, for students who come from well-to-do families, it is certainly not a problem, it is different with families who cannot afford.

C. Research Methods

In this study, we used qualitative research methods (Cropley, 2015). Participants in this study were determined by the purposive sampling method (Etikan, 2016) consisting of 20 teachers at MI Al Hidayah South Tangerang, and the Principal of MI Al Hidayah South Tangerang. The process of collecting data was carried out through a group discussion forum, namely through

discussions and interviews with school principals and educators who were there to obtain information about the problems expressed by MI Al Hidayah, South Tangerang in this research. The data collected was analyzed using qualitative analysis methods (Esterberg, 2018), which generally consist of the transcription process, coding, grouping the essence of research results that have the same meaning, and data presentation.

D. Results and Discussion

The Covid-19 pandemic is now threatening and has the potential to make educational outcomes worse. The pandemic has had a huge impact on education. At the same time, countries need to start planning for school reopening. That means preventing dropouts, ensuring healthy school conditions, and using new techniques to promote rapid learning recovery in key areas once students return to school. Herein lies the significant role of a principal to remain. Leadership is an art in cultivating the ability and courage to organize and make decisions (Sagala, 2018). School leadership becomes very important in order to lead and run school life. During this pandemic, the role of the principal is central. This is because the principal has the highest authority in implementing and making decisions in schools. As a leader at MI Al Hidayah, South Tangerang, he can be a top leader who is able to create a conducive and harmonious work atmosphere with various kinds of productive policies during the pandemic in order to improve the quality of educators. A leadership style that is psychologically able to provide motivation and enthusiasm for teachers. (Sudharta, Mujiati, Rosidah, Gunawan, & Malang, 2017). Based on the results of the FGD, it is known that the leadership of the school principal at MI Al Hidayah, South Tangerang as an effort to ensure the quality of education during the Covid-19 pandemic, can be seen in the following: 1) Development As a leader at MI Al Hidayah, South Tangerang, he can be a top leader who is able to create a conducive and harmonious work atmosphere with various kinds of productive policies during the pandemic in order to improve the quality of educators. A leadership style that is psychologically able to provide motivation and enthusiasm for teachers. (Sudharta, Mujiati, Rosidah, Gunawan, & Malang, 2017). Based on the results of the FGD, it is known that the leadership of the school principal at MI Al Hidayah, South Tangerang as an effort to ensure the quality of education during the Covid-19 pandemic, can be seen in the following: 1) Development As a leader at the MI Al Hidayah South Tangerang school principal, he can be a top leader who is able to create a conducive and harmonious work atmosphere with various kinds of productive policies during the pandemic in order to improve the quality of educators. A leadership style that is psychologically able to provide motivation and enthusiasm for teachers. (Sudharta, Mujiati, Rosidah, Gunawan, & Malang, 2017). Based on the results of the FGD, it is known that the leadership of the school principal at MI Al Hidayah, South Tangerang as an effort to ensure the quality of education during the Covid-19 pandemic, can be seen in the following: 1) Development A leadership style that is psychologically able to provide motivation and enthusiasm for teachers. (Sudharta, Mujiati, Rosidah, Gunawan, & Malang, 2017). Based on the results of the FGD, it is known that the leadership of the school principal at MI Al Hidayah, South Tangerang as an effort to ensure the quality of education during the Covid-19 pandemic, can be seen in the following: 1) Development A leadership style that is psychologically able to provide motivation and enthusiasm for teachers. (Sudharta, Mujiati, Rosidah, Gunawan, & Malang, 2017). Based on the results of the FGD, it is known that the leadership of the school principal at MI Al Hidayah, South Tangerang as an effort to ensure the quality of education during the Covid-19 pandemic, can be seen in the following: 1) DevelopmentLMS Distance learningThis system can help teachers to plan and create syllabus, manage learning materials, manage student learning activities, manage grades, recapitulate student attendance, display grade transcripts, and manage e-learning displays. Because it is based on digital applications, in addition to making it easier for teachers to plan online learning processes,LMS also makes it easier for students to access learning content from anywhere and anytime at MI Al Hidayah, South Tangerang, conducted online or an online system starting on March 20, 2020, where children start learning from their respective homes without the need to attend school. MI Al Hidayah, South Tangerang, conducts distance learning to ensure the fulfillment of students' rights in obtaining educational services during the COVID-19 emergency

and to protect education unit residents from the negative impacts and risks caused. In addition, to prevent the spread and transmission of COVID-19 in education units and to fulfill psychosocial support for educators, students and parents, guardians. In an effort to facilitate the implementation of distance learning, The principal has emphasized to teachers that mastery of technology for teachers is very important so that online learning continues to run effectively during a pandemic like this. Teachers must innovate in learning, including by utilizing information technology, but with the variety of applications used by teachers, the implementation is difficult to monitor by school management. In an effort to overcome these conditions, the head of MI Al Hidayah, South Tangerang made a new breakthrough byImproving the teacher's ability to use LMS Through LMS, Mr and Mrs Teachers make it easier to create online learning content, from planning, reporting, to documentation.

Through this LMS, you can take advantage of digital content, such as interesting articles, e-books, animations, sounds, and videos. This is the result of collaboration between the IT team of MI Al Hidayah South Tangerang with programmers, the Learning Management System (LMS) excellence of MI Al Hidayah South Tangerang using a digital platform is a program that can support the success of online learning. There are several platforms that can be used in the implementation of online learning. The principal designed an interesting online learning for the first time in a routine school management meeting. The following is the statement of P1: The principal always has fresh ideas to develop school quality, including the idea of developing a digital platform which is a program that can support the success of online learning, to overcome problems that arise in the implementation of distance learning in schools. The idea is conveyed clearly, accompanied by its rationalization. So we teachers and staff approve and support the program. Teacher competency improvement training The existence of an LMS built by MI Al Hidayah South Tangerang will not be of any benefit if it is not supported by the quality of teachers as the main implementers of distance learning. This is based on the principal's belief that the role of teachers in the industrial revolution 4.0 era is not only as a giver of knowledge, but also as lifelong learners, learning leaders, directing learning resources, forming networks, and opening communication, need to have supporting competencies. These roles cannot be separated from the demands of very fast change in all areas. Therefore, teachers must learn throughout life to adapt to change. To achieve this role, updating teacher competencies through a training approach that is appropriate to the challenges of the 21st century needs to be realized (Sulistya, 2019). Therefore, as part of the education quality assurance process, school principals take a policy to carry out training on the use of LMS through in-house training programs. In addition, during the pandemic, school principals have opened the widest possible opportunities for teachers to always improve their competence in terms of preparing teaching materials, using distance learning media, distance learning assessments, as well as developing distance learning strategies through training activities and workshops. , whether implemented internally by the school or externally by sending teachers to participate in various activities outside of school. and followed by all teachers. External training attended by teachers include: The principal's leadership role is a set of behaviors that are expected to be carried out by a person in accordance with his position as a leader. Desirable that goes by behaving. The fact that the organization identifies the work to be done and the desired role behavior that goes hand in hand with the job, also implies that expectations about the role are important in regulating the behavior of subordinates (Rusmawati, 2013). Efforts to improve the quality of school management performance are a must. School management performance needs to continue to be fostered in order to face the development of knowledge and technology that continues to grow rapidly and the demands of society's social life that continues to change (Abdullah, 2018). The principal is able to carry out the role of MI Al Hidayah, South Tangerang, yes, namely being able to regulate teacher behavior in this case in relation to learning during the Covid-19 pandemic with distance learning using digital platforms. The role of school principals who are able to create innovations in overcoming learning problems which end in improving the quality of teachers. Quality or more often referred to as quality is a description of the overall characteristics of goods or services that show their ability to satisfy the needs of the user. With regard to education in schools, the quality of education always refers to the specifications of educational services that are in accordance with the goals or benefits of education itself (Abdullah,

2018). Meanwhile, according to M.Fadhil, quality is an essential thing as part of the educational process (Fadhil, 2013). Quality of education and quality of graduates and services that satisfy education-related parties. The quality of graduates is related to graduates with good grades (cognitid, affective, and psychomotor) who are accepted to continue to a higher level who are of good quality and have a good personality. While the quality of service is related to activities to serve the needs of students, teachers and employees as well as the community appropriately and precisely so that all are satisfied with the services provided by the school (Darmaji, et al, 2019). With the existence of a digital platform which is then followed by training on its use, it is hoped that teachers can use it and in the implementation of learning do not find difficulties. So that the competence of teachers is increasing so as to improve the quality of schools and the quality of students. In the Draft Government Regulation (Graduate quality is related to graduates with good grades (cognitid, affective, and psychomotor) who are accepted to continue to a higher level who are of good quality and have a good personality. While the quality of service is related to activities to serve the needs of students, teachers and employees as well as the community appropriately and appropriately so that all are satisfied with the services provided by the school (Darmaji, et al, 2019). With the existence of a digital platform which is then followed by training on its use, it is hoped that teachers can use it and in the implementation of learning do not find difficulties. So that the competence of teachers is increasing so as to improve the quality of schools and the quality of students. 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of teachers is increasing so as to improve the quality of schools and the quality of students. In the Draft Government Regulation (RPP) CHAPTERXII, 2005 Article 139, Article 1 states that educators include teachers, lecturers, counselors, tutors of learning, civil servants, tutors, instructors, facilitators, trainers, and other names of professions that function as agents of learning for students. In Government Regulation Number 19 of 2005 concerning National Education Standards, Chapter VI, article 28, it is stated that competence as a learning agent at the primary and secondary education levels as well as early childhood education includes: pedagogic, personality, professional, and social competencies (PP No. 19, 2005). In relation to improving the competence of educators, the principal of MI Al Hidayah South Tangerang has succeeded in carrying out 3 three programs, namely, the use of applicationsMSS, training, and online teacher performance appraisal. The use of the SIS application 100% of teachers can master and use it well, this is because there is training in use. The principal can control learning through the SIS because the principal has access with a password, so the principal can quickly alert if there are teachers who have problems in learning. The principal also sent several teachers to attend training in order to increase competence in accordance with the competence of each teacher. Experience in training can be obtained from education which is an integral part of an individual and is an integrated investment in a person in interacting effectively with the social environment. An empirical study in the development of experience in the field shows that there is a phenomenon that some teachers rarely receive training in accordance with the subjects being taught, so that in the preparation of this article it can be analyzed and described the relationship between the type of training and the professional competence of teachers (Mulyawan, 2015). Simultaneously, competency and training design on training effectiveness have a positive and significant effect. Partially, competence has a positive and significant effect on the effectiveness of training and training design has a positive and insignificant effect on the effectiveness of training (Jesika, et al, 2018). Teacher performance appraisal, which is the principal's job, is periodically carried out. but during the Covid-19 pandemic it was done online so teachers had to prepare better, including mastering technology, in this case mastering digital platforms. Performance appraisal aims to always monitor the development of teacher competence. Education policies must be supported by education actors who are at the forefront, namely teachers through their interactions in education. Efforts to improve the quality of education need to be carried out in stages with reference to the strategic plan. One of the efforts to improve teacher professionalism is through teaching supervision. The principal in fostering teacher professionalism is by coaching, including; 1) Teacher scientific development, one of them is by supporting/encouraging an increase in teacher qualifications to improve education to a higher level 2) Development of teaching strategies, namely by helping teachers in making learning tools. And 3) Fostering a teacher's code of ethics, namely that principals can be used as role models (Rakasiwi, 2018) The success of the one-way and two-way online learning process, one of which is determined by the use of technology as an interaction service provider between teachers and students.

E. Conclusion

In general, the principal's leadership role in improving the quality of educators at MI Al Hidayah, South Tangerang can run well, 3 (three) principal policies are effectively able to improve teacher performance which can indirectly guarantee the quality of education in distance learning. The SIS application is able to be a solution to online learning problems carried out during the covid-19 pandemic at MI Al Hidayah, South Tangerang. From the side of teachers and students, learning and assessment can run easily and smoothly. Likewise, from the side of parents, students feel great benefits, because it is easy to accompany and monitor the learning process from home. Parents can see the results of the test directly through the recap of student scores. The training conducted by the principal is able to improve the performance and competence of teachers, both internally and externally. In addition, the online teacher performance assessment policy has succeeded in improving the ability of teachers in the online learning process by using digital platforms.

Suggestion

The emergence of creative and adaptive leadership behavior in overcoming every problem faced by the school is a positive thing for the progress of the school. It is hoped that in the future school policies can be supported by all the academic community in schools, so that the real benefits of all the creativity of school principals can be felt by all in order to improve the quality of educators in particular and the quality of schools in general. Education is a child's right and in a pandemic, it must still be carried out in accordance with the recommendations for the health protocol to prevent the spread of covid 19. This condition causes teachers and students to apply online learning patterns, where learning is carried out in a virtual space (teachers and students do not meet in person) by utilizing facilities that support remote interaction. Utilization of online learning facilities is carried out by using several digital platforms which are widely available with various features in accordance with the interaction objectives to be achieved

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COLLABORATIVE LEADERSHIP AS A LEADERSHIP MODEL FOR EFFECTIVE ISLAMIC EDUCATIONAL INSTITUTIONS IN THE NEW NORMAL ERA
(Case Study at Al Qudwah Islamic College, Depok)

Kusnan Imran
Universitas Muhammadiyah Jakarta
Ikusnan76@gmail.com

Abstrak

Di era global yang kompleks ini dengan berbagai perubahan yang terus menerus dari waktu ke waktu perlu kita sikapi dengan serius karena jika hal ini di abaikan maka kita akan tertinggal jauh bahkan mungkin tergilas oleh zaman. Sebuah organisasi termasuk institusi pendidikan Islam akan menghadapi berbagai tantangan. Adapun tantangan terberatnya adalah institusi pendidikan Islam harus bisa menjadi sebuah institusi pendidikan yang unggul. Institusi pendidikan yang unggul menuntut adanya kepemimpinan yang efektif dalam mewujudkan pencapaian tujuan pendidikan. Pandemi Covid-19 membuat seluruh pemangku kepentingan di Lembaga Pendidikan Islam harus bekerja keras demi tercapai tujuan Pendidikan. Kepemimpinan menjadi faktor yang sangat menentukan bagi keberhasilan Lembga Pendidikan Islam saat ini. Karena keputusan yang dipilih dapat menjadi solusi atau menambah masalah. Kepemimpinan Kolaboratif adalah cara seorang pemimpin yang dapat berpikir secara strategis dalam konteks global, mengartikulasikan visi yang menginspirasi lintas budaya, dan membuat pilihan bijak di tengah kompleksitas dan ketidakpastian. Dalam tulisan ini penulis menggunakan pendekatan kualitatif deskriptif dengan pendekatan studi kasus dan studi pustaka (library research). Tulisan ini bertujuan memberikan solusi terhadap Lembaga Pendidikan terkait model kepemimpinan yang paling efektif dimasa New Normal

Kata Kunci: Lembaga Pendidikan Islam, *Kepemimpinan, Kolaboratif, Efektif, New Normal*

Abstract

In this complex global era with various continuous changes from time to time that we need to take seriously because if this is ignored, we will be left far behind, maybe even crushed by the times. An organization including an Islamic educational institution will face various challenges. The toughest challenge is that an Islamic education institution must be able to become a superior educational institution. Superior educational institutions require effective leadership in realizing the achievement of educational goals. The Covid-19 pandemic makes all stakeholders in Islamic Education Institutions must work hard to achieve the goals of Education. Leadership is a very determining factor for the success of the current Islamic Education Institute. Because the decision chosen can be a solution or add to the problem. Collaborative Leadership is the way a leader can think strategically in a global context, articulating an inspiring vision across cultures, and make wise choices in the midst of complexity and uncertainty. In this paper, the author uses a descriptive qualitative approach with a case study and literature study approach. This paper aims to provide solutions to educational institutions related to the most effective leadership model in the New Normal era.
Keywords: Islamic Education Institutions, Leadership, Collaborative, Effective, New Normal

A. Pendahuluan

Sudah setahun lebih Indonesia dan Negara lain di dunia mengalami pandemic virus Covid 19. Hampir seluruh sektor terdampak virus corona, dalam sector Pendidikan sendiri sejak diterbitkan keputusan pemerintah untuk menutup sekolah dan memberlakukan system pembelajaran dari rumah yang tertuang dalam surat edaran Kementerian Pendidikan dan Kebudayaan Nomor 15 Tahun 2020 tentang Pedoman Penyelenggaraan Belajar Dari Rumah

Dalam Masa Darurat Penyebaran Covid-19 memunculkan persoalan baru. Kesenjanga fasilitas belajar dan beratnya proses kegiatan belajar mengajar juga berpengaruh pada perilaku siswa. Meningkatnya waktu murid belajar dan bersosialisasi secara *online* di internet dapat meningkatkan risiko berbahaya khususnya untuk murid pendidikan dasar (Sekolah Dasar dan Sekolah Menengah Pertama) dimana risiko tersebut antara lain *cyberbullying,* juga konten negatif yang tersebar di internet berpotensi membahayakan anak.[49]

Di tengah ketidakpastian seperti ini dengan berbagai perubahan yang terus menerus dari waktu ke waktu perlu kita sikapi dengan serius karena jika hal ini di abaikan maka akan tertinggal jauh dan terpuruk. Sebuah organisasi termasuk institusi pendidikan Islam harus mampu menyikapi setiap situasi. Adapun situasi menurut Hersey dan Blanchard yang dikutip oleh Aspizain[50] adalah suatu keadaan yang kondusif, di mana seorang pemimpin berusaha pada saat-saat tertentu mempengaruhi perilaku orang lain agar dapat mengikuti kehendaknya dalam rangka mencapai tujuan bersama. Dalam satu situasi misalnya, tindakan pimpinan pada beberapa tahun yang lalu tentunya tidak sama dengan yang dilakukan pada saat sekarang, karena memang situasinya telah berlainan. Perubahan lingkungan yang cepat dan drastis memerlukan seorang pemimpin yang memiliki kemampuan yang lebih baik agar mampu antisipasi semua perubahan tersebut karena kepemimpinan menjadi faktor yang sangat menentukan bagi keberhasilan sebuah organisasi termasuk institusi pendidikan.

B. Literature Review

Penelitian yang dilakukan tahun 2020 oleh Muhammad Guntoro dengan judul "Transformasi kepemimpinan Adaftif di Tengah pandemic Covid 19" metode yang digunakan adalah kepustakaan. Kesimpulan, seorang pemimpin harus beradaptasi dengan situasi covid 19 dengan memanfaatkan teknologi digital. Dalam penelitia tersebut sama sama mengangkat isu pandemic Covid 19 tetapi berbeda model kepemimpinan.

Penelitian yang dilakukan tahun 2018 oleh Ahmad hasan Abdurohim dengan judul " Model Kepemimpinan Kolaboratif dalam membangun Lembaga Pendidikan Unggul". Metode yang digunakan adalah kualitatif (studi kasus). Kesimpulan yang didapat adalah a. pola kepemimpinan kolaboratif dilakukan dengan cara mengambil keputusan, merancang dan mengevaluasi bersama, b. strategi yang digunakan denga keteladanan, c. masih ada kendala terkait dengan membangun Kerjasama. Dalam penelitian ini sama sama mengangkat tema kepemimpinan kolaboratif tetapi tidak mengangkat isu New Normal.

Penelitian yang dilakukan pada tahun 2017 oleh Ella Wargadinata dengan judul "Kepemimpian Kolaboratif" metode yang digunakan adalah dengan metode kualitatif serta menggunakan studi kepustakaan. Kesimpulan, Kepemimpinan kolaboratif tumbuh sebagai upaya untuk memberikan pelayanan kepada seluruh masyarakat tanpa terkecuali ditengah keterbatasan yang dimiliki oleh organisasi publik/birokrasi. Kepemimpinan kolaboratif diperlukan Ketika penyelenggaraan pemerintahan melibatkan banyak aktor dan bersifat lintas sektor maupun lintas batas. Saling berbagi informasi, tanggungjawab, menyadari keterbatasan yang dimiliki masing-masing dan memaksimalkan kewenangan yang dimiliki. Dalam penelitian sama sama mengangkat tema kepemimpinan kolaboratif tetapi berbeda ruang lingkupnya.

C. Metode Penelitian

Penilitian ini menggunakan metode kualitatif bersifat deskriptif serta menggunakan studi pustaka *(library research)* serta menggunakan studi kepustakaan sebagai frame tulisan, metode ini dinilai tepat untuk menjelaskan, menjabarkan dan menganalisa pembahasan ini. Dengan subyek penilitian dilakukan yaitu pada Kepemimpinan di Era Pandemi. Metode literatur adalah salah satu metode pengumpulan data yang digunakan dalam metode penelitian. Literatur yang digunakan oleh penulis untuk mengumpulkan data termasuk sumber-sumber dari penelitian sebelumnya,

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[49] https://www.unicef.org/rosa/press-releases/children-increased-risk-harm-online-during-global-covid-19-pandemic/ 15 April 2020. Diakses tgl 30 Mei 2021

[50] Aspizain Chaniago, *Pemimpin dan Kepemimpinan* (Jakarta, Lentera Ilmu Cendekia, 2017) hal.1

seperti jurnal, buku referensi, observasi dan dokumentasi online yang dibutuhkan untuk menyelesaikan masalah yang dibahas dalam penelitian ini.

D. Hasil dan Pembahasan

Dalam satu dekade terakhir, umat manusia berhadapan dengan setidaknya enam pandemi. Pandemi H1N1 (flu babi) pada 2009, polio (2014), Ebola (2014), Zika (2016), Ebola (2019). Terakhir, Covid-19 yang bermula di Wuhan, Cina, telah dinyatakan sebagai pandemi global oleh Organisasi Kesehatan Dunia (WHO), pada 30 Januari 2020.[51] Setiap pandemic mengakibatkan munculnya sejumlah persoalan, selain kematian juga mengakibatkan kerugian. Tetapi dibandingkan pandemic lainnya pandemic Covid 19 mengakibatkan dampak yang sangat luar biasa bagi seluruh sector kehidupan manusia. Bahkan bisa dikatakan pandemic covid 19 ini telah merubah peradaban manusia sehingga secara otomatis merubah tatanan kehiduoan manusia itu sendiri.

Manusia sebagai mahluk yang berakal tentu harus dapat merespon perubahan tersebut dengan cepat dan tepat agar kehidupan yang dijalani dapat berjalan dengan baik. Sebagai mahluk social manusia memiliki keunggulan untuk menyelesaikan persoalan secara kolektif dengan hidup dalam sebuah kelompok atau organisasi yang memiliki kepemimpinan. Sedikitnya ada empat macam alasan organisasi membutuhkan adanya seorang pemimpin yaitu: (a) karena banyak orang yang memerlukan figur pemimpin, (b) dalam beberapa situasi seorang pemimpin perlu tampil mewakili kelompoknya, (c) sebagai tempat pengambilan risiko bila terjadi tekanan terhadap kelompoknya, dan (d) sebagai tempat untuk meletakkan kekuasaan.[52] Pendekatan dan penelitian tentang kepemimpinan terus berkembang, selama lebih dari duapuluh tahun para pakar manajemen dan organisasi secara ilmiah meneliti hakikat kepemimpinan. Sebagai hasil dari penelitian ini teridentifikasi karakteristik dan talenta para pemimpin yang mampu membuat sejarah. Mereka adalah orang orang yang dirujuk orang lain ketika misi harus ditegakkan, membuat terobosan terobosan, dan mencapai tujuan tujuan secara tepat waktu dalam anggaran yang terbatas. Mereka ini adalah para pemimpin yang menyelesaikan masalah dengan mengoptimalkan potensi manusia melaui kecerdasan dan ketekunan.

Definisi kepemimpinan secara luas meliputi proses mempengaruhi dalam menentukan tujuan organisasi, memotivasi perilaku pengikut untuk mencapai tujuan, mempengaruhi untuk memperbaiki kelompok dan budayanya.[53] Senada dengan itu Sobri mengutip pendapat Dirawat mengatakan pengertian umum kepemimpinan adalah kemampuan dan kesiapan yang dimiliki seseorang untuk mempengaruhi, mendorong, mengajak, menuntun, menyegerakan dan kalau perlu memaksa orang lain agar ia menerima pengaruh itu selanjutnya berbuat sesuatu yang dapat membantu pencapaian suatu maksud atau tujuan tertentu.[54] Artinya serang pemimpin dituntut untuk memiliki seperangkat kemempuan yang mumpuni. Menurut Ari Gunawan kepemimpinan adalah gaya atau proses mempengaruhi orang lain atau sekelompok orang untuk mengarahkan usaha bersama guna mencapai suatu tujuan yang telah ditetapkan.[55] Menurut Terry kepemimpinan adalah hubungan yang ada dalam diri seseorang atau pemimpin, mempengaruhi orang lain bekerja secara sadar dalam hubungan tugas mencapai tujuan yang diinginkan.[56] Dari beberapa pendapat tersebut bisa disempulkan bahwa kepemimpinan pada hakikatnya adalah senagai sebuah proses mempengarui orang lain agar mau bergerak untuk mencapai tujuan bersama.

Mardjin Syam mengartikan kepemimpinan sebagai suatu tindakan mempengaruhi serta mengingatkan orang dalam usaha bersama untuk mencapai tujuan, atau dalam definisi yang lebih lengkap dapat dikatakan kepemimpinan adalah proses pemberian jalan yang mudah (fasilitas)

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[51] Kompas.com, 8 Agustus 2020. Diakses tgl 30 Mei 2121

[52] Veitzal Rivai, *Kepemimpinan dan Perilaku Organisasi.*(Jakarta, Rajawali Press 2013) Hal. 1

[53] Ibid.

[54] M.Sobri Sutikno, *Manajemen Pendidikan*, (Lombok, Holistica 2012) Hal.111

[55] Ibid.

[56] Ibid.

daripada pekerjaan orang lain yang terorganisir dalam organisasi formal guna mencapai tujuan yang telah ditetapkan.[57] Pendapat ini menekankan adanya proses memudahkan atau mefasilitasi anggota organisasi untuk dapat mencapai tujuan bersama.

Di dalam Islam, menurut Didin Hafizuddin ada beberapa istilah yang merujuk pada pengertian pemimpin.[58] Yaitu *Umara* dan *khadimul ummah* (pelayan umat).

Pertama, kata *Umara* yang sering disebut juga dengan *ulil amri*. Hal itu dikatakan dalam Al Qur'an surat An Nisa':59.

"Hai orang orang beriman taatilah Alloh dan taatilah Rasul (Nya), dan ulil amri diantara kamu. Kemudian jika kamu berlainan pendapat tentang sesuatu, maka kembalikanlah ia kepada Alloh (Al Qur'an) dan Rasul (sunnahnya), jika kamu benar benar beriman kepada Alloh dan hari kemudian. Yang demikian itu lebih utama (bagimu) dan lebih baik akibatnya." (An Nisa':59)

Menurutnya dalam ayat itu dikatakan bahwa ulil amri atau pejabat adalah orang yang mendapat amanah untuk mengurus urusan orang lain. Senada dengan itu El Kaher dan Samier mengingatkan kepemimpinan dalam Islam lebih dipandang sebagai amanah dan tanggung jawab, bukan privilege atau orang yang memiliki hak hak istimewa. Tidak mengherankan bila sepanjang sejarah islam penuh dengan kerelaan kepemimpinan yang mengagumkan dan menyentuh hati.[59] Masih menurut El Kaleh dan Samier para pemimpin dalam islam dalam beberapa aspek memiliki karakteristik yang khas yang bersumber dari ajaran islam dan memiliki apa yang dinamakan kesadaran Ilahiyah.[60] Dalam praktek kepemimpinan, Islam mengajarkan beberapa prinsip, (1) musyawarah, yang memungkinkan pemimpin dan orang yang dipimpin saling mempengaruhi dan di dalamnya terbangun saling percaya serta keterlibatan sehingga mendorong tindakan secara kolektif untuk kemaslahatan bersama. (2) tidak berorientasi pada keuntungan atau kepentingan pribadi sehingga kepemimpinan diarahkan pada keadilan dan kesejahteraan bersama. Karena itu nilai nilai akhlak menjadi komponen penting dalam kepemimpinan. (3) Kepemimpinan dibangun berdasarkan keimanan untuk membangun semangat diantara orang orang yang dipimpinnya. Persaudaraan tersebut dibangun untuk mengembangkan manusia sehingga bisa menjadi individu yang berguna bau sesamanya.[61]

Kedua, pemimpin sering disebut *khadimul ummah* (pelayan umat). Menurut istilah itu seorang pemimpin harus menempatkan diri pada posisi sebagai pelayan masyarakat. Bagi pemimpin yang bersikap melayani maka kekuasaan yang dipimpinnya bukan sekedar kekuasaan yang bersifat formalistik karena jabatannya, melainkan sebuah kekuasaan yang melahirkan sebuah kekuatan yang lahir dari kesadaran.

Sekarang ini kita pun menyadari bahwa menjadi pemimpin melayani orang yang dipimpin. Pemimpin tidak lain adalah pelayan publik (khadamul Ummah). Pemimpin bukanlah orang yang dilayani, melainkan orang yang melayani. Pemimpin adalah orang yang bersama dengan orang yang dipimpinnya untuk bekerha mencapai tujuan yang ditatapkan bersama. Memimpin berarti menunjukkan jalan atau cara mana yang akan ditempuh untuk mencapai tujuan.

Dalam praktiknya menurut Toor pemimpin harus menjalankan tugas kepemimpinannya dengan sepenuh hati dan jiwanya seraya mengamalkan ajaran agama serta ketaatan kepada Alloh Swt. pemimpin harus melaksanakan tugasnya dengan penuh tanggung jawab kepada Alloh Swt. dan kepada orang yang dipimpinnya sehingga ia menjadi orang yang mengamalkan agamanya, tidak mementingkan diri sendiri dalam tindakannya, mengabdi kepada kemanusiaan serta komitmen untuk menjalankan kewajibannya sebagai pemimpin.[62]

Apa yang dikembangkan para pakar manajemen tentang kepemimpinan yang menggali konsep Islam sebenarnya sudah dilakukan dibelahan lain dunia.. Semakin uari kian disadari pentingnya mengembangkan nilai yang melandasi kepemimpinan dan menjadi panduan dalam

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[57] Ibid.

[58] Didin Hafidhuddin, *Manajemen Syariah dalam Praktek*, (Jakarta, Gema Insani Press, 2003) hal.119

[59] Yosal Iriantara, *Komunikasi Kepemimpinan Pendidikan*, (Bandung, Simbiosa Rekatama Media, 2017) hal.6

[60] Ibid. Hal 9

[61] Ibid.

[62] Marno dan Trio Supriatno, *Manajemen dan Kepemimpinan Pendidikan Islam,* (Bandung, Refika Aditama, 2013) hal.9

praktek kepemimpinan. Setidaknya ada tiga model kepemimpinan yang disebut Haddara dan Enanny yang relevan dengan pembahasan tentang kepemimpinan yang Islami yaitu, kepemimpinan yang melayani yang dikembangkan Greenleaf (1977), kepemimpinan transformatif yang dikembangkan Burns (1978) dan kepemimpinan etis yang dikembangkan Yukl (2006).[63]

Dimasa New Normal ini kepemimpinan berperan penting dalam mengendalikan jalannya roda organisasi dalam Intitusi Pendidikan. Masa'adah dan Jubran menunjukkan ada lima peran pemimpin pendidikan yaitu:[64]

1. Visioner
2. Pelayan
3. Pembimbing
4. Pemberi pengaruh
5. Edukatif

Dalam perspektif kebijakan pendidikan nasional (Depdiknas 2006), terdapat tujuh peran utama pemimpin pendidikan yaitu, sebagai: (1) educator (pendidik); (2) manajer; (3) administrator; (4) supervisor (penyelia); (5) leader (pemimpin); (6) pencipta iklim kerja dan (7) wirausahawan.[65]

Kyte (1972) mengatakan seorang pemimpin pendidikan mempunyai lima peran utama. *Pertama,* bertanggung jawab atas keselamatan, kesejahteraan, dan perkembangan peserta didik yang ada dilingkungan pendidikan. *Kedua,* bertanggungjawab atas keberhasilan dan kesejahteraan profesi pendidik. *Ketiga* berkewajiban memberikan layanan sepenuhnya yang berharga bagi peserta didik dan pendidik yang mungkin dilakukan melalui pengawasan resmiyang lain. *Keempat* bertanggung jawab mendapatkan bantuan maksimal dari semua institusi pembantu. *Kelima* bertanggungjawab mempromosikan peserta didik terbaik melalui berbagai cara.[66]

Kepemimpinan Kolaboratif

Kolaborasi diambil dari kata co dan labor, yang diartikan sebagai penggabungan tenaga untuk mencapai tujuan bersama, kata kolaborasi seringkali digunakan untuk pekerjaan yang bersifat lintas batas, lintas sektor, lintas hubungan. Kolaborasi merujuk pada proses pengambilan keputusan bersama sehingga kolaborasi diartikan sebagai kerjasama antar organisasi untuk mendapatkan keuntungan Bersama.[67]

Menurut Daniel yang dikutip Yani, Di lingkungan pendidikan, kolaborasi yang terbentuk antara guru, orang tua dan pemangku kepentingan mampu meningkatkan pembelajaran siswa, meningkatkan komitmen dan kepercayaan anggota organisasi dengan masyarakat sekitar.[68]

Adagium yang tepat yang mendasari kepemimpinan kolaboratif disampaikan oleh Kozes dan Posner '*leadership is not a solo act, it's a team effort'*. Kepemimpinan bukanlah kegiatan yang dilakukan sendiri tapi merupakan tindakan ataupun upaya kelompok.[69] pernyataan tersebut sangat relevan dengan kondisi New Normal seperti saat ini. Tantangan yang kita hadapi memerlukan Kerjasama dengan semua pihak. Betapapun hebatnya seorang pemimpin tidak mungkin dapat menyelesaikan persoalan sendirian. Dibutuhkan kerjasama yang baik dengan seluruh anggota internal organisasi bahkan dengan organisasi lainnya.

Kepemimpinan kolaboratif adalah suatu keterampilan memimpin yang selalu bekerjasama secara konstruktif dengan melibatkan stakeholder serta memfasilitasi dan menjalin

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[63] Ibid.

[64] Sudarwan Danim, Kepemimpinan Pendidikan, (Bandung, Alfa Beta, 2012)

[65] Mukhtar, *Orientasi baru Suoervisi Pendidikan,* (Jakarta, Gaung Persada Press Grup, 2013) hal.85

[66] Op.cit. hal 34

[67] Ella Wargadinata, Kepemimpinan Kolaboratif (Jurnal Administrasi Pemerintahan DaerahVol. VIII, Edisi 1) hal 7

[68] Yani Kasmawati, *Kepemimpinan Kolaboratif : Sebuah Bentuk Kepemimpinan Untuk Sekolah* (Equilibrium : Jurnal PendidikanVol.IX. Issu 2. Mei-Agustus 2021) hal. 199

[69] Ibid.

interaksi yang sudah terjalin.[70] Dalam konteks Institusi Pendidikan bahwa stake holder yang dimaksud adalah kepala sekolah, tenaga pendidik, tenaga kependidikan, siswa, dan orangtua dimana semua harus mau dan mampu bekerjasama untuk mewujudkan tujuan pendidikan.

Wilson berpendapat kepemimpinan kolaboratif digambarkan memimpin sebagai teman, bukan atasan. Kepemimpinan kolaboratif dapat menyatukan orang-orang dengan pandangan dan perspektif yang berbeda, mengesampingkan kepentingan pribadi, mendiskusikan masalah secara terbuka, mendukung upaya untuk menemukan cara membantu orang lain, dan memecahkan masalah yang lebih besar. Kepemimpinan kolaboratif mengacu pada budaya inklusif yang berusaha memaksimalkan bakat dan kemampuan bawahan. Jika dilakukan dengan alasan yang benar dan dengan cara yang benar, maka dapat membuka kemungkinan dan terobosan yang tidak dihasilkan oleh model kepemimpinan tradisional.[71]

Sementara Meyer berpendapat, Kepemimpinan kolaboratif merupakan kepemimpinan yang efektif dalam mengatasi perubahan, yang mana untuk mengatasinya membutuhkan kolaborasi, mendengarkan, mempengaruhi dan adaptasi.[72] Beberapa definisi kepemimpinan kolaboratif dari berbagai sumber disajikan pada tabel 1.[73]

Tabel 1 Definisi Kepemimpinan Kolaboratif

Referensi	Kepemimpinan Kolaboratif
Anfara et al. (2008)	Suatu kepemimpinan yang mengacu pada inklusivitas (guru, staf administrasi, orang tua dan pemangku kepentingan) dalam pengambilan keputusan yang terkait dengan tujuan organisasi
Samriangjit et al. (2016	Proses pemikiran dan tindakan penyelenggara sekolah dalam mewujudkan kerjasama yang luas, membentuk hubungan dan jaringan berdasarkan visi, komitmen dan saling percaya untuk memobilisasi ketrampilan dan nilai
Jäppinen dan Ciussi (2016)	Usaha bersama dimana berbagai individu secara kolektif terlibat dalam interaksi yang berorientasi pada tujuan bersama dan mampu menciptakan sesuatu yang sinergis melalui proses tersebut
Lawrence (2017)	Suatu kepemimpinan yang ditandai dengan visi dan nilai bersama, saling ketergantungan dan tanggung jawab bersama, saling menghormati, empati, ambiguitas, komunikasi yag efektif dan sinergi.

Adapun ciri kepemimpinan kolaboratif menurut Wargadinata[74] adalah sebagai berikut:
1. Kepemimpinan kolaboratif memahami kekuasaan dimiliki oleh semua fihak yang terlibat.
2. Kepemimpinan kolaboratif akan membagikan informasi untuk semua-shared information.
3. Kepemimpinan kolaboratif selalu mendorong semua pihak yang terlibat untuk memberikan ide maupun gagasan.
4. Kepemimpinan kolaboratif melakukan fasilitasi kepada seluruh fihak yang terlibat untuk selalu melakukan curah pendapat untuk memperoleh keputusan yang disetujui bersama.
5. Kepemimpinan kolaboratif memberikan waktu dan sumberdaya untuk kepentingan semua pihak yang terlibat.
6. Kepemimpinan kolaboratif memberi kesempatan untuk mengembangkan peran dan tanggungjawab semua fihak yang terlibat.
7. Kepemimpinan kolaboratif berusaha mencari solusi untuk mengatasi akar masalah.

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[70] Ahmad Hasan, *Model Kepemimpinan Kolaboratif dalam membangun Lembaga Pendidikan Unggul* (Tesis UIN Maulana Malik Ibrahim Malang, 2018) Hal.22

[71] Yani Kasmawati Op.cit hal.200

[72] Ibid.

[73] Ibid.

[74] Op.cit. hal.2

8. Kepemimpinan kolaboratif menawarkan umpan balik sesegera mungkin secara personal.

Kepemimpinan kolaboratif memiliki ciri kerjasama secara kemitraan dengan prinsip saling mendukung untuk mencapai tujuan Bersama. Dalam Al Qur'an kerjasama seperti ini sangat dianjurkan seperti yang tercantum dalam surat Al Maidah Ayat 2:

"Dan tolong-menolonglah kamu dalam (mengerjakan) kebajikan dan takwa dan jangan tolong-menolong dalam berbuat dosa dan pelanggaran."

Imam Ibnu Katsir daalam tafsirnya mengatakan, Allah memerintahkan kepada hamba-hambanya yang beriman untuk *berta'awun* (bekerjasama) dalam segala jenis kebaikkan (al-Birr) dan memerintahkan untuk saling *berta'awun* (bekerjasama) dalam meninggalkan segala bentuk kemungkaran, hal-hal dosa dan kebathilan.

Tentu saja jika semua stakeholder dalam institusi Pendidikan dapat bekerjasama dengan baik dalam rangka mencapai tujuan pendidikan maka sudah termasuk bekerjasama dalam kebaikan dan meninggalkan kemunkaran.

Kepemimpinan kolaboratif menjamin terciptanya kerjasama yang konstruktif atara pemangku kepentingan di Institusi pendidikan. Pembelajaran yang dilakukan dirumah tidak mungkin bisa terlaksana dengan baik tanpa adanya interaksi antara guru, siswa dan orang tua dimana guru memberikan pembelajaran secara daring sementara siswa mempersiapkan dirinya untuk bisa menerima pelajaran dan orang tua mendampingi siswa agar tetap focus dan terkontrol.

Sekolah Tinggi Agama Islam Al Qudwah Depok, sebagai salah satu PTKIS di Kota Depok provinsi Jawa Barat salah satu Institusi pendidikan Islam yang terdampak pandemic covid 19. Ada dua persoalan yang menjadi tantangan terbesar yaitu keuangan dan pembelajaran jarak jauh. Pertama, keuangan menjadi persoalan yang dirasakan dampaknya. Sebagian besar mahasiswa mengaku kesulitan untuk membayar SPP dikarenakan orang tua mereka dirumahkan sementara selama covid 19 tanpa mendapatkan kompensasi bulanan. Sementara mahasiswa yang sudah bekerjapun mengalamai hal yang sama bahkan Sebagian mereka kehilangan pekerjaan. Kedua, maslah PJJ bagi mahasiswa karena Sebagian mahasiswa kesulitan mengakses sarana PJJ dengan alasan kuota yang tidak mampu dibeli dan jaringan buruk dibeberapa lokasi. Mengatasi dua persoalan tersebut pimpinan STAI Al Qudwah mengambil Langkah-langkah sebagai berikut, untuk masalah keuangan melalui keputusan Bersama jajaran pimpinan dan staff memerintahkan bagian keuangan dan jajarannya untuk melakukan pendekatan humanis yaitu dengan membangun komunikasi dengan pmahasiswa melalui media online terkait solusi untuk mengatasi keuangan salah satunya adalah dengan tetap membayar SPP setiap bulannya berdasarkan kemampuan terbaiknya. Sementara untuk masalah PJJ, pimpinan Bersama pembantu ketua bagian akademik berkomunikasi dengan dosen untuk bisa menyelenggarakan PJJ dengan media yang paling murah dan hemat data internet. Terkait dengan itu pihak kampus menyediakan pelatihan dan seminar secara daring untuk dosen agar siap melaksanakan PJJ.

E. Kesimpulan

Masa New Normal memaksa Inntitusi Pendidikan untuk segera beradsaptasi dengan situasi. Penyelenggaraan Belajar Dari Rumah Dalam Masa Darurat Penyebaran Covid-19 memunculkan persoalan baru. Diantaranya kesenjanga fasilitas belajar dan beratnya proses kegiatan belajar mengajar juga berpengaruh pada perilaku siswa. Kunci keberhasilan sebuah organisasi ada pada kualitas kepemimpinanya. Dengan berciri kan bekerjasama secara kemitraan dengan seluruh stakeholder pendidikan kepemimpinan kolaboratif adalah salah satu model yang paling efektif dijalankan dimasa new normal ini. Menjadikan seluruh pemangku kepentingan sebagai partner dalam menghadapi masa new normal merupakan solusi yang efektif untuk diterapakan dalam kepemimpinan Institusi Pendidikan agar eksistensinya tetap terjaga. Berdasarkan hasil penelitian yang dikomparasikan dengan teori yang ada STAI Al Qudwah Depok kepemimpinannya sudah menerapkan kolaboratif.

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IMPLEMENTASI MANAJEMEN PENDIDIKAN ISLAM DI MASA PANDEMI COVID-19

Nurul Maharani Piranti
Universitas Muhammadiyah Jakarta
e-mail: nurulpiranti20@gmail.com

Abstrak

Perencanaan dan Strategi Pengelolaan Pendidikan Islam ke arah new normal, harus bisa memasuki tatanan baru. Hal ini menunjukkan bahwa manajemen pendidikan Islam diharapkan mampu mengikuti perkembangan yang ada. Peran pendidikan Islam harus membangkitkan kesadaran, kedisiplinan dalam pengelolaan pendidikan Islam. Sekolah harus mampu memberikan jaminan kesehatan selama siswa berada di sekolah. Artinya gerakan pendidikan new normal harus terus dilakukan oleh lembaga pendidikan.

Pendidikan erat kaitannya dengan globalisasi yang telah melahirkan revolusi industri 4.0. Pendidikan tidak mungkin mengatur proses globalisasi yang akan membawa masyarakat global ini. Dalam arah globalisasi, Indonesia harus melakukan reformasi dalam proses pendidikan, dengan penekanan pada penciptaan sistem pendidikan yang lebih komprehensif dan fleksibel, sehingga lulusan dapat berfungsi secara efektif dalam kehidupan masyarakat global. Untuk itu, pendidikan harus dirancang sedemikian rupa sehingga memungkinkan peserta didik mengembangkan potensinya secara alami dan kreatif dalam suasana kebersamaan dan tanggung jawab.

Tulisan ini akan menyoroti implementasi manajemen pendidikan Islam di masa pandemi Covid-19 dengan melewati tahapan, yaitu (1) Sebelum Krisis; (2) Selama Krisis; (3) Pasca Krisis, agar tetap mampu memberikan standar pelayanan minimal di tengah Work From Home (WFH) dan Pembatasan Sosial Berskala Besar (PSBB).

Kata Kunci : Manajemen Pendidikan Islam

Abstract

Planning and Management Strategy of Islamic Education in the direction of the new normal, must be able to enter a new order. This shows that the management of Islamic education is expected to be able to keep up with existing developments. The role of Islamic education must raise awareness, discipline in the management of Islamic education. The school must be able to provide health insurance as long as students are in school. This means that the new normal education movement must continue to be carried out by educational institutions.
Education is closely related to globalization which has led to the industrial revolution 4.0. Education cannot possibly ordain the globalization process that will bring about this global society. In the direction of globalization, Indonesia must undertake reforms in the education process, with an emphasis on creating a more comprehensive and flexible education system, so that graduates can function effectively in the life of the global community. For this reason, education must be designed in such a way that allows students to develop their potential naturally and creatively in an atmosphere of togetherness and responsibility.
This paper will highlight the implementation of Islamic education management during the Covid-19 pandemic by passing through stages, namely (1) Before the Crisis; (2) During the Crisis; (3) After the Crisis, in order to remain able to provide minimum standard services in the middle of Work From Home (WFH) and Large-Scale Social Restrictions (PSBB).

Keyword: Islamic Education Management

A. Pendahuluan

Pada Desember 2019, fenomena pneumonia kolektif muncul di pasar makanan laut Tiongkok Selatan di Wuhan, Provinsi Hubei, Cina. Komisi Kesehatan Nasional mengirim para ahli ke Wuhan untuk menyelidiki. Virus corona baru (selanjutnya disebut COVID-19 untuk Penyakit Corona Virus Disease 19) terdeteksi di Laboratorium Virologi, Pusat Pengendalian dan Pencegahan Penyakit Tiongkok pada 7 Januari 2020. Jumlah pasien dengan virus pneumonia telah meroket dan telah menyebar ke seluruh China, dan secara tidak sengaja diekspor secara internasional. *Coronavirus disease* (Covid-19) ini mengguncang dunia. Kejadian besar yang dipicu penyakit menular ini di luar prediksi banyak kalangan. Bahkan kalangan praktisi dan ahli bidang manajemen krisis. Kini seluruh sektor terdampak, termasuk dunia Pendidikan, bahkan menyentuh cara beribadah dan berkehidupan sosial. Sekolah dituntut tetap mampu memberikan layanan standar minimum kepada pemangku kepentingannya di tengah *Work From Home* (WFH) dan Pembatasan Sosial Berskala Besar (PSBB).

World Bank menyebutkan bahwa pandemi Covid-19 ini sekarang mengancam dan berpotensi besar membuat hasil pendidikan lebih buruk. Pandemi telah memiliki dampak besar pada pendidikan dengan menutup sekolah hampir di mana-mana di dunia ini. Tetapi adalah mungkin untuk mengatasi guncangan ini, dan untuk mengubah krisis menjadi peluang. Langkah pertama adalah untuk berhasil mengatasi penutupan sekolah, dengan melindungi kesehatan dan keselamatan dan melakukan apa yang mereka bisa untuk mencegah siswa kehilangan pembelajaran menggunakan pembelajaran jarak jauh. Pada saat yang sama, negara-negara perlu mulai merencanakan pembukaan kembali sekolah. Itu berarti mencegah putus sekolah, memastikan kondisi sekolah yang sehat, dan menggunakan teknik baru untuk mempromosikan pemulihan belajar cepat di bidang-bidang utama begitu siswa kembali ke sekolah.

Ancaman atau krisis yang sedang dihadapi saat ini tidak sepenuhnya buruk bagi sekolah. Sebaliknya, ia justru bisa memotivasi sekolah untuk menjadi lebih baik di masa depan. Contohnya, banyak sekolah yang pada akhirnya melakukan transformasi digital dengan menggunakan aplikasi berbasis web untuk memudahkan proses pembelajaran, rapat, dan koordinasi manajerial ketika harus bekerja dari rumah.

Selanjutnya dalam makalah ini akan menyoroti tentang melaksanakan manajemen Pendidikan Islam pada saat pandemi Covid-19 dengan melewati tahapan-tahapan, yaitu (1) *Before the Crisis*; (2) *During the Crisis*; (3) *After the Crisis* agar tetap mampu memberikan layanan standar minimum di tengah *Work From Home* (WFH) dan Pembatasan Sosial Berskala Besar (PSBB).

B. Literature Review

Tantangan pada dunia pendidikan dalam menghadapi industri 4.0 adalah penanaman nilai- nilai pendidikan yang perlu dikembangkan. Menurut Guilford (1985) penerapan dari pendidikan nilai yang dikembangkan adalah: 1) anak dididik dan dilatih dengan cara bekerja sambil belajar. Kecerdasan berfikir anak dikembangkan dengan seluas-luasnya; 2) memupuk kepribadian anak dengan kepribadian Indonesia sehingga menjadi pribadi yang dinamis, percaya diri, berani, bertanggung jawab dan mandiri; 3) pelajaran tidak hanya diberikan pada jam pelajaran saja, tetapi juga dalam setiap kesempatan di luar jam sekolah; dan 4) contoh perbuatan baik diterapkan karena lebih berhasil dalam membina watak yang baik. Hal inilah yang membedakan manusia dengan mesin di era globalisasi industri ke 4. Kirschenbaum (1992) menyatakan bahwa pendidikan nilai pada dasarnya lebih ditujukan untuk memperbaiki moral bangsa. Pendidikan nilai mengajarkan generasi muda tentang value dan moral yang seharusnya dimiliki. Pendidikan nilai ditujukan untuk mencegah antara lain meningkatnya kasus kejahatan, degradasi moral dan penggunaan obat-obatan terlarang oleh generasi muda. Melalui pembelajaran berbasis nilai diharapkan siswa dapat menentukan nilai baik dan buruk

dalam kehidupan sehingga dapat memilih nilai yang baik untuk peningkatan kualitas hidupnya di dalam masyarakat. Tapi pada kenyataanya, semakin pesatnya arus teknologi justru siswa-siswa semakin terlena dan memiliki sikap yang enggan bertanggung jawab, degradasi moral dan meningkatnya kasus kejahatan di kalangan siswa. Dengan adanya aplikasi media sosial yang mempermudah dalam mengakses informasi dan komunikasi mengakibatkan menjamurnya kejahatan di media online. Hal ini dikarenakan kurangnya pendidikan nilai dan tantangan bagi pendidik untuk menguatkan karater moral siswa agar tidak terjerumus dan terlena dengan pesatnya teknologi industri 4.0.

Salah satu substansi dari pendidikan Agama Islam adalah pendidikan moral merupakan suatu upaya membantu peserta didik dalam menuju satu tahap perkembangan sesuai dengan kesiapan mereka. Dilema-dilema moral sudah cukup untuk menggerakkan perkembangan moral untuk membantu peserta didik dalam menyikapi isi nilai. Untuk meningkatkan keberhasilan program pendidikan moral, maka upaya pendidikan tersebut haruslah dilakukan dalam satu *just school environment*. Nilai-nilai yang mulai tergerus akibat tranformasi industri 4 adalah sebagai berikut :

1. Nilai Kultural. Nilai kultural adalah nilai yang berhubungan dengan budaya, karakteristik lingkungan sosial dan masyarakat (Djhiri, 2002). Pendidikan dap menolong siswa untuk melihat nilai-nilai kultural sosial secara sistematis dengan cara mengembangkan keseimbangan yang sehat antara sikap terbuka (*openness*) dan tidak mudah percaya (*skepticism*).
2. Nilai Yuridis Formal
   Nilai Yuridis formal adalah nilai yang berkaitan dengan aspek politik, hukum dan ideologi. Nilai sosial politik suatu bahan ajar merupakan kandungan nilai yang dapat memberikan petunjuk kepada manusia untuk bersikap dan berperilaku sosial yang baik ataupun berpolitik yang baik dalam kehidupannya.
3. Nilai Religius
   Mempertahankan nilai-nilai tersebut merupakan tantangan terberat dalam menghadapi revolusi industri 4.0. Perkembangan jaman menuntut manusia lebih kreatif karena pada dasarnya jaman tidak bisa dilawan. Revolusi industri 4.0. banyak menggunakan jasaa mesin dibandingkan manusia. Tetapi ada hal penting yang membedakan mesin dengan manusia yaitu dari segi nilai kemanusiaan yang tidak dimiliki oleh mesin. Penanaman nilai inilah yang perlu diperkuat untuk mengangkat harkat dan martabat bangsa khususnya di dunia pendidikan.

Berkembangnya era 4.0 adalah momentum bagi guru agar proses pembelajaran hendaknya dapat meningkatkan kualitas kompetensi pribadi dan peserta didik. Pemanfaatan teknologi berupa alat-alat canggih masa sekarang diimbangi dengan kemampuan melalukan metode efisien yang tertata dengan baik dalam mengenyam pendidikan sebagai upaya transferisasi ilmu. Dalam hal ini, guru cenderung akan memanfaatkan alat- alat ataupun produk (media) teknologi yang mereka anggap dapat membantu dalam proses pembelajaran sehingga perlu menjadi perhatian bagi para pengembang teknologi pembelajaran. Adanya perkembangan yang pesat terkait era revolusi industri 4.0 mengakibatkan banyak bermunculan inovasi media pembelajaran, seperti media komunikasi elektronik berupa *handphone,* televisi, radio, dan lain sebagainya yang berhasil menembus batas geografis, sosial, dan politis secara intens. Kecanggihan alat-alat teknologi merupakan karakteristik era revolusi industri 4.0. Revolusi industri diartikan sebagai proses perubahan dalam proses produksi yang berlangsung secara cepat. Perubahan fase ke fase memberi perbedaan artikulatif pada sisi kegunaaannya. Fase pertama (1.0) bertempuh pada penemuan mesin yang menitikberatkan (*stressing*) pada mekanisasi produksi. Fase kedua (2.0) sudah beranjak pada etape produksi massal yang terintegrasi dengan *quality control* dan standarisasi. Fase ketiga (3.0) memasuki tahapan keseragaman secara massal yang bertumpu pada integrasi komputerisasi. Fase keempat (4.0) telah menghadirkan digitalisasi dan otomatisasi perpaduan internet dengan manufaktur.

Salah satu penggunaan teknologi di era ini adalah dengan adanya teknologi komunikasi. Pemaknaan para ahli dalam menilai adanya teknologi komunikasi tidak hanya berupa alat-alat

namun lebih pada proses pendidikan dan pembelajaran. Dalam dunia pendidikan teknologi komunikasi diartikan sebagai ilmu cara berhubungan. Pendidikan bukan memuat berapa banyaknya pesan-pesan pembelajaran, namun perlu cara atau teknik bagaimana agar pesan tersebut dapat ditransformasikan kepada peserta didik. Berkembangnya era 4.0 adalah momentum bagi guru agar proses pembelajaran hendaknya dapat meningkatkan kualitas kompetensi pribadi dan peserta didik. Pemanfaatan teknologi berupa alat-alat canggih masa sekarang diimbangi dengan kemampuan melalukan metode efisien yang tertata dengan baik dalam mengenyam pendidikan sebagai upaya transferisasi ilmu. Dalam hal ini, guru cenderung akan memanfaatkan alat- alat ataupun produk (media) teknologi yang mereka anggap dapat membantu dalam proses pembelajaran sehingga perlu menjadi perhatian bagi para pengembang teknologi pembelajaran.

Pendidikan Agama Islam di Era Revolusi Industri 4.0

Adanya tantangan dalam bentuk sebuah permasalahan sebisa mungkin diiringi dengan solusi untuk mengatasi permasalahan yang ada. Dunia pendidikan saat ini mulai disibukkan untuk menyiapkan generasi yang mampu bertahan dalam kompetisi di era industri 4.0. Dalam menghadapi era revolusi industri 4 beberapa hal yang harus dipersiapkan diantaranya: a) persiapan sistem pembelajaran yang lebih inovatif. untuk menghasilkan lulusan yang kompetitif dan terampil terutama dalam aspek *data literacy, technological literacy and human literacy*. B) Rekonstruksi kebijakan kelembagaan pendidikan yang adaptif dan responsif terhadap revolusi industri 4.0 dalam mengembangkan transdisiplin ilmu dan program studi yang dibutuhkan. C) Persiapan sumber daya manusia yang responsive, adaptif dan handal untuk menghadapi revolusi industri 4.0 D) Peremajaan sarana prasarana dan pembangunan infrastruktur pendidikan, riset, dan inovasi juga perlu dilakukan untuk menopang kualitas pendidikan, riset, dan inovasi. Berdasarkan pendapat tersebut, dalam pembahasan ini solusi dari tantangan pendidikan di era revolusi industri 4.0 sebagai berikut:

1. Kesesuaian kurikulum dan kebijakan pendidikan di Indonesia.

Kesesuian kurikulum dan kebijakan pendidikan dapat dilihat salah satunya melalui kompetensi yang dimiliki oleh lulusan pendidikan. Menengok pendidikan di Indonesia saat ini masih diselimuti dengan berbagai macam problematika yang kurang mendukung siswa untuk dapat bertahan di era indutrsi 4 tentu menjadi kajian yang harus ditemukan solusinya. Adapun tawaran solusi sekaligus saran pada beberapa pihak terkait dengan dunia pendidikan Agama Islam, di antaranya: a) Tidak menjadikan kurikulum hanya sebagai dokumen tertulis yang tidak diterapkan dengan baik. Hal ini sering kali terjadi, ketika kurikulum sudah tersusun sedemikian baik, namun dalam pelaksanaan justru tidak sesuai dengan tujuan pembelajaran yang ada dalam kurikulum. B) Mewujudkan pendidikan agama Islam yang mengarah pada kemaqpuan Kognitif, Afektif dan Psikomotorik C) Melakukan evaluasi kebijakan dan atau kurikulum lembaga pendidikan Islam di Indonesia yang berdasarkan pada orientasi kebutuhan pendidikan, bukan politisasi.

2. Kesiapan SDM dalam Pemanfaatan ICT

Saat ini, menyiapkan semua sistem pendidikan yang ditujukan untuk memaksimalkan kemampuan yang dimiliki generasi milenial tentunya tidak bisa lepas dengan peralatan teknologi terkini. Oleh karena itu solusi dalam bidang pendidikan yang berkaitan dengan tantangan di era revolusi industri 4.0 akan selalu berkaitan dengan kesiapan sumber daya manusia dan sarana prasarana sebagai pengguna ICT. Faktanya di Indonesia saat ini, tidak semua pendidik mampu dalam memanfaatkan teknologi. Hasil penelitian menunjukkan 62,15% guru jarang menggunakan Teknologi Informasi dan Komunikasi dalam pembelajaran; dan 3) 34,95% guru kurang menguasai Teknologi Informasi dan Komunikasi, sedangkan 10,03% . Hal tersebut disebabkan oleh kurangnya pengetahuan pendidik, faktor usia, dan masih terikat dengan penggunaan media konvensional. Pemahaman pendidik tentang pentingnya memanfaatkan teknologi dalam pembelajaran juga masih rendah. Hal tersebut tentunya bertolak belakang dengan harapan yang tertuang sebagai solusi dalam menghadapi era industri 4.0. Ditinjau dari permasalahan pendidikan

di Indonesia yang memiliki daerah-daerah terpencil dan terisolir, maka minimnya keterampilan pendidik dalam menggunakan ICT justru akan memperburuk permasalahan. Pendidik yang diharapkan memiliki kemampuan dalam ICT sangat dibutuhkan mulai dari pendidik anak usia dini, hingga pendidik di perguruan tinggi. Besar harapan agar pendidik memiliki keterampilan dalam ICT sehingga akan mampu pula mendampingi anak dalam memanfaatkan teknologi yang ada dan mampu memberikan kemudahan pendidikan untuk seluruh masyarakat.

3. Kesiapan SDM dalam mengoptimalkan kemampuan dan karakter siswa

Solusi lain untuk menjawab tantangan pendidikan agama Islam di era industri 4.0 yaitu dari segi kemampuan dan pembentukkan karakter siswa. Hal ini tentu tak lepas dari tujuan pendidikan era indutri 4 untuk memperoleh lulusan pendidikan yang kompten di era saat ini, bukan hanya anak mampu memanfaatkan ICT tetapi juga mampu kompeten dalam kemapuan literasi, berpikir kritis, memecahkan masalah, komunikasi, kolaborasi, dan memiliki kualitas karakter yang baik.

Mengoptimalkan seluruh kemampuan siswa dapat dilakukan dengan berbagai macam metode pembelajaran yang menyenangkan dan sesuai dengan tahapan perkembangan anak. Pada era industri 4.0., pembelajaran diharapkan lebih banyak memberikan kesempatan pada siswa untuk kreatif, memecahkan masalah, mengoptimalkan kemampuan literasi dan numeracy, kolaborasi, dan berpikir kritis. Berdasarkan paparan tersebut, berbagai macam pendekatan, strategi, dan metode yang digunakan pendidik harus dapat memberikan kesempatan pada siswa untuk mengembangkan kemampuan yang diharapkan di era industri 4.0. Setiap pendidik memiliki pilihan masing–masing yang tentu disesuaikan dengan karakteristik siswanya. Selain kemampuan kognitif siswa, karakter atau pengembangan nilai pada diri siswa juga sangat dibutuhkan. Hal itulah yang membedakan antara manusia dengan robot atau mesin. Seperti yang telah dipaparkan dalam kajian tantangan era revolusi industri 4, poin yang perlu dicermati yaitu harus ada pembedaan antara manusia dengan mesin, sehingga apapun yang terjadi dengan perubahan zaman, manusia tetap dibutuhkan dalam dunia kerja. Oleh karena itu, pendidikan di era revolusi industri 4 harus mampu mencetak siswa yang berkarakter sehingga tidak hanya bertahan pada zamannya tetapi juga mampu mengkritisi zaman.

Beberapa langkah untuk mewujudkan siswa yang berkarakter, di antaranya: 1) mengenalkan siswa dengan nilai–nilai yang dimiliki bangsanya melalui pendidikan kewarganegaraan. Pendidikan nilai di lingkungan terdekat anak, khususnya keluarga Anak dididik dan dilatih dengan cara bekerja sambil belajar. Kecerdasan berfikir anak dikembangkan dengan seluas-luasnya; 2) memupuk kepribadian anak dengan kepribadian Indonesia sehingga menjadi pribadi yang dinamis, percaya diri, berani, bertanggung jawab dan mandiri; 3) pelajaran tidak hanya diberikan pada jam pelajaran saja, tetapi juga dalam setiap kesempatan di luar jam sekolah; dan 4) contoh perbuatan baik diterapkan karena lebih berhasil dalam membina watak yang baik. Adanya keseimbangan antara kemampuan kognitif dan karakter yang dimiliki siswa itulah yang harus dijadikan tujuan dari pendidikan di era sekarang. Dalam hal ini, dibutuhkan kesiapan semua pihak untuk dapat memberi pemahaman, teladan, dan evaluasi dari pembiasaan nilai dalam kehidupan sehari–hari.

Berdasarkan hal tersebut, solusi dalam segi kesiapan sumber daya manusia dalam dunia pendidikan, khususnya di Indonesia untuk menjawab tantangan pendidikan agama Islam di era industri 4.0, dapat diperinci sebagai berikut.

1. Memberikan pemahaman atau pengetahuan kepada seluruh pendidik untuk mampu memanfaatkan ICT dalam pembelajaran, membimbing siswa dalam menggunakan ICT dan mempermudah pelaksanaan pendidikan Islam.
2. Memberikan pelatihan, pendampingan, dan evaluasi secara kontinyu pada pendidik untuk mewujudkan pendidik responsive, handal, dan adaptif
3. Menyiapkan pendidik untuk dapat menciptakan pembelajaran yang inovatif.
4. Memberikan pendidikan kewarganegaraan yang bermakna bagi siswa, sebagai bagian dari pendidikan nilai untuk mewujudkan manusia yang berkarakter.

B. Metode

Artikel ini merupakan hasil dari kajian Pustaka. Sebuah kajian pustaka merupakan sebuah uraian atau deskripsi tentang literature yang relevan dengan bidang atau topik tertentu. Ia memberikan tinjauan mengenai apa yang telah dibahas atau yang telah dibicarakan oleh peneliti atau penulis, teori atau hipotesis yang mendukung, permasalahan penelitian yang diajukan atau ditanyakan, metode dan metodologi yang sesuai.

Kajian literature merupakan alat yang penting sebagai context review, karena literature sangat berguna dan sangat membantu dalam member konteks dan arti dalam penulisan yang sedang dilakukan serta melalui kajian literature ini juga peneliti dapat menyatakan secara eksplisit dan pembaca mengetahui, mengapa hal yang ingin diteliti merupakan masalah yang memang harus diteliti, baik dari segi subjek yang akan diteliti dan lingkungan manapun dari sisi hubungan penelitian dengan tersebut dengan penelitian lain yang relevan (Afifuddin, 2012).

C. Hasil dan Pembahasan

Krisis manajemen merupakan situasi yang terjadi secara tiba-tiba dan tak terduga yang dapat mengancam keberlangsungan hidup dari *stakeholder* dan kemampuan institusi pendidikan (sekolah) untuk dapat menyelamatkan diri dari krisis. Karakteristik dari krisis manajemen ini adalah adanya ketidakpastian, informasi yang tidak memadai, lemahnya kontrol, pengamatan dari luar. Manajemen perlu mengelola krisis secara efektif dan efisien dengan memberikan arahan atau menunjukkan kepedulian terhadap *stakeholders*. Pemberian *statement* dan penunjukan kepedulian dan keseriusan terhadap krisis yang sedang terjadi akan memberikan kekuatan bagi *stakeholders* sebagai pihak yang merasakan dampak terbesar dari krisis tersebut.

Pengelolaan manajemen krisis dapat dilakukan dengan tiga tahap, yaitu: (1) *Before the crisis, (2) During the crisis, (3) After the crisis.*

1. *Before the Crisis*, merupakan tahapan saat krisis belum terjadi. Manajemen perlu melakukan persiapan dengan mengarahkan berbagai pihak agar mengetahui hal-hal yang harus dilakukan ketika terjadi krisis. Manajemen dapat membentuk tim krisis manajemen yang bertugas untuk mengidentifikasi kelemahan instansi, melatih para staf, dan meningkatkan dukungan manajemen agar dapat menangani krisis secara tepat dan menyeluruh. Pada tahap *before the crisis*, manajemen perlu merencanakan kegiatan penanganan yang harus dilakukan, seperti membuat perencanaan pesan, menganalisis target *audiens*, menyusun suatu cara untuk mengkomunikasikan pesan, menentukan tanggung jawab terhadap hal-hal yang harus dilakukan oleh instansi pada saat krisis terjadi.

2. *During the Crisis*, merupakan tahapan saat krisis sudah terjadi. Manajemen mulai melibatkan pihak-pihak untuk mengatasi krisis yang sedang menimpa instansi meliputi tiga kegiatan, yaitu: a) Manajemen melakukan pengamatan latar belakang terhadap krisis yang terjadi, menetapkan juru bicara, menemukan masalah jangka pendek maupun panjang, b) Manajemen menunjukkan informasi yang relevan dengan kondisi krisis yang terjadi, menyampaikan pernyataan/informasi akurat kepada *stakeholder* yang mengalami dampak dari krisis, menempatkan diri sebagai pihak yang menjadi korban dari krisis yang dialami dan menunjukkan rasa simpati, c) Manajemen menyampaikan pesan secara tepat dan cepat, serta tegas kepada media.

3. *After the Crisis*, merupakan tahapan terakhir ketika krisis telah terjadi. Manajemen melakukan evaluasi atas strategi penanganan krisis yang telah dilakukan. Evaluasi tersebut mencakup: a) Analisis dampak yang diterima dan melakukan pembenahan hasil dari terjadinya krisis; b) Pemberian penghargaan kepada semua pihak karena telah berhasil keluar dari masa krisis; dan c) Pengontrolan terus-menerus terhadap berbagai kegiatan dengan melakukan *scanning* isu yang mungkin akan terjadi lagi.

Pada praktiknya, manajemen krisis memberikan kemampuan kepada institusi pendidikan (sekolah) untuk menyampaikan respon yang sistematis pada saat terjadinya krisis. Respon tersebut memungkinkan institusi pendidikan (sekolah) untuk tetap melanjutkan pekerjaan sehari-hari selama krisis sedang dikelola. Krisis manajemen yang sistematis dapat menciptakan deteksi awal atau sistem peringatan awal. Banyak krisis dapat ditanggulangi, atau setidaknya diatasi dengan lebih efektif melalui investigasi awal. Selain itu, institusi pendidikan (sekolah) harus memanfaatkan keahlian individu-individu yang tepat dari berbagai bidang untuk merencanakan dan mengelola situasi krisis.

Karena Covid-19 adalah penyakit yang baru muncul, diperlukan lebih banyak pekerjaan untuk meningkatkan strategi pencegahan, diagnosis dan pengobatan untuk Covid-19. Berikut ini upaya-upaya mengelola lembaga pendidikan Islam pada masa krisis pandemi Covid-19 melalui beberapa kebijakan yang diterapkan diantaranya:

1. *Before the Crisis*

   Krisis adalah situasi-situasi yang ditandai dengan keterkejutan dan mengancam nilai-nilai penting, serta mengharuskan membuat keputusan dalam waktu singkat. Institusi perlu melakukan tindakan pencegahan agar terhindar dari berbagai dampak negatif hasil dari krisis tersebut. Tindakan pencegahan dapat dilakukan dengan memberikan atau menyampaikan literasi pencegahan, dalam hal ini terkait dengan Covid-19. Manajemen sekolah secara tanggap memberikan arahan literasi pencegahan kepada para siswa, guru dan staf untuk melakukan pencegahan terhadap virus Corona melalui poster yang disebarluaskan. Serta memberikan edukasi literasi pencegahan Covid-19 dengan informasi, *pertama*, cuci tangan menggunakan sabun. *Kedua*, menggunakan masker apabila batuk atau pilek. *Ketiga*, rajin berolahraga dan istirahat yang cukup. *Keempat*, mengonsumsi makanan yang bergizi. *Kelima*, perbanyak minum air putih.

2. *During the Crisis*

   Selama terjadi krisis, terdapat hal-hal yang harus dilakukan agar krisis tidak berkembang. Misalnya dengan mengumpulkan informasi tentang krisis dan memberikan respon terhadap krisis sebagai upaya menghambat (mengisolasi krisis) dan memulihkan reputasi sekolah. Dalam hal ini, dengan melaksanakan tindakan pencegahan Covid-19 selama krisis melalui tiga jenis tindakan atau kebijakan, yaitu:

   a. *Health Talk*

      Dalam meningkatkan kewaspadaan terhadap penyebaran virus Corona, mengundang perwakilan rumah sakit terdekat untuk memberikan edukasi pencegahannya dengan narasumber yang dihadirkan dari tenaga kesehatan.

      Hal ini sebagai bentuk respon yang cepat dari sekolah Islam terhadap kewaspadaan isu yang sedang berkembang terkait virus Corona. *Health Talk* dilaksanakan sebagai upaya agar siswa dan siswi tidak takut dan teredukasi pencegahan virus Corona tersebut. Seperti dalam penelitian Wang dkk. (2020), kegiatan seperti ini merupakan upaya aktif dalam rangka menanggapi risiko dan masalah darurat dengan mengusulkan solusi yang sesuai untuk diseminasi public.

   b. Kebijakan Belajar dari Rumah (*Learn from Home*)

      Upaya mencegah penyebaran pandemi Covid-19 bagi para peserta didik juga dilaksanakan melalui kebijakan belajar dari rumah yang dikeluarkan oleh Sekolah. Sekolah diberikan kebebasan dalam mengelola kegiatan belajar mengajar melalui sarana dalam jaringan (online). Para guru memberikan pelajaran yang lebih bermakna agar siswa tetap merasa nyaman dan produktif mengasah *soft skills*. Sekolah juga berinisiatif membuat poster-poster anjuran belajar dari rumah untuk memberikan pemahaman kepada siswa dan orang tua, terutama

bagi siswa tingkat dasar. Hal ini bertujuan agar siswa tetap melaksanakan proses belajar mengajar meskipun tidak berada di sekolah.

c. Video dan *Podcast Challenge*

Sejak diberlakukan pembelajaran jarak jauh secara daring (*online learning*) karena wabah Covid-19, siswa-siswi Sekolah Islam melaksanakan kegiatan belajar di rumah. Untuk jenjang SMP, pembelajaran online dilakukan melalui video *conference* dan *e-learning*. Meski terpaut oleh jarak, aplikasi e-*learning* tetap mempertemukan guru dan siswa secara virtual. Sesuai dengan himbauan Menteri Pendidikan dan Kebudayaan, para guru memberikan pelajaran yang lebih bermakna agar siswa tetap merasa nyaman dan produktif mengasah *soft skills*. Selain dapat meningkatkan kreativitas siswa dengan media informasi, *Learn from home* memberikan ruang agar siswa berkreasi dan memberikan solusi sehingga semangat berkarya siswa kian menyala. dan karya-karya yang telah diunggah di Youtube dan Instagram sekolah dapat bermanfaat untuk masyarakat.

3. *After the Crisis*

After the crisis merupakan tahapan terakhir ketika krisis telah terjadi. Dalam tahapan ini, manajemen sekolah melakukan evaluasi atas strategi penanganan krisis yang dilakukan apakah memang memberikan dampak yang signifikan ataukah memang perlu pembenahan. Memberikan ucapan selamat kepada semua pihak karena telah berhasil keluar dari masa krisis, dan terakhir adalah melanjutkan kontrol kembali yaitu dengan melakukan *scanning* isu yang mungkin akan terjadi lagi.

Perencanaan merupakan langkah konkrit yang pertama- tama diambil dalam usaha pencapaian tujuan. Artinya, perencanaan merupakan usaha konkretisasi langkah-langkah yang harus ditempuh yang dasar-dasarnya telah diteletakkan dalam strategi organisasi.(Siagian, 2005: 35) Alasan ini cukup logis karena segala sesuatu yang akan dikerjakan, maka dalam pelaksanaannya perlu terdapat pencapaian tujuan yang diharapkan. Kegiatan yang harus dilakukan pada tahap awal adalah perencanaan, merencanakan tujuan yang ingin dicapai, merencakan siapa saja yang akan melakukannya, merencanakan sarana dan prasarana yang dibutuhkan untuk menyelesaikan pekerjaan tersebut dan sebagainya. (Dkk, 2009: 6)

Berdasarkan organisasi kesehatan dunia (WHO) berkaitan dengan era new normal, terdapat beberapa syarat sebelum pemerintah menerapkan kegiatan di era new normal, antara lain: memastikan bahwa penularan bisa terkendali dengan baik, sistem kesehatan yang ada bisa berjalan dengan baik, terdapat jaminan akan pencegahan di lembaga tempat kerja, lembaga yang melakukan kegiatan bisa mencegah adanya kasus impor covid, dan lembaga yang menjalankan kegiatan bisa memberikan kesadaran dan partisipasi kepada masyarakat.

Perkembangan era new normal sekarang ini telah memberikan tatanan kehidupan baru ditengah masyarakat, banyak tanggapan yang beragam dari masyarakat. Kondisi ini telah memberikan aspek kehidupan berupa permasalahan dan tantangan-tantangan baru, yang variasi dan intensitasnya cenderung meningkat. Keadaan itu dapat membawa dampak pada luas dan bervariasinya tugas-tugas pengelolaan pendidikan terutama pendidikan Islam. Pengelolaan pendidikan Islam dituntut mampu menangani perkembangan yang ada ditengah .

Memperhatikan akan adanya persyaratan dan kriteria yang terdapat dalam era new normal, maka pakar epidemiologi Universitas Indonesia Pandu Riono menilai bahwa kenormalan baru (new normal) tidak akan terlaksana dengan maksimal, jika indikator dalam protokol kesehatan belum terpenuhi dengan baik.(Vintoko, 2020)

Untuk itu, dalam menjangkau jauh ke depan sesuai dengan tuntutan terhadap peranan pendidikan Islam sesungguhnya, maka kebutuhan akan aplikasi konsep *Strategic Planning & Strategic Management* dalam pengelolaan pendidikan Islam amat diperlukan. Aplikasi konsep tersebut diharapkan dapat mengurangi adanya stagnasi bagi akselerasi pembangunan pendidikan islam.

Proses pendidikan islam akan sangat bergantung dengan pengelolaan pendidikannya, karena dalam pengelolaan pendidikan islam akan terdapat dua hal pokok yang menjadi komponennya, sebagaimana pemaparan Qomar bahwa komponen pengelolaan pendidikan islam terbagi menjadi dua: komponen-komponen dasar pendidikan islam serta komponen- komponen penyempurna pendidikan islam.(Qomar, 2018: 12)

Pemaparan diatas menunjukkan bahwa komponen- komponen dasar pendidikan islam memiliki keterkaitan yang erat dengan namanya pengelolaan komponen-komponen dalam proses pendidikan. Komponen-komponen yang terdapat dalam dunia manajemen itu ibarat 'mata rantai' yang serta 'tiang bangunan' yang mana kehadirannya tidak dapat dipisahkan akan keberadaan mata dan rantai dengan rantai serta bangunan. Sehingga pengelolaan mutu, akan selalu diperhatikan oleh para pengelola, karena para manajer atau pengelola tidak akan mungkin meninggalkan pengelolaan komponen-komponen lainnya.

Hal diatas menunjukkan bahwasanya pengelolaan mutu dengan pengelolaan komponen lainnya bisa dinisbahkan dengan tiga langkah utama pendekatan strategis dalam konteks manajemen yang meliputi: (1) *strategic planning*, yang dimaknai sebagai upaya mewujudkan adanya dokumen formal; (2) *strategic management*, yang dimaknai sebagai upaya untuk mengelola proses perubahan; dan (3) *strategic thinking*, yang dimaknai sebagai kerangka dasar untuk menilai kebutuhan, merumuskan tujuan, dan hasil-hasil yang ingin dicapai secara berkesinambungan.

Ketiga strategi ini diharapkan mampu membawa lembaga pendidikan Islam untuk kembali pada tatanan hidup baru (*new normal*). Hal ini sebagaimana adanya pembukaan kembali fasilitas publik dan sekolah, tatanan baru ini harus tetap mengikuti protokol kesehatan yang sangat baik, seperti ketika siswa mau masuk kelas siswa harus dalam penggunaan masker terbaru, keberadaan pakaian (kemeja, celana, sepatu dan tas) dalam kondisi disemprot, suhu badan siswa harus dalam kondisi diperiksa, tempat duduk siswa harus dalam satu meja satu orang dengan jarak lebih dari satu meter.

Perencanaan strategis diatas merujuk akan keterkaitan antara *internal strengths* dan *external needs*. Dalam hal ini, strategi lembaga pendidikan dalam era new normal mengandung unsur analisis kebutuhan, proyeksi, peramalan, pertimbangan ekonomis dan finansial, serta analisis terhadap rencana tindakan yang lebih rinci. Rowe menyatakan bahwa suatu strategi harus ditangani dengan baik sebab "*... it is not only knowing the competitive environment, allocating resources, restructuring organizations, and implementing plans, but it olso involves controlling the management process*".(Rowe, 2001)

Perencanaan strategis serta pengelolaan suatu lembaga, kehadirannya tidak hanya terfokus dalam pengetahuan lingkungan yang kompetitif, pengalokasian sumber daya, perestrukturisasian organisasi, dan penerapan rencana, namun pengelola lembaga pendidikan islam juga harus mampu melakukan pengendalian dalam proses manajemen diera new normal.

Dalam strategi yang diterapkan dalam lembaga pendidikan, maka pemberdayaan merupakan salah satu cara yang dilakukan dengan melakukan proses pemberian wewenang dan tanggung jawab yang proporsional, penciptaan kondisi kepercayaan, dan melibatkan guru dalam menyelesaikan tugas dan pengambilan keputusan. (Syadzili, 2018)

Untuk itu, maka perencanaan dan strategi manajemen pendidikan Islam diera new normal diharapkan mampu mengikuti perkembangan yang ada. Peranan pendidikan Islam sesungguhnya adalah penjawab kebutuhan akan aplikasi konsep *Strategic Planning & Strategic Management* dalam pengelolaan pendidikan Islam. Konsep tersebut diharapkan dapat mengurangi adanya stagnasi bagi akselerasi pembangunan pendidikan Islam.

Keempat gugus komponen yang harus dikelola tersebut, terdapat aktivitas kunci yang terletak pada *strategic planning* sebab pada fase ini dilakukan analisis tantangan dan peluang eksternal serta kekuatan dan kelemahan internal organisasi atau lebih populer dengan sebutan analisis SWOT (*Strengths, Weakness, Opportunities, dan Threats*).(Somantri, 2014: 15).

D. Kesimpulan

Perencanaan dan Strategi Manajemen Pendidikan Islam dalam menuju normal baru, harus bisa masuk ke tatanan baru. Hal ini menunjukkan bahwa pengelolaan pendidikan Islam diharapkan mampu mengikuti perkembangan yang ada. Peranan pendidikan Islam harus memunculkan sebuah kesadaran, kedisiplinan dalam pengelolaan pendidikan Islam. Pihak sekolah harus mampu memberikan jaminan kesehatan selama peserta didik berada di sekolah. Hal ini berarti bahwa gerakan new normal pendidikan harus tetap dijalankan oleh lembaga pendidikan.

Pendidikan memiliki keterkaitan erat dengan globalisasi yang kemudian melahirkan revolusi industri 4.0. Pendidikan tidak mungkin menisbikan proses globalisasi yang akan mewujudkan masyarakat global ini. Dalam menuju era globalisasi, Indonesia harus melakukan reformasi dalam proses pendidikan, dengan tekanan menciptakan sistem pendidikan yang lebih komprehensif, dan fleksibel, sehingga para lulusan dapat berfungsi secara efektif dalam kehidupan masyarakat global. Untuk itu, pendidikan harus dirancang sedemikian rupa yang memungkinkan para peserta didik mengembangkan potensi yang dimiliki secara alami dan kreatif dalam suasana penuh kebersamaan, dan tanggung jawab.

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IMPLEMENTATION OF LEADERSHIP
DURING THE COVID-19 PANDEMIC

Maria Dwi Puspasari
e-mail: Puspasarimd@gmail.com

Abstract
Leadership is the ability and readiness possessed by a person to be able to influence, encourage, invite, guide, move and if necessary force others to accept that influence, and then do something that can help achieve certain goals that have been set by the organization. led. The pandemic originating from the COVID-19 virus has greatly impacted teaching and learning activities that have been felt in all lines of the world of education at this time. This study was conducted in order to find out the impact of COVID-19 on the implementation of leadership in an educational institution. The research method was carried out qualitatively. The data collection itself is done through a study of several libraries from journals, documents from several print and electronic media, as well as books related to teaching and social, sociology and anthropology. The conclusion of this study shows that teaching and learning activities in an educational institution will be able to run well, if through good leadership as well as agile and professional in overcoming any problems that exist in the field.

Keywords: Covid-19, Teaching and Learning, Online, Leadership

A. Introduction

The whole world at the beginning of 2020 was shocked by the emergence of a new virus variant called Corona. This virus has attacked China since November 2019 starting from the city of Wuhan. This virus then spread throughout the world very quickly, including Indonesia. The Corona virus has ravaged all sectors, including the education sector. The Indonesian government has issued policies related to the COVID-19 pandemic. through activating online classes or *online*. Distance learning like this does not only happen in Indonesia, but also throughout the world. Which then directly and indirectly certainly have an impact on teaching and learning activities. Not only the teaching and learning process is disrupted, but also the implementation of activities in schools or other educational institutions has also changed which can no longer be adjusted to the previous planning schedule. Education in Indonesia during the COVID-19 pandemic has undergone changes which include changes in management, paradigm competition and so on. Paradigm change, especially in the field of information technology, which is mostly done *online*. Likewise, changes in management involving higher education administration bodies, both privately and by the government.

In order to anticipate all the effects that arise as a result of the covid 19 virus, the world of education really needs reliable and capable leaders to see and quickly anticipate everything that will happen in the learning and teaching process in the midst of this pandemic situation.

All people who live on this earth are entrusted as leaders. That is why, as leaders, all human beings bear responsibility, at least to themselves. Mun Faridah's (2012) research explains that the concept of leadership in Islam has a very strong and solid foundation that is built not only based on the values of Islamic teachings but also based on the teachings of the Prophet Muhammad to his companions based on the Quran and Hadith that have through dynamic development through social, cultural and political conditions. This is very much in accordance with the hadith which reads "Everyone is a leader and will be held accountable for his leadership. A head of state will be held accountable for the people he leads. A husband will be asked about the family he leads. A wife who takes care of her husband's household will be asked about her responsibilities and duties. Even a maid/domestic worker who is in charge of maintaining her employer's belongings will also be asked about the things she leads. And you are leaders and will be questioned about what he led.*"* (HR al-Bukhari and Muslim). This is in line with the word of God which reads: "O David! Lo! We have made thee a successor in the earth, so judge between men with equity, and follow not lust, lest

it lead thee astray from the Path of Allah. Indeed, those who stray from the path of Allah will have a severe punishment, because they forgot the day of reckoning. "(QS. Sad: 26). The quality of human resources is the foremost that is very influential in the development of an educational institution that will impact the progress of national development.

Effective leadership should be able to adapt according to the needs of the time. Robbin and Coulter (2007: 9) also say that "The most important basic functions of management are planning, leading, organizing and controlling." The concept of good governance embodied in management results from effective leadership should be able to use different leadership styles in different situations, and not rely on similar approaches. The concept of good governance embodied in management is the personification of monitoring, auditing and performance quality, so that its existence can be checked properly and professionally. The above is in line with the results of previous research conducted by Aryadhuta (2013) who argued that a leader in an educational institution in terms of improving the performance of his subordinates must also be able to improve his leadership abilities to achieve excellent service results. This view requires the leader to be able to distinguish different situations, determine the appropriate style for a particular situation leadership style, and use it properly.

B. Literatur Review
The Reality of Leadership

"And (remember) when your Lord said to the angels, 'I want to make a caliph in the earth.' They said, "Do you want to make people destroy and shed blood there, while we glorify You and sanctify Your name?" He said, "Really, I know what you do not know." (Qs. Al-Baqarah: 30). If seen in relation to the teachings of Islam, leadership means the activity of leading, directing, and showing the way to Allah SWT.

"A leader of an educational institution is required to be able to manage emergency situations so that the learning process can still be carried out. A leader of an educational institution bears responsibility for the comfort and orderliness of the environment of the educational institution he leads or the school and the school community. This sense of security and comfort must be felt by lecturers, teachers, students, and parents. This includes security and comfort during the COVID-19 pandemic crisis," Firmansyah & Kardina, (2020: 99-112). In the midst of the current COVID-19 pandemic crisis, the role and innovation of a leader from an educational institution is urgently needed so that the course of learning at the educational institution he leads can continue to run well.

C. Research Methodology

Research methodology is essentially a scientific way to obtain data that will be used for research purposes. The reflection of the human desire to know something is the basis for research. This study uses qualitative methods through literature studies derived from existing documents, either through print or electronic media, electronic journals and textbooks. In qualitative research, it can be said that the better the quality of the research if the more in-depth, thorough, and unearthed the data obtained.

"Qualitative research is research that is used to examine the condition of natural objects, in which the researcher is the key instrument," Sugiyono (2005: 17). The data search was carried out through Google Scholar using the selected keywords, namely covid 19, teaching and learning, leadership e-learning. According to Moleong (2005: 6), "Qualitative research is research that is intended to better understand the phenomena of what is experienced by research subjects such as actions, perceptions, behaviors, motivations, and so on holistically, and through descriptions in the form of words and language. , in a special natural context that utilizes various natural methods." From the search results then selected data that meet the criteria. Then data collection is carried out through literature review analysis, further reduction of the data, presentation of the data obtained, then in the end the conclusions are drawn. This research is also research that comes from data, and utilizes theory as explanatory material and ends with a theory.

D. Results and Discussion

a. The Success Factors of a Leader

Factors that affect performance are used to monitor the work productivity of human resources, both those that are oriented towards the production of goods, services and services. Likewise, the realization of proud performance is also an intrinsic reward. This will continue in the form of the next performance, and so on. Based on a review of the quality of leaders in educational institutions in terms of processes and results, the quality of leaders can be detected from the following characteristics: competence, relevance, flexibility, efficiency, efficiency, credibility.

Excellent service from a leader in an educational institution is a very important thing to do to provide services in an organization. In implementing excellent service, it is necessary to pay attention to the things that support the implementation of excellent service in an organization. In this case, a leader must also have the ability to create excellent service standards so that he can create a quality teaching and learning process in the educational institution he leads.

According to Maddy (2009: 86) "Excellent service is the best service in meeting customer needs and expectations". In other words, excellent service is a service that meets quality standards, because it is demanded in accordance with customer or community expectations and satisfaction.

The goal of successful programs from an educational institution can only be achieved if an educational institution through its leadership conducts self-evaluation on a regular basis before being evaluated by an external third party, namely accreditation.

"Evaluation or evaluation of performance evaluation as a process of determining the results that have been achieved by several activities planned to support the achievement of goals." Arikunto (2010: 1). "In other words, evaluation is a systematic and continuous process or activity to collect information in order to make decisions based on certain criteria," Arifin (2010:4). From this it can be seen the importance of a regular evaluation of all activities in an educational institution.

b. Islamic Education Management

Martoyo (2002: 3) says "Management as an art, implies that it is a personal ability or skill, while management as a process is a systematic way of doing work." According to Qomar (2003: 7), "Islamic education management is a process of managing Islamic educational institutions in an Islamic manner." Ramayulis (2008: 274) explains that "In Islamic education management, it has 4 (four) functions. The four functions include planning functions, organizing functions, directing functions, and supervisory functions:

1. Function Planning *(Planning)*

Planning is an initial process when they wanted to do a good job in the form of thinking and framework for the goals to be achieved to obtain optimal results

2. Organizing Function *(organizing)*

"The organization in the view of Islam is not merely a container, but rather emphasizes how a job is done neatly. The organization places more emphasis on setting up work mechanisms. In an organization of course there are leaders and subordinates. Didin and Hendri, (2003:101). Organizing occurs because the work that needs to be done is too heavy for one person to handle.

3. Directing function *(directing)*.

Direction is the process of providing guidance to colleagues so that they become knowledgeable employees and will work effectively towards a predetermined target

4. Oversight *(Controlling)*

Supervision of an overall effort observation of operations in order to ensure that such activities in accordance with a predetermined plan previous. Even Didin and Hendri (2003:156) state that "In the view of Islam, supervision is carried out to straighten out what is not straight, correct what is wrong and correct what is right."

c. The Role of Leadership in Islamic Educational Institutions

According to Mulyasa (2004: 24), "College is an educational component that plays the most role in determining the success of an educational institution, because it is a leader in the

institution." Mulyasa further said that "The failure and success of higher education is largely determined by the leadership of the University or College, this is because they are the controllers and determinants of the direction the school wants to take towards its goal, namely quality, effective, and favorite schools that cannot be separated from the leadership role of the University or College." In addition, a leader of a university or educational institution must be able to bring his institution towards achieving the goals that have been set, besides that he must also be able to see changes and be able to see a better future in global life. The leadership of the University or Higher Education must be responsible for the smoothness and success of all matters relating to the regulation and management of higher education institutions formally to their superiors or informally to the community who have entrusted their students.

d. Evaluation of Leadership

Evaluation of the governance of the implementation of learning in the end must be evaluated to know the results of the learning. "Leaders during the COVID-19 pandemic must as much as possible evaluate all work programs carried out and evaluate all stakeholders related to the educational institutions they lead. The sudden onset of the COVID-19 pandemic must be addressed quickly, the leadership of the educational institution as a leader must be able to direct subordinates in this case teaching staff to be able to continue working in achieving the goal of educating the nation's life to face unpredictable adaptive challenges as stated above. caused by the coronavirus pandemic.

E. Conclusion

Leadership in Islamic educational institutions is one of the most important components of education in determining the success of an educational institution. His function and role as a leader in an educational institution is as an educator, as a manager, as an administrator, supervisor, leader and innovator, so that the goals that have been set are effective and efficient.

The results of the study indicate that most of the process of implementing learning activities in all educational institutions in Indonesia during the Covid-19 pandemic was carried out online. At the planning stage, it has been carried out well by preparing teaching materials and online learning facilities and infrastructure. At the implementation stage, there are educational institutions that carry out learning well, but some are not implemented optimally. In addition to being constrained by the availability of limited networks, tools, or facilities and infrastructure, there are also problems with communication between the leadership and teaching staff or staff/employees at the educational institution. The obstacles that arise in the field also make it difficult for a leader to move in anticipating problems that arise during the Covid-19 pandemic. At the monitoring stage or supervision by a leader, it is carried out by monitoring the stakeholders which is carried out online and monitoring learning outcomes both offline and online.

Solutions that can be done can be in the form of direct or indirect solutions. The solution is directly provided by the educational institution itself. While the indirect solution is in the form of government policies through the Ministry of Education of the Republic of Indonesia. Suggestions that can be developed are to provide support and education to all parties, both students, teaching staff, and related parties so that they remain enthusiastic about continuing teaching and learning activities happily during this covid-19 pandemic. Each party is expected to be willing to improve their adaptability so that they can continue to learn during this crisis and be better prepared in the future

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MUHAMMADIYAH KALABAHI HIGH SCHOOL MANAGEMENT IN PREPARING THE QUALITY OF EDUCATION TO FACE THE INDUSTRIAL REVOLUTION (RI) 4.0 IN THE ERA OF COVID-19

Abdullah R.S.
Students of University of Muhammadiyah Jakarta (UMJ)
e-mail: rahman_2001ugm@yahoo.co.id

Abstract

Quality in general is a comprehensive picture and characteristic of the field or service that shows in the ability to satisfy the expected needs. In the context of education, the definition of quality includes inputs, processes, and or educational   outputs. SMA Muhammadiyah Kalabahi is one of the alternative schools in Alor Regency, so it is necessary to prepare a good quality of education. It is expected that the education process runs well and quality. The purpose of this research is to find out how SMA Muhammadiyah Kalabahi prepares the quality management of education, how efforts are made and how to prepare the quality management of education and what are the obstacles or challenges and opportunities in preparing the quality management of education in the face of the Industrial Revolution (RI) 4.0 in the Covid-19 period. The method used is a descriptive qualitative method to explain about the application of quality management of education at SMA Muhammadiyah Kalabahi. Result expected in this study is to get a good quality of education. to achieve the successful implementation of quality management in education is not easy. Therefore, good cooperation between relevant institutions, both central and regional and surrounding communities is required. If this management is implemented in accordance with the existing provisions with all its dynamics and flexibility, then there will be changes that are effective enough for the development and improvement of the quality of education.

Keywords: *Management, Quality of Education, Industrial Revolution (RI) 4.0, Covid-19*

A. Introduction

        Muhammadiyah Kalabahi High School (SMA Muhi) is a formal educational institution with Islamic srikhas under the auspices of the Muhammadiyah Foundation. Since its establishment on July 1, 1993 by the Muhammadiyah Persyarikatan Foundation through the Muhammadiyah Regional Board (PDM) of Alor Regency, SMA Muhammadiyah Kalabahi has made many tangible contributions to the Alor community, especially those who want to improve their educational qualifications. Not only muslims who feel the benefits, but more than non-Muslims also feel the benefits. Therefore, SMA Muhammadiyah Kalabahi continues to innovate in order to improve the quality of services that are better over time, including improving the quality management of its education. Before Covid-19, it was unimaginable that teachers would carry out Teaching and Learning Activities (KBM) using distance learning methods (online) with online application media such as zoom *meetings, Google classrooms, learning management systems* and others. So far, distance learning methods are only limited to the discussion of theory and concepts only if there are already practices in learning is still very few in number, but with the Covid-19 pandemic everything is forced to use *online* application media that is expected to run well while maintaining the process and quality. Nowadays, the world of education, especially Islamic education, is increasingly faced with a variety of challenges that are quite severe,including SMA Muhammadiyah Kalabahi. In fact, almostall people are challenged to have a creative attitude, innovative, dynamic, open and have a high work ethic and have spiritual reliability as a tool to fend off various negative influences (Nata, 2010, p.319). Related to that, in order to improve the quality of education in schools / madrasas effectively and efficiently, it needs to be supported by qualified human resources   as well. One of the most important components of education in improving the quality or quality of education is the principal as the leader of education. (Mulyasa,

2009). Therefore, the strong *leadership*ofthe   principal /madrasah becomes one of the strategies to improve the quality of education of SMA Muhamamdiyah Kalabahi.

Therefore, the problem in this paper that will be examined is *the Management of Muhammadiyah Kalabahi High School in Preparing the Quality of Education Facing the Industrial Revolution (RI) 4.0 in the Covid-19 Era.* The problem formulation in this paper is how SMA Muhammadiyah Kalabahi Prepares Education Quality Management in Facing the Era of Ri.4.0 in the Covid-19 Period? The purpose and benefits of this research is to find out how SMA Muhammadiyah Kalabahi Prepares Quality Management of Education in Facing the Era of Ri.4.0 in the Covid-19 Period.

B. Literature Review

Management is often interpreted as science, tips and professions. It is said that science because management is seen as an area of knowledge that systemically seeks to understand why and how people work together. It says tips because management achieves goals through means by organizing others to run in tasks. Seen as a profession because management is based on special skills to achieve a profession, managers and professionals are required by a code ofethics. (Fatah,2009). Terry explains "management is a process or framework, which involves guiding or directing a group of people towards organizational goals or tangible purposes. Management is an activity, the implementation is "*managing*" management, while the executor is called a *manager* or manager. (Terry, 2000). Stoner quoted James A.F., (1982) explaining that management is the process of planning, organizing, directing and supervising the efforts of members of the organization and the use of other organizational resources in order to achieve the goals of the organization that has been set Mutu in general is a comprehensive picture and characteristic of the field or service that shows in the ability to satisfy the expected or implied needs. In the context of education, the definition of quality includes inputs, processes, and or   educational *outputs* (Depdiknas, 2001).   Poewardarminta in The Great Dictionary of Indonesian "Mutu" means rust. Good bad things, quality, level or degree (cleverness, intelligence). (KBBI, Bumi Aksara, 1989). Understanding quality in general is a comprehensive description or characteristic of goods or services that shows its ability to satisfy the expected needs. Quality education is not something that happens by itself, it is the result of an educational process that goes well, effectively and efficiently. According to Joremo S. Arcaro quality is a comprehensive description and characteristic of goods or services that shows its ability to satisfy the expected needs. In the context of education, the definition of quality includes *input,*process and out *put* education. (Joremo S Arcaro, 2005) Ace Suryadi and H.A.R Tilaar explained that the quality of education is the ability of the education system that is directed effectively to increase the added value of *input* factors in order to produce the highest out *put.*

(Ace Suryadi and H.A.R. Tilaar,1994). The term quality management in education is often referred to as Total Quality *Manajement* (TQM). The application of TQM quality management concept in education affirmed by Sallis, Total *Quality Management* is a philosophy of continuous improvement, which can provide a set of practical tools to each educational institution in meeting the needs, wants, and expectations of its customers, now and for the future. The definition explains that quality management-TQM emphasizes on two main concepts. First, as a philosophy of*continous improvement*andsecond, it relates to tools and techniques such as*"brainstorming"* and "forcefieldanalysis", which are used for quality improvement in management actions to achieve customer needs and expectations. *Total Quality Management* is a management strategy aimed at instilling quality awareness in all processes within the organization. *Total Quality Management* (TQM) is a management approach for an organization that is focused on quality, based on the participation of all its members and aims for long-term success through customer satisfaction and benefiting all members in the organization and society. TQM is a philosophy and a methodology to help manage change. The essence of TQM is the cultural change of the culprit. While Slamet asserts that TQM is a procedure in which everyone strives continuously to memperbaiki the path to success.

TQM is not a rigid set of rules and regulations, but it is a process-processes and procedures toimprove performance. TQM also aligns the effortsofthe crowd in such a way that the people facetheir duties vigorously and participate in the improvement of the implementation of the work. Based on some of the above understandings can be concluded that what is meant by quality management is a process or framework in the process of planning, organizing, directing and supervising the efforts of the members of the organization and the use of other organizational resources in achieving. (Sulipan, 2018) .

Scope of Education Quality Management

Education quality management can not be separated from three models, namely: inputs, processes and outputs. In an effort to improve the quality by using this model, there are several criteria and characteristics of schools that must be met as follows:

a. Educational input includes the following aspects:

1) Have a Quality Policy

    The educational institution explicitly states its policy on expected quality. Thus the pulse of all components of the institution is focused on improving quality so that all parties realize the importance of quality. Awareness of the importance of quality embedded in all school component movements will give a strong boost to efforts or efforts to improve quality.

2) Resources Available and Ready

    Resources are important *inputs* needed to take place in the school education process. Without adequate resources, the school education process will not take place adequately, which in turn results in the school's goals not being achieved. Resources can be divided into two, human resources and other resources (money, equipment, equipment, materials and so on) with the affirmation that the remaining resources will not have any meaning for the realization of school goals without the intervention of human resources. (Ministry of Education, 2000).

3) Have High Expectations of Achievement

    The school has a high motivation and expectations to improve the performance of its students and schools. The headmaster has a strong commitment and motivation to improve the quality of the school optimally. Likewise, teachers and students must have a strong will to excel in accordance with their duties.

4) Customer Focus (Especially Students)

    Customers, especially students, should be the focus of all school activities. That is, all inputs and processes that are prioritized in the school, mainly aimed at improving the quality and satisfaction of students. The logical consequence of all this is that the preparation of inputs and the teaching and learning process must really realize the whole figure of quality and satisfaction expected of the learners. Syafaruddin made the categorization of customers in the world of education into two parts, namely customers in (*internal customer)*consisting of: employees, students and parents of students. While that includes outside customers (*exsternal customers)*are: universities, the business world, the military and the wider community in general. (Syafaruddin, 2002).

5) Management Input

    Schools have adequate management inputs to run the school wheels. The headmaster in organizing and managing his school uses a number of management *inputs.* The completeness and clarity of management *inputs* will assist the principal in managing the school effectively. *The* management inputs in question are: clear tasks, detailed and systematic plans, programs that support the implementation of the plan, clear provisions (rules of play) as role models for school residents to act, and the existence of an effective and efficient quality control system to ensure that agreed goals can be achieved. (Ministry of Education, 2000).

    b. Process in Education

    Effectiveness of High Teaching and Learning Process

Schools have a high effectiveness of teaching teaching (PBM) processes. The teaching and learning process that makes learners as the main factor of education. In this case the teacher must make the learner has the skills to learn and gain knowledge about how to learn effectively (*learning how to learn*). Therefore, teachers should be able to create a joyful*learning*climate so that students do not feel depressed or forced when facing learning inthe classroom. (Mulyasa, 2002).

6) Strong Leadership
The principal has a strong role to play in coordinating, mobilizing and curating all available resources. The leadership of the principal is the main factor in realizing the vision, mission, objectives and objectives of the school. Therefore, the headmaster is said to be qualified if the headmaster can have a better influence in his performance actions. So that the school residents can work to the maximum in accordance with the predetermined program. Teachers and other employees, will be motivated to make improvements in their performance, because the performance of the members of the school organization is born from the skills and leadership of the Principal. (Jerome S. Arcaro, 2006).

7) Effective Management of Educational Personnel
Education workers, especially teachers, are the soul of the school. School is just a place. Therefore, the management of educational personnel, ranging from needs analysis, planning, development, performance evaluation, working relationships, to the level of service, is an important work for a principal, therefore a quality school requires an educational staff who have competence and high dedication to the school.

8) Schools Have a Quality Culture
Quality culture is embedded in the sanubari of all school residents, so that every behavior is always based on professionalism. Quality culture has the following elements: (a) quality information should be used for improvement, not to prosecute or control people, (b) authority should be limited to responsibility, (c) results should be followed *rewards* and *punishment,* (d) collaboration, synergy, not competition, should be the basis or cooperation (e) school residents should feel safe about their work, (f) the atmosphere of justice (fairnes)shouldbe instilled, (g) the return should be in accordance with its work, and (h) the school's citizens felt they had a school.

9) Schools Have a Compact, Intelligent, and Dynamic *Team Work* Educational output is a collective result of school residents, not individual results. Therefore, the culture of cooperation between functions in schools, between individuals in schools, should be a habit of daily life in schools. A collaborative culture between functions that must always be developed until a climate of togetherness is created. (Ministry of Education, 2000).

10) Schools Have Authority (Independence)
The school has the authority to do the best for itself, so it is required to have the ability and ability of superiors. To become self-reliant the school must have sufficient resources to run it. The climate of autonomy that is being encouraged should be optimally utilized by schools. Therefore innovation, creation and action must be given sufficient movement, which will ultimately foster self-reliance. (Mulyasa, 2002).

11) School and Community Participation
The school has characteristics that the participation of school residents and the community is part of its life. This is based on the belief that the higher the participation rate, the greater the sense of belonging. The greater the sense of belonging, the greater the sense of responsibility. The greater the sense of responsibility, the greater the level ofdedication. (Ministry of Education, 2000).

12) School Has Openness (Transparency) Management
This openness/transparency is shown in decision making, the use of money, and so on, which always involves the relevant parties as a means of controlling. Transparent school management will foster trust from school residents and parents that will boil down to collaborative behavior of school residents and participatory behavior of parents and

communities.

13) Schools Have a Willingness to Change (Psychologically and Physically)

School should be a pleasure for the school community. On the contrary, establishment is the enemy of the school. Surely what is meant by the change here is to change to a better condition or there is an increase. That is, every change is made, the results are expected to be better than before, especially the quality of students.

14) Schools Conduct Ongoing Evaluation and Improvement

Regular learning evaluation is not only intended to know the level of absorption and ability of learners, but most importantly how to utilize the results of the learning evaluation to improve and improve the teaching and learning process in schools. Evaluation should be used by school residents, especially teachers to be used as*feedback (feed back)*for improvement. Therefore, the evaluation function becomes very important in order to improve the quality of students and the quality of school education in a sustainable manner. (Ministry of Education, 2000).

C. Research Methods

Research is basically to show the truth and problem solving of what is researched to achieve that goal, conducted an appropriate and relevant method for the purpose studied. Understanding Research Method according to Sugiyono (2014) is "Research method is interpreted as a scientific way to obtain data with a specific purpose and usefulness". The research method that the authors used in this study is descriptive associative research with survey approach. Survey research methods are used to obtain data from certain natural (not artificial) places, but researchers conduct treatment in data collection, for example by distributing questionnaires, structured interviews, and so on.

Research Approach

The research approach that will be used in this study is descriptive and associative method, because of the variables that will be studied in relation and the purpose to present a structured, factual, and accurate picture of the facts and relationships between the variables studied. The definition of descriptive method according to Sugiyono (2014) is: "A problem formulation related to the question of the existence of independent variables, whether only on one or more variables (independent variables are stand-alone variables, not independent variables, because if independent variables are always paired with dependent variables)." In this study, descriptive methods were used to explain the application of quality management of education at SMA Muhammadiyah Kalabahi applied by teachers and principals who have the authority to implement it.

Research Object

In the research that the authors did, the object of the research was the application of quality management of education of SMA Muhammadiyah Kalabahi in the face of the Industrial Revolution Era 4.0 during the covid19 pandemic.

Research Model

The research model is an abstraction model of the phenomena being studied. In this case, in accordance with the title that the author stated above is the Management of Muhammadiyah Kalabahi High School in Preparing the Quality of Education Facing the Industrial Revolution (RI) 4.0 in the Covid-19 Era.

D. Results and Discussion
Quality Management

Quality management becomes a necessity in the improvement of an Educational Institution, including Sekolah Menengah Abag(SMA) Muhammadiyah Kalabahi. All types of management activities that are directly or indirectly involved intheir management

must always be directed and oriented towards quality achievement. The quality of educational products will be influenced by the extent to which institutions are able to optimally manage all potentials ranging from educational personnel, students, learning processes, educational facilities, finances and including their relationship with the community.

It must be realized that any Institution/Educational Institution must be able to change the paradigm about education oriented to the quality of all activities that interact in it, all leading to the achievement of quality.

a. Basic Concept of Quality

In the Great Dictionary of The Indonesian Language, quality is related to the bad good of an object; content; or degrees e.g. cleverness, intelligence and soon. (Diknas, 2001). In general quality or quality is a thorough description and characteristic of goods or services that demonstrates its ability to satisfy the expected or impliedneeds. (Diknas, 2002).

Quality contains the meaning of the degree (level) of excellence of a product (the result of work / effort both in the form of goods and services, both *tangible* and *intangible.* (Suryosubroto, 2004). Based on the terminology indicates that quality is a combination of the properties of goods or services, which shows its ability to meet the needs of customers, both stated and implied needs.

The definition of quality or quality can be seen also from the concept in absolute and relative. In the absolute concept of something (goods) is called quality when it meets the highest standards and perfect. That is, the item is no longer in the way. When applied in the world of education this concept of absolute quality is elitist because few educational institutions will be able to offer the highest quality to students and few students will be able to afford it. Whereas, in the relative concept, quality means meeting the specifications set and in accordance with the purpose (*fit for their purpose*). Quality in the concept is relatively related to the manufacturer, then quality means in accordance with the specifications set by the n. (Edward Sallis,1993).

In relation to the absolute and relative concepts above, in the context of education, the intended quality is in the relative concept, especially with regard to customer satisfaction. Education customers have two aspects, namely internal and external customers. Quality education if: 1) internal customers (principals, teachers and school employees) develop both physical and psychic. Physically, among other things, financial rewards. Whereas psychically it is when they are given the opportunity to continue learning and develop their abilities, talents and creativity; 2) . external customers, including: a) Primary externals (students): being lifelong learners, communicators in both national and international languages, having technological skills for employment and daily life, personal integrity, problem solving and knowledge creation, being responsible citizens. Students become adult human beings responsible for their lives, b) secondary externals (parents, government leaders and corporations); graduates can meet the expectations of parents, governments and company leaders in terms of carrying out the tasks and jobs provided, and c) external tertiary (job market and society at large); graduates have competence in the world of work and in the development of society so as to influence on economic growth, people's welfare and social justice. (Suryosubroto, 2004).

b. Quality of Education

Konsepsi basis of the meaning of the quality of education is a comprehensive picture and characteristics of educational services internally and externally that demonstrates its ability to satisfy the expected or implied needs including inputs, processes, and educational outputs.

In the context of the quality of education, in essence the purpose of educational institutions is to create and maintain the satisfaction of customers and in customer satisfaction is determined by the stakeholders *of* the educational institution.

Therefore only by understanding the process and customer satisfaction can the institution realize and appreciate the quality. All business or quality management activities should be directed to a main goal, namely customer satisfaction, what

management does is useless if it does not give birth to customer satisfaction.

The quality of education can be seen in three ways, namely inputs, processes, and outputs. (Rohiat, 2009). Educational input is everything that should be available because it is needed for the process to take place. Something in the form of resources and software and expectations as a guide for the process. Human resource input includes (principals, teachers, employees, and students) and other resources (equipment, equipment, money and materials, etc.). Software input includes (school organizational structure, legislation, task description, plans, programs etc.) Input of expectations in the form of (vision, mission, objectives, and goals that the school wants to achieve). Therefore, the high low quality of input can be measured from the level of input readiness. The higher the level of input readiness, the higher the quality of the input.

The process of education is the change of something into something else. In micro-scale education (schools), the process in question is the decision-making process, the process of program management, the learning process and the monitoring and evaluation process. The process is said to be of high quality when coordinating and harmonizing inputs is carried out harmoniously so as to create *enjoyable learning.*

Educational output is a school performance. School performance is the school's achievement resulting from the school process. School performance can be measured by its quality, effectiveness, productivity, efficiency, innovation, quality of working life and work morale). The quality of high-quality schools if school achievements, especially student learning achievements show high achievement in (a) academic achievement, (general replay scores, UNAS scores, scientific works, academic competitions and (b) non-academic achievements (IMTAQ, honesty, politeness, sports, arts, vocational skills and self-development activities).

c. Strategies to Improve the Quality of Education

In terms of meeting the demands and satisfaction of customers or users of educational services required a surefire strategy. The strategy is expected to address the problem of low quality of education through optimization of madrasah resources that can directly improve the quality of education. The quality of education must be strived to achieve progress based on a planned change.

According to Syaiful Sagala, improving the quality of education is obtained through two strategies, namely improving the quality of academically oriented education *(high based education)* to provide a minimum basis in the journey that must be taken to achieve the quality of education required by the tuntuan zaman, and the improvement of the quality of education oriented to essential life skills *(broad based education)* which is covered by education based on a broad, real and meaningful. (Syaiful Sagala,2007).

According to Malik Fadjar, efforts to improve the quality of academically oriented education can be pursued through the following ways, namely: 1) *quality assurance* to all educational institutions so as to accelerate students to be filtered at the time of quality *control* through national exams, 2) Ensuring the welfare of educational personnel so that they can live decently and can focus their attention on teaching activities, 3) encourage regions and institutions to be able to mobilize various sources of funds in order to improve quality of education services.

The quality of education can also be improved through several ways, such as 1) increasing the size of academic achievement through national exams or regional exams that support competence and knowledge, improving talent tests *(Scolastik Aptitude Test),*competencycertification and portfolio profile (portfolio*profile),*2) forming peer groups to increase learning passion through cooperative learning *(coorperative learning),*3) creating new opportunities in schools by turning school hours into learning centers throughout the day and keeping schools open during holiday hours, 4) improving understanding and appreciationof learning through*mastery learning*and appreciation for academic achievement, 5) helping students obtain jobs by offering courses related to job acquisition skills. (Nurkholis, 2003).

Efforts to improve the quality of education can be taken in implementing *Total Quality*

Management (TQM). TQM is an approach in running a business that tries to maximize the competitiveness of the organization through continuous improvement of products, services, people, processes and the environment. But the TQM approach can only be achieved by paying attention to its characteristics, namely: 1) focus on customers both internally and externally, 2) have a high obsession with quality, 3) use scientific approaches in decision making and problem solving, 4) have long-term commitments, 5) require teamwork, 6) improve the process on an ongoing basis, 7) organize education and training, 8) provide controlled freedom, 9) have a unity of purpose, and 10) the existence of employee engagement andempowerment. (Daniel, 2004).

The above strategy shows that the quality improvement program should be oriented to the needs and expectations of customers /*stakeholders.* The satisfaction and pride of those as beneficiaries of education services should be a reference for the program of improving the quality of education services. Continuous and continuous satisfaction indicates the existence of an educational service process that must always innovate and develop, because stakeholder satisfaction is an ever-changing process.

The emphasis on giving satisfaction to *stakeholders* is something that must be done by every madrasah, if the institution wants to be able to compete. This requires madrasah managers to be able to read the tendencies of the community in the future so as to determine what strategies can be done related to quality assurance of education.

The strategy is to achieve the success of the quality of education. According to *the School Management Guide,* school success is measured by the level of customer satisfaction both internally and externally. Schools are said to be successful if they are able to provide the same or exceed customer expectations. Judging by the type of customers, the school is said to be successful if:

1. Students are satisfied with the school's services. For example, satisfied with the lessons received, satisfied with the treatment of teachers and leaders, and satisfied with the facilities provided by the school. In essence, students enjoy the schoolsituation.

2. Parents are satisfied with the service to their child as well as the service to the parents. For example, being satisfied with receiving periodic information about student development and school programs

3. The user. Graduate recipients (universities, industry, and society) are satisfied with receiving graduates with quality that meets expectations

4. Teachers and employees are satisfied with the school's service. For example, in the section of employment obligations, inter-teacher relations / karywan / leadership, honorarium / salary, and so on. (Department of Education,1998).

To realize this success, there are several things that must be considered by madrasah managers, namely:

1. Trying to satisfy students by equipping learning facilities, improving the professionalism of teachers / ustadz / lecturers, conditioning a conducive learning environment, providing guaranteed security, comfort and tranquility, and presenting entertaining learning situations

2. Trying to satisfy employees by improving their well-being, attention, and harmonious relationships with them, streamlining their career advancement, and further empowering their potential through various trainings, workhshops, discussions, seminars, courses, and so on.

3. Trying to convince the parents of students that their children are guaranteed safety, intellectual ability, personality, faith, and morality through various guidance programs implemented by madrasah. In addition, it also seeks to involve parents to detect the development of children and other types of mentoring programs

4. Trying to prove the ability of students / students / students and alumni who are reliable to graduate users both higher institutions, universities, industry, and the country

5. Trying to realize a madrasah environment that is truly Islamic, intelligent graceful,

beautiful, and charming to the wider community.

In order to realize the above success is a strategic step that can be done by every manager of the Education unit. The education unit intended here is Sma Muhammadiyah Kalabahi. This needs to be done to provide satisfaction to education customers, both internally and externally as the main objective of education quality management. But it should beemphasized that to create a quality education as expected by many people or the community is not only the responsibility of the school, but is the responsibility of all parties including parents and the business world as *internal* and *external customers* of an Education unit. Coupled with the pandemic conditions such as today is needed good school partners and pro active as desired above.

E. Conclusion

Islamic education as a process of directing human development on the physical, resourceful, linguistic, behavioral, and religious social life directed at goodness to perfection, also has the same obligation to solve various problems.

SMA Muhammadiyah Kalabahi is one of the Islamic high schools that is an alternative school for Alor generation who want to continue their education in order to reach the future. In the process, SMA Muhammadiyah Kalabahi needs to prepare a good quality of education. It is expected that the education process will run well. Surely to achieve the success of the application of quality management in education is not easy. Therefore,itrequires good commitment and cooperation between relevant institutions, central and local governments, as well as local educational institutions, as well as the surrounding communities. If this management is implemented in accordance with the existing provisions with all its dynamics and flexibility, then there will be a change that is effective enough for the development and improvement of the quality of Islamic education and national education.

We realize that our paper is far from over. Therefore constructive criticism and suggestions from readers we hope for the sake of future policy. Thus our paper we present, hopefully useful for us personally and readers all wherever, aamiin.

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MANAGEMENT OF ONLINE LEARNING IMPLEMENTATION PLANNING FOR MENTAL HEALTH DEVELOPMENT AND JUNIOR HIGH SCHOOL STUDENTS DURING COVID-19

Sholahuddin Anwar
e-mail: anwar.selasapagi@gmail.com

Abstrak

Sektor pendidikan mengalami perubahan pelaksanaan pembelajaran dari tatap muka menjadi daring sebagai dampak pandemi Covid-19. Perubahan total pada lingkungan psikososial berpotensi mengancam kesehatan mental anak-anak dan remaja secara signifikan. Pembelajaran daring sangat efektif untuk pembelajaran ditengah covid 19 namun perlu dimodifikasi. RPP Pembelajaran daring perlu dikembangkan sehingga dapat menjadi pembelajaran yang lebih efektif. Penelitian ini bertujuan mengetahui pengelolaan rencana pelaksanaan pembelajaran daring dan dampaknya terhadap kesehatan mental siswa SMP berbasis Pondok Pesantren. Desain penelitian yang digunakan adalah metode *Literature review* dengan mengumpulkan buku, jurnal yang berkaitan dengan masalah dan tujuan penelitian dari tahun 2010 sampai 2021. Pentingnya penyusunan RPP yang efektif di masa pandemi sebagai bentuk kesiapan. Guru dinilai masih belum siap dalam penyusunan rencana pembelajaran yang efektif, sehingga pembelajaran daring memberikan tekanan dan menururnnya motivasi kepada siswa. Media interaksi siswa yang digunakan harus bervariasi. Peningkatan kapasitas guru dalam memanej pembelajaran daring perlu ditingkatkan, dengan didukung kebijakan dari sekolah dan pemerintah serta Orang tua sebagai pendamping siswa di rumah.
Kata Kunci : RPP, Kesehatan Mental, Pembelajaran Daring

Abstract

The education sector has experienced a change in the implementation of learning from face-to-face to online as a result of the Covid-19 pandemic. Total changes in the psychosocial environment have the potential to significantly threaten the mental health of children and adolescents. Online learning is very effective for learning amid Covid 19 but needs to be modified. RPP Online learning needs to be developed so that it can be a more effective learning. This study aims to determine the management of the online learning implementation plan and its impact on the mental health of Islamic boarding school-based junior high school students. The research design used is the Literature review method by collecting books, journals related to the problems and research objectives from 2010 to 2021. The importance of preparing an effective RPP during a pandemic is a form of readiness. Teachers are judged to be still not ready to prepare an effective learning plan, so online learning puts pressure and decreases motivation on students. The student interaction media used must be varied. Increasing the capacity of teachers in managing online learning needs to be improved, with the support of policies from schools and the government as well as parents as companions for students at home.
Keywords : RPP, Mental Health, E-Learning

A. Introduction

The impact of the COVID-19 pandemic not only threatens physical health but also affects the psychology of each individual. COVID-19 has focused mental health as one that has a psychological impact on the population. Isolation, policy restrictions and economic closures impose total changes on the psychosocial environment in countries affected by Covid-19. These measures have the potential to significantly threaten the mental health of children and adolescents. Some studies reveal that mental health problems during the epidemic, mostly focused on health

workers, patients, children, and the general population[1] The appearance of stress, lack of contact with peers and reduced opportunities for stress management are the main problems. [2]

Online learning emphasizes the thoroughness and skill of learners in receiving and processing information. Online learning is learning that is done remotely through media in the form of the internet and other supporting tools such as mobile phones and computers. [3] The learning process is prepared in plans and materials that can support the learning process in the form of a Learning Implementation Plan (RPP). The preparation of RPP during Covid-19 is required to integrate the use of technology in the process. The use of online media or multimedia-based media is one solution to make students able to understand the subject matter well so that the material delivered can be absorbed perfectly. [4] The use of interesting learning media, in online lectures, lecturer creativity is indispensable in learning to avoid boredom. [5]

The online learning method management model designed in RPP needs to pay attention to students' mental health so as not to become stressed. Online learning makes students "forced" to study at home where most are not used to doing so. The role of teachers is replaced by parents to participate in monitoring the development of their children's learning process. Such a learning system certainly makes students' emotional instability. Learning that was once done face-to-face with little task intensity, now turns into a long distance with a lot of task intensity. Of course this makes the student's emotional condition unstable. Not even a few children experience character changes. [6] In addition, parents who replace the position of teacher sometimes have a lot of difficulties in providing understanding of the subject matter, certainly make the child difficult even in the condition of online learning not a few parents experience stress and depression. For a short period of time it certainly does not matter, but in the long run will make the child become bored and depressed, so it causes the teenager to be disturbed mental health, ranging from anxiety to cases of depression. [7]

In general, this study aims to know the management of the online learning implementation plan and its impact on the mental health of junior high school students based on Pondok Pesantren.The purpose in particular focuses on: 1). Analyzing online learning methods designed by teachers in reducing stressors and motivation of students' learning; 2). Analyze the role of parents in conducting guidance on online learning; 3). Analyze the competencies of teachers needed in planning the implementation of online learning.

B. Troubleshooting Analysis Online Learning Management during the Covid-19 Pandemic

In the learning process involves learning and teaching activities that can determine the success of students as well as to achieve educational goals. Learning is a change in behavior that occurs in individuals, who previously could not become able or proficient. Good learning management will encourage students to learn, their learning motivation grows and is maintained. Learning management organizes learning activities based on learning concepts and principles to make learning objectives successful in order to be achieved more effectively, efficiently, and productively starting with strategy determination and planning, and ending with assessment. [8]

Teacher learning activities are poured in the Learning Implementation Plan (RPP). RPP is used as a control and guideline in carrying out learning. The quality of the process and the results of learning are determined by the quality of RPP that is compiled. Therefore, teachers must have the competence to prepare RPP properly. The measure of goodness of RPP prepared by teachers is in accordance with existing guidelines, namely Permendiknas 41 year 2007. In addition, a good RPP is right for the students and their school. It's just that RPP that is compiled during the pandemic is different from RPP at face-to-face. There are four types of competencies that a teacher must have in arranging RPP. One of the competencies is professional competence. This is as stated in the explanation of Government Regulation No. 19 of 2005 on National Standards of Education. With the empowerment of teachers, it is expected that the school can provide good services such as learning in schools before online. Schools need to train teachers to have the following competencies during the pandemic, including:

First, Competency mastery of literacy and science and technology, school policy that applies online learning for the implementation of teaching and learning activities, requires skills in the field of science and technology. The lack of mastery of teachers in science and technology will affect the

level of smooth teaching and learning activities through online and remote student mentoring processes. To solve the problem of students who are not yet proficient in using online learning media, schools and teachers need to explore digital technologies that will be used in learning during the pandemic, introduced, integrated or incorporated in education policies and practices in the school. [9]

Second, Competency of classroom management skills. Classroom management skills are indispensable in the implementation of online learning. Previously, teachers could manage classes freely and expressively in the classroom directly (physically). when currently switching in online learning, teachers need to process some things that can previously be done but are currently difficult to do because they do not come face to face. Some things related to the subject matter that require experimentation can be done by providing a video tutorial. [10]

Third, Communication and social competence. Teachers need to work with parents to provide guidance in the learning process in academic matters. The role of parents in online learning from home is central. In this case parents as teachers' partners in educating children's academics are needed. In general, the role of parents who appear when the child is studying at home is as a mentor, educator, carer, developer and supervisor. In particular, the roles that arise are: maintaining and ensuring children to implement a clean and healthy life, accompanying children in doing schoolwork, doing activities together while at home, creating a comfortable environment for children, establishing intense communication with children, playing with children, becoming role models for children, providing supervision to family members, providing and meeting family needs, and guiding and motivating children, providing education, maintaining religious values, conducting variations and innovations in activities at home. [11]

C. Mental Health during the Covid-19 Pandemic

Mental health is the realization of a real harmony between the functioning of psychiatric functions and the creation of self-adjustment between man and himself and his environment. The purpose of mental health is to realize a civilized human being, able to face all obstacles in his life, so that it can walk according to the human goal was created normally.

Mental health is as important as physical health, both have involvement with each other, if a person is physically disturbed then it can be possible mentally or psychically, and vice versa. Healthy and sick are biopsychosocial conditions that converge in human life. According to the World Health Organization (WHO), Mental health is the ability to adapt a person to himself and to the environment in general, so that he feels happy, happy, lives with space, behaves socially normally, and is able to face and accept various realities of life. There are two big things that affect mental health, namely internal and external factors. These internal factors include: personality, physical condition, development and maturity, psychological condition, religiousness, attitude to face life problems, meaning of life, and balance in thinking. There are also external factors, among others: social, economic, political, customary and so on. However, the most dominant is the internal factor. It is explained that the tranquility of life, peace of mind or inner happiness is not much dependent on external factors such as social, economic, political, customary customs and so on. But it depends more on the way and attitude to deal with these factors. In this community service program the author will see from the internal factor that is the balance of thinking. [12]

D. Method

The research design used is *literature review* method. Literature review is a study conducted by researchers by collecting a number of books, journals related to problems and research purposes. *Literature review* can be done from several sources such as national and international journals conducted such as by using three databases (BASE, Science Direct, and Neliti) and textbooks or handbooks concerned about the results of research methods of online learning and mental health of junior high school students with a range of years 2010-2021.

In this study, researchers analyzed the management of online learning and mental health of junior high school students based on boarding schools. The inclusion criteria in this study are: (a) the results of research from several literature on online learning management, (b) the

implementation of online learning, (c) the mental health of students on the implementation of online learning.

E. Results and Discussion

Online learning has been a demand in education for the past few years. Can not be accommodated in the absence or absence of Covid-19 Online learning is needed in the era of industrial revolution 4.0. [13] Teachers are required to collaborate on online learning by paying attention to students' mental health. Healthy mental health will tend to increase high learning motivation, on the contrary students whose mental health is not healthy will tend to the onset of low learning motivation. [14]

Online learning makes it easy to interact between students and materials. Similarly, the interaction between students and teachers and between fellow students. Students can share information or opinions about various things related to the lesson or the needs of student self-development. Teachers or instructors can place learning materials and assignments that students must do in a specific place on the web for students to access. According to the needs, teachers / instructors can also provide opportunities for students to access certain learning materials and exam questions that can only be accessed by students once and within a certain span of time. [15]

Collaboration of online learning and mental health is organized in quality RPP planning. Quality learning process is certainly related to how readiness of teachers in determining the right learning strategy during the pandemic. However, in the field, there are still many teachers who still have difficulty in arranging and preparing RPP and teaching materials at the time of the protesters as it is today. The difficulties faced by teachers are as follows: 1) distinguishing online RPP and RPP that are usually used in face-to-face learning in the classroom before the pandemic; 2) generally teachers have never participated in rpp preparation training for online learning so teachers find it difficult to design online learning activities; 3) teachers also have difficulty assessing online learning activities; 4) another difficulty for teachers is the difficulty of finding the main reference to design an online learning RPP; 5) Teachers also still find it difficult to determine online learning strategies. In addition, teachers still find it difficult to get around online teaching materials.

There are still some students who have not been able to feel the equalization of learning at home online, some students do not have facilities to learn such as mobile phones and some students do not have adequate quotas in following online learning. Therefore, teachers can get around this by using teaching materials in the form of modules for students who do not have mobile phones and limited internet quota. With the module, it is expected that the students can still follow the learning materials so that they are not left behind from other students' friends. [16]

The implementation of online learning emphasizes the effectiveness of learning methods so as not to cause stressors for students. Research conducted by [17]concluded that online learning activities become very effective while the essential components in learning itself are fulfilled, namely interactive, adaptive, discursive, and reflective with good elements when integrated with the learner's environment so that it can become an online learning that is integrated with the environment or meets the components of digital learning eco system because it can generate positive feelings by accommodating the learning style, flexibility and learning experience of learners. Based on several studies, online learning has a statistically positive and statistically significant relationship to students' mental health during the COVID-19 pandemic.

From the student aspect, the transition of learning mode from face-to-face to distance or online learning has a profound impact on their learning passion. Based on the findings of research conducted by [18][19]distance or online learning makes children saturated, children begin to get saturated at home and want to go to school to play with their friends, learners are used to being at school to interact with their friends, play and joke with their friends and come face to face with their teachers. Seeing this condition, students need mentoring and motivation from both teachers and parents. Parents should always make observations on children's learning activities and also establish dialogue with children regarding their learning activities. Teachers in providing motivation can be done through the provision of interesting and fun tasks and all teachers make a video to encourage students despite having to carry out learning from home. [20]

From the parent aspect, it is necessary to optimize the role of parents in accompanying the success of the child during home learning to be very central, parents who do not perform their role well can have an impact on the poor adaptability of the child, and the end impact is difficulty in accepting the changes that occur. [11] On this matter WHO (2020) even released some guidelines for parents in accompanying children during the pandemic which include parenting tips to be more positive and supportive in accompanying children during activities at home. The role of parents previously only guided attitudes and skills. [21]

Furthermore, parents can plan, implement and evaluate their child's education during home learning, by first having discussions with teachers. Then, parents should take a role in mapping, such as schedule of time as the educational process is done in educational institutions in general. The implementation of online learning requires evaluation of the role of principals, teachers and government support to improve the quality of online learning. In addition, good cooperation between principals, teachers and parents in the procurement of online learning facilities needs to be improved to achieve the competence of students. [22]

F. Conclusion

The COVID-19 pandemic has had a significant impact on education, especially in the learning process implemented by teachers. The learning process implemented by teachers changes which is usually carried out directly into online learning. Online learning is considered less effective for teachers, especially, because learning is carried out online, teachers also do not feel maximal in providing learning materials so as to make the material incomplete and the use of learning media in online learning is also not considered maximal. Students also feel saturated with online learning, they are bored with the assignments every day. Students also become lazy in doing tasks, it makes the collection of tasks become very late, making it difficult for teachers to do assessments. The assessment process provided by the teacher has the same system as the usual learning. There are several supporting factors in online learning including mobile phones, quotas and a stable internet network. These supporting factors are utilized by teachers as much as possible in monitoring the development of students carrying out online learning.

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CYBER COUNSELING AS A MODEL IN THE GUIDANCE AND COUNSELING SERVICE DURING THE COVID-19 PANDEMIC

Musyarofah
Manajemen Pendidikan Islam, Universitas Muhammadiyah Jakarta
e-mail: aramusyarofah@instruktur.belajar.id

Abstract

The policy and implementation of Learning from Home (BDR) requires all teachers, including guidance and counseling (BK) teachers, to transform in the service process. BK teachers are required to be able to provide meaningful services and be able to overcome the problems of students during this pandemic. Lots of workloads, no opportunity for play and recreation make students vulnerable to stress and pressure. Therefore, the role of BK teachers is needed to solve all the problems of students so that they can increase the motivation and willingness of students in carrying out the learning process from home. This paper aims to introduce cyber counseling as one of the appropriate service models to be carried out in accordance with current conditions. The method used is a qualitative approach with descriptive research methods. This method is used to describe problems that occur in the present or ongoing, aiming to describe what happened as it should when the research took place. The results of this paper show that cyber counseling can be used effectively during the pandemic for individuals and groups.
Key Words: Pandemic, Guidance, Counseling, Cyber Counseling

A. Introduction

Currently, the even semester for the 2020/2021 school year is almost over. Until now, the application of learning from home (BDR) or Distance Learning (PJJ) which began with the issuance of a disaster emergency status on February 29 and a joint decree of the Ministry of Education and Culture, Ministry of Religion, Ministry of Health and Ministry of Home Affairs which issued the Guidelines for Learning Implementation During the New Academic Year and Academic Year during the Pandemic, the Corona Virus Disease (COVID 19) is still being applied in a number of areas in Indonesia, especially in areas that are still in the red and orange zones of the spread of the corona virus.

At the beginning of the implementation of learning from home (BDR) in March 2020, many obstacles occurred related to the readiness of schools, teachers, parents and students. Even the data from the survey conducted by KPAI on April 13-27 2020 with 1,700 students as respondents from elementary to high school levels in 20 provinces showed that 76.7% of students were not happy with PJJ. The majority of students, as much as 95.4%, use cell phones, causing physical fatigue, especially the eyes. [1]

The reason students are not happy with PJJ is because of the many tasks that must be done within a limited time limit. Most teachers only give assignments without any interaction via *video conferencing* or explaining the material using video or *voice notes* .

In addition to the large workload, the absence of opportunities for play and recreation makes students vulnerable to stress and pressure. Therefore, the role of the counseling teacher is needed to solve all the problems of students so that it can increase the motivation and willingness of students in carrying out the learning process from home.

BDR policies and the implementation of PJJ are also automatically determined for the implementation of guidance and counseling services. services that are usually done face-to-face and in a room are switched to services that are carried out online. The implementation of online guidance and counseling services of course requires collaboration with classroom and subject teachers and the development of a number of media tailored to the needs of students.

Kondisi pandemi saat ini menuntut inovasi yang memenuhi tantangan yaitu : *(1) accelerated learning, (2) learning revolution, (3) megabrain, (4) quantum learning, (5) value clarification, (6) learning than teaching, (7) transformation of knowledge, (8) quantum quotation (IQ, EQ, SQ, dll.),*

(9) process approach, (10) Forfolio evaluation, (11) school/community based management, (12) school based quality improvement, (13) life skills, serta (14) competency based curriculum.

Guidance and counseling innovation is an attempt to realize an idea / idea, method, method, or means of tools created by counselors / counselors who have previously been observed as something completely new and are expected to be able to be used in achieving a certain goal. as well as being a solution to a problem solving in the field of guidance and counseling. [2]

This paper will discuss what and how guidance and counseling services are in the era of new habits, and what changes must be made so that services can achieve goals and be meaningful for students.

B. Literature Review

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  The Covid-19 pandemic has not only resulted in the implementation of distance learning (PJJ) where students carry out the learning process from home. The impact of the absence of face-to-face, direct teachers is also required to be more creative in working, teaching, providing services from home as well so that the objectives of learning can be achieved. Not with the exception of the guidance and counseling teachers which before the Covid-19 pandemic provided services to students easily, face to face in the direct communication counseling room and readily read the movements of students, now is the time for counseling guidance teachers to innovate more actively and creatively in providing their services to students of course through online services, online learning and online counseling.

- Dyah Luthfia Kirana, al-Tazkiah, 2019
  The development of information technology is developing very rapidly, which is now known as the era of industrial reform 4.0 which causes the development of information technology from smartphones to social media to change people's lifestyles. Guidance and counseling teachers or counselors as a professional profession must develop science in accordance with the development of technology and information. The counseling process is not only interpreted as a face-to-face meeting between counselor and counselee conducted in the room, but more than that, counseling can be done in a remote format and with the help of technology connected by an internet network known as Cyber counseling.

- Nur Cahyo Hendro Wibowo, Flora Ima Millennia, Hifzhuddin Faris Azmi, Walisongo Journal of Information Technology, 2019
  The development of counseling via the internet has experienced a significant development in Indonesia. Counseling is developed using communication technology from the simplest using email, chat sessions, PC-to-PC sessions to webcams (video live sessions), which clearly use computers and the internet.
  Since social networking has become part of a new lifestyle, and the internet has become an effective and efficient communication medium for students and lecturers who have become part of digital natives. Relationships within the framework of academics and BK, which were previously built face-to-face, have also been carried over to cyberspace. Facebook, Instant Messanger (IM), Email are reliable media for students to conduct psychological consultations with lecturers who are also counselors.

1. Guidance and Counseling Services

Some of the definitions of guidance formulated by experts, among others, state that guidance is a process of providing assistance that continues to be achieved in a systematic manner from mentors to those who are guided in order to achieve independence in self-understanding and self-realization, in achieving an optimal level of development in adaptation to the environment. [3] . According to Kartadinata, guidance is defined as a process of assistance to individuals for optimum individual development to choose and make decisions on their own responsibility, optimum development is development in accordance with the potential and the value system adopted. [4]

The meaning of counseling according to *the American Counseling Association* (ACA) is the application of the principles of mental health, psychological or human development, through cognitive, affective, behavioral or systemic interventions, and strategies that promote well-being, personal growth, career development, and also pathology. [5]

Another definition of counseling is the process of providing assistance through a counseling interview by an expert (counselor) to an individual who is experiencing a problem (called a counselee) which leads to solving the problem faced by the client. [6]

Guidance and counseling is a process of providing assistance from counselors to clients face-to-face to help clients get out of their problems, with guidance and counseling in schools it is hoped that it can help students to actualize themselves optimally so that better achievements can be achieved. [7]

Guidance and Counseling is a systematic, objective, logical, and continuous and programmatic effort carried out by the counselor or the Guidance and Counseling teacher to facilitate the development of students / counselees to achieve independence in their lives. [8]

From the above discussion, we can conclude that guidance and counseling is a process of professional assistance to students carried out by a counselor or counselor comprehensively to achieve independence.

In general, the purpose of guidance and counseling is to help individuals develop themselves optimally according to their developmental stages and predispositions (such as basic abilities and talents), various backgrounds (such as family background, education, socioeconomic status). , as well as in accordance with the positive demands of the environment. Meanwhile, the specific objectives of guidance and counseling are the elaboration of these general objectives which are directly related to the problems experienced by the individual concerned, in accordance with the complexity of the problem. [6]

In the Guidance and Counseling Guidelines in Schools published by specifically stated that the purpose of guidance and counseling in schools is so that students can: (1) develop all their potential to the maximum; (2) overcoming difficulties in understanding oneself; (3) overcoming difficulties in understanding the environment, which includes school, family, work, socio-economic, and cultural environments; (4) overcoming difficulties in identifying and solving the problem; (5) overcoming difficulties in channeling abilities, interests and talents in the fields of education and work; (6) obtaining assistance appropriately from parties outside the school to overcome difficulties that cannot be solved at the school.

Regulation of the Minister of Education and Culture (Permendikbud) Number 111 of 2014 states that the function of guidance and counseling services is (a). self-understanding and environment; (b). facilitation of growth and development; (c). adjustment to oneself and the environment; (d). distribution of education, employment and career options; (e). prevention of problems; (f). repair and healing; (g). maintenance of personal conditions and situations conducive to self-development of the counselee; (h). optimal potential development; (i). self-advocacy against discriminatory treatment; and J). build the adaptation of educators and education personnel to educational programs and activities in accordance with educational backgrounds, talents, interests, abilities, learning speed, and the needs of students / counselees.

Guidance and counseling services are carried out with the principles of confidentiality, volunteerism, openness, activeness, independence, presentness, dynamism, cohesiveness, harmony and Tut Wuri Handayani.

2. Cyber Counseling

In accordance with current and dynamic principles, guidance and counseling services in schools today must also keep up with the changing conditions and times. The period of the pandemic, which is not yet known when it will end, as well as advances in technology and lifestyle, especially students who are at the stage of adolescent development, require counseling teachers to be creative and develop appropriate service model innovations. One of the appropriate service models to be carried out in accordance with this condition is by conducting *Cyber Counseling* . The word *cyber* is another term for the internet.

There are three opinions that say that the internet is an acronym for *International Network, Internetworking* , and *Interconnected Network* . However, some experts tend to call it an *Interconnected Network* because of its function that connects computer networks in the world. [9] *C yber counseling* , also known as *eCounseling, online counseling* , virtual counseling or *online therapy* is the provision of professional counseling through electronic communication. This guidance and counseling service is an innovative counseling service model in an effort to show practical services and can be done anywhere as long as there is a connection or connected to the internet. [10]

So we can conclude that cybercounseling is counseling that occurs when the counselor and students / counselees are not in the same place and use electronic media to communicate via the internet network. This process can take place individually or in groups.

Initially *cyber counseling was* developed using communication technology, from the simplest using email, chat sessions, PC-to-PC phone sessions to using webcams (video live sessions), which clearly use computers and the internet. [11]

C. Method

In this study, a descriptive research method is used to describe problems that occur in the present or in progress, aiming to describe what happened as it should be during the research.
The data collection procedure was carried out by observation and literature methods. Then after the data is obtained, the writer analyzes the data using descriptive-analytic method, which is a method that follows the process of collecting data, compiling, and explaining the data that has been obtained. [12] . In this analytical descriptive method, the authors carry out the descriptive and analysis stages of the data that has been collected in order to obtain conclusions from the research which can provide recommendations for future needs.

D. Results and Discussion
1. Application of *cyber counseling* during a Pandemic

As with the conventional face-to-face and internet-based counseling process, several stages must be prepared properly and systematically. In general, this stage is divided into three stages, namely the preparation, implementation and post-counseling stages. Each of these stages, of course, requires various adjustments or developments when compared to the implementation of face-to-face counseling.

One of the biggest challenges is how cyber counseling can remain meaningful and achieve the goals set, because of course it will have different nuances and tones in the context of communication. Especially text-based counseling. The counselor will not be able to see changes in gesture and facial expression of the student / counselee. Counseling skills and the right approach absolutely must be possessed by a counselor coupled with consistency in providing interactive services according to the needs and conditions of students / counselees. However, these skills will not have an impact if the counselor fails to achieve a *rapport* [13] . Rapport is a relationship which is characterized by harmony, suitability, compatibility, and mutual attraction. [14]

Even though it is done online, the principle of confidentiality remains the main thing. Confidentiality is central to the development of trust and productivity in the counselee's relationship with the counselor, which is both an ethical and legal issue. [15]

The process of *cyber counseling is* slightly different from face-to-face counseling because it requires supporting skills other than basic counseling skills, namely the skills to use internet support media, and the process is not limited by distance and time, provided that the counselor and students / counselees can be connected via the internet.

Cybercounseling can be divided into two major parts, namely those that are noninteractive and interactive (synchronous and asynchronous). Non Interactive, in the form of a site that contains information and sources for *self-help* or self-help. Meanwhile, synchronous interactive ones are direct counseling services such as chat or instant messaging, and video conferencing. Asyncronous interactive which is indirectly in the form of email therapy and Interactive Bulletin Boards Counseling: interactive type counseling is a site that offers alternative forms of therapy via the

internet, where there is interaction between students / counselees and counselors, either directly or indirectly [16]

2. The stages of cybercounseling
a. Preparation phase

At this stage of preparation that must be considered is the competence of the counselor related to basic skills of applications and the internet. It also teaches students how to run several internet applications that support cyber counseling. If necessary, a guidebook on how to conduct cyber counseling is prepared.

Next is the procurement of facilities and infrastructure in the form of computers, cell phones and internet networks or quotas. The technical preparations include checking the internet connection and opening the application menu.

Besides that, cyber counseling can also be done by using computer / computer support devices, webcams, which are connected to the internet, but to be more effective you can use smartphones which are now equipped with various sophisticated applications especially for the Android mobile application.

b. Implementation Stage

At the implementation stage, the counseling stage is no different from face-to-face counseling. The individual counseling process is divided into three stages [14] ;

1) The initial stage which aims to build relationships, clarify and define problems, make interpretations and explorations and negotiate contracts.
2) The middle stage (work), this stage focuses on exploring the problem and the assistance that will be provided.
3) The final stage (action), at this stage students / counselees are expected to be able to decide on adequate changes in attitude and behavior. This is marked by a decrease in anxiety, there is a change in behavior in a positive direction, a clear program of planning and a change in positive attitudes.

3. Media cyber counseling

a. Website based services

This service allows the counselor to perform information services. This service is more one-way, where students / counselees are actively seeking and reading from the counselor's web or blog according to their needs and interests.

b. *E-mail* based service

This service is a two-way service where the counseling process is carried out via electronic mail, which discusses problems faced by students / counselees. E-mail is used for individual and group counseling and provides great benefit in counseling because of its advantages over face-to-face counseling [17] . Some of the advantages of this service are that there is a permanent record, the process of writing or typing is a way to internalize problems and reflect on yourself and feelings at any time without waiting for the next session to come. [18]

c. *Videoconferencing* based service

Through this videoconference, counselors and students / counselees can meet face to face even though it is virtual, so the form of service that can be pursued depends on the creations of the counselors themselves. As an illustration, there are forms of guidance and counseling services that can be pursued, namely: consulting services, information services, individual counseling services, group counseling services, and other services that can be developed by each counselor and according to the needs of the counselee.

d. Facebook / Instagram based Cyber Counseling

The purpose of developing this Facebook-assisted cyber counseling model is as a forum for individuals who tend to have limited distance, time, and often feel uncomfortable having face-to-face meetings with an expert. [19]

e.   Text / chat based cyber counseling

This service can be done individually or in groups using applications such as WhatsApp, Messenger, Telegram and BIP.

f. Application-based cybercounseling

There are currently many applications available to assist with cybercounseling. One of them is "cyberling" developed by PPPPTK Penjas and BK. To accommodate the implementation of application-based guidance and counseling services for SMP and SMA / SMK.

E. Conclusion

The COVID-19 pandemic has forced all lines of life to transform rapidly, including in the world of education, with no exception for guidance and counseling services. The policy of learning from home (BDR) poses many obstacles and problems for students including a large task load, no opportunity for play and recreation which makes students vulnerable to stress and pressure. The role of BK teachers is needed to solve all the problems of students so that they can increase the motivation and willingness of students to carry out the learning process from home.

Cyber counseling is a service model provided through the internet network by utilizing communication media and social media. This model is suitable to be given today because it does not require face-to-face contact and can be given individually and in groups.

Cyber counseling is very suitable when given to students / counselees who do not want to do face-to-face counseling and prefer to write rather than talk ". Another advantage is that the records are permanent, easily accessible and have no 'time and space' boundaries. Cybercounseling is also very helpful for students / counselees who have a shy nature to be more open.

Behind all the advantages, of course, cybercounseling also has several weaknesses, including the provision of facilities, the seriousness of students / counselees cannot be ascertained, the information obtained is limited, the neglect of emotional factors, and the distance between students/ counselees and the counseling teacher / counselor.

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EVALUATION OF ONLINE LEARNING SYSTEMS
IN THE CORONA DISEASE-19 VIRUS PANDEMIC
AT MUHAMMADIYAH UNIVERSITY OF JAKARTA

Sunarti[1]
[1]Doctoral Program MPI, Universitas Muhammadiyah Jakarta
e-mail: sunartiumj@gmail.com

Abstract
The purpose of this research is to find out and find out the advantages and disadvantages of online learning systems during the coronavirus disease-19 pandemic. This study is a cross-sectional study with a descriptive qualitative approach. In the evaluation of online learning online learning conducted at the University of Muhammadiyah Jakarta, it can be concluded that online learning has not been carried out before the pandemic period 22.8%, learning media using google meet 49.7%, network quota is adequate by 58%, there are signal problems 73.3 %, in learning shows that it is not easy to accept learning by 58.4%, interest in learning 69.1%, not understanding learning 52%, administering exams agreeing to use online 75.8%, and 72.8% using offline learning methods. But on the other hand, students have not been able to understand and have difficulty with the material given. Based on this research, it is still necessary to improve the online learning system.
Keywords: Distance Learning; Program Evaluation; Learning Process

A. Intoduction

In today's digital era, science and technology are developing rapidly. This development has the impact of the increasing openness and distribution of information and knowledge to and from all over the world across the boundaries of distance, place, space and time. Indonesia is currently facing the challenges of the industrial revolution era, not only in the economic, social and technological sectors, the education sector is currently adapting to this era in Indonesia today. This development is utilized by educational institutions in Indonesia in the implementation of their educational programs. One of them is a program from the government, namely distance learning or online learning.

According to Isman, in 2016 online learning is the use of internet networks in the learning process. One aspect of public education can easily gain knowledge or insight from the internet. The public can access it via a smartphone or gadget. Several universities in Indonesia in implementing their education programs have begun to take advantage of it. This program is known as an online learning program or e-learning system or online learning.

The pandemic of the corona disease-19 virus has had an impact on many parties, this condition has penetrated the world of education, the central government to the regional level has issued a policy to dismiss all educational institutions. This was done in an effort to prevent the spread of the corona virus. All educational institutions are expected not to carry out activities as usual, so as to minimize the spread of this disease. Similar things have been done in various countries affected by this epidemic. The lockdown or quarantine policy is carried out in an effort to reduce the interaction of many people who can provide access to the spread of the corona virus. The policies taken by many countries including Indonesia by closing all educational activities have made the government and related institutions have to present an alternative educational process for students and students who cannot carry out the educational process at educational institutions.

As in Circular No. 4 of 2020 concerning the Implementation of Education policies in the emergency period of the spread of Coronavarius Disease (covid-19) in PDF format, was signed by the Minister of Education and Culture Nadiem Makarim on March 24, 2020. The principles applied in the policy during the COVID-19 pandemic period is the health and safety of students, educators, education personnel, families, and the community as the main priority in determining learning policies.

Muhammadiyah University Jakarta is one of the education levels that has felt the impact of the COVID-19 pandemic. Universities and also the University of Muhammadiyah Jakarta began to change the learning strategy which was originally face-to-face by changing it to non-face-to-face learning or some call it online learning and distance learning (PJJ). There are various learning models that lecturers can use to help students study at home. The government provides various learning applications that can be accessed and used by lecturers and students.

Thus, there are still some weaknesses and problems that need to be overcome in online learning during this pandemic. Unpreparedness as stated by Bill Gates (2015) has predicted the world's unpreparedness in handling the threat of a flu pandemic. Lecturers and students who are and are still accustomed to face-to-face learning do not have enough time to familiarize themselves with the shift in online learning paradigms. Not to mention the preparation of facilities and infrastructure and especially the formation of a learning culture which will be very difficult to establish. Therefore, an evaluation of this online learning practice needs to be carried out in ensuring the quality of learning. Even though it seems rushed, the implementation of policies must still prioritize quality assurance so that no one is harmed.

B. Theoritical Review

1. Learning

According to Trianto in Pane & Dasopang (2017, p. 338) explaining learning is as follows: Learning is a complex aspect of activities and cannot be fully explained. In simple terms, learning can be defined as the product of a continuous interaction between development and life experiences. In essence, learning in a complex sense is a conscious effort from a teacher to teach students (directing student interaction with other learning sources) with the aim that the goal can be achieved.

Learning can also be said as a system, because learning is an activity that has the goal of providing knowledge to students. Learning is a process of delivering knowledge information through interaction from lecturers to students, it is also a process of providing planned guidance and conditioning or stimulating students to learn well, and learning activities can be characterized by the presence of educational interactions that occur, namely lecturers to students or learners to lecturers pedagogically. In addition, lecturers must also prepare innovative learning that can stimulate students to be enthusiastic in carrying out learning activities.

It can be concluded that learning is an interaction activity carried out by lecturers to students with the aim that students have knowledge. Learning is also a process of teaching and learning activities which includes the provision of learning material, knowledge information, activities to guide students, and providing stimulation so that students can be motivated until finally they are able to achieve predetermined goals.

2. Online Learning

With the advancement of information and communication technology, it has brought changes and advances in various sectors, especially in the field of education. The role of information and communication technology in education is very important and can provide convenience to teachers and students in the learning process. This online learning can be held in a massive way and with unlimited students. In addition, the use of online learning can be accessed anytime and anywhere so that there is no time limit for using learning materials.

According to Ghirardini in Kartika (2018, p. 27) "online provides effective learning methods, such as practicing with related feedback, combining collaborative activities with independent learning, personalizing learning based on student needs and using simulations and games". Meanwhile, according to Permendikbud No. 109/2013 Distance education is a teaching and learning process that is carried out remotely through the use of various communication media.

From the above understanding, it can be concluded that online learning or e-learning is a learning that utilizes technology using the internet where in the learning process it is not done face to face but uses electronic media which can make it easier for students to learn anytime and anywhere.

Online learning must be carried out in accordance with the ordinances distance learning. According to the Regulation of the Minister of Education and Culture (PERMENDIKBUD) number 109 of 2013 the characteristics of online learning are:

a. Distance education is a teaching and learning process that is carried out remotely through the use of various communication channels.

b. The learning process is carried out electronically (e-learning), which utilizes information and communication technology-based packages for learning purposes that can be accessed by students anytime and anywhere.

c. Learning resources are teaching materials and a variety of information is developed and packaged in a form based on information and communication technology and is used in the learning process.

d. Distance education has the characteristics of being open, learning, independent, complete learning, using information and communication technology, using other educational technologies, and taking the form of higher education integrated learning.

e. Distance education is open in nature, which means that learning is organized flexibly in terms of delivery, selection and study programs and program completion times, pathways and types of education without age limit, year of diploma, field of study background, registration period, place and method of learning, as well as the evaluation period of learning outcomes.

The advantages of online learning according to Hendri (2014, p. 24) include:

a. Save time in the teaching and learning process
b. Reducing travel costs
c. Save overall education costs (infrastructure, equipment, books)
d. Covering a wider geographic area
e. Train learners to be more independent in gaining knowledge

The shortcomings of online learning / e-learning according to Hadisi and Muna (2015, p. 131) include:

a. Lack of interaction between teachers and students and even between students itself which results in delays in the formation of values in the teaching and learning process.

b. The tendency to ignore academic or social aspects and vice versa encourage the growth of business aspects.

c. The learning and teaching process tends towards training rather than education.

d. Students who do not have high learning motivation tend to fail.

e. Not all places have internet facilities (maybe this is related to problems with the availability of electricity, telephones, or computers).

From the explanation above, the advantages and disadvantages of online learning or e-learning, namely simplifying the learning process, learning can be done anywhere, easy access to material, training learners to be more independent, and collecting assignments online. But there are also disadvantages of online learning / e-learning, namely the absence of supervision because learning is carried out face to face, if students are not able to learn independently and their learning motivation is low, it will be difficult for them to achieve learning objectives and lack of understanding of the material, and collection. unscheduled task.

3. Online Learning Process

The learning process is an interaction activity between lecturers and students in class. The learning process involves learning and teaching activities that can determine student success and to achieve educational goals. Learning is a change in behavior that occurs in individuals, who previously could not be able or proficient. Basically, learning is a learning process as described by Pane & Darwis Dasopang (2017: 338) regarding the learning process, according to him the learning process is "a system that involves a unified component that is interrelated and interacts with each other to achieve an expected result optimally in accordance with with the stated purpose."

As explained earlier that the learning process is a learning and teaching process, where in these activities a plan and materials are needed that can support the learning process. The process plan is written in a Semester Learning Plan (RPS).

Online learning is a learning that is carried out remotely through media in the form of the internet and other supporting tools such as cell phones and computers. Online learning is very different from learning as usual, according to Riyana (2019: 1.14) online learning emphasizes more on the accuracy and foresight of students in receiving and processing information presented online. The concept of online learning has the same concept as e-learning.

C. Research Methods

The research method according to Sugiyono, 2012: page 2 explains is a scientific way to get valid data which aims to be found, proven and developed by knowledge so that it can be understood, solved, and used to anticipate problems. This research is a cross-sectional study with a descriptive qualitative approach.

This research is an evaluative research. Evaluative research is research that aims to find out an overview of program implementation which is guided by the formulation of certain problems (Arikunto & Jabar, 2014: 7) and describe them as findings.

Data obtained through questionnaires. The questionnaire was arranged with closed and open questions. The data that has been obtained from closed-question questionnaires are then analyzed using simple statistical methods using Microsoft Excel to determine the highest, lowest and average scores that indicate the results of the evaluation of the implementation of online learning. Meanwhile, the data from the open-ended questionnaire will be classified and interpreted as a complement and suggestions for improvement from students.

D. Results and Discussion

Research related to the evaluation of the online learning system during the pandemic period of the corona virus disease-19 at the University of Muhammadiyah Jakarta, the points generated are as follows:

a. Informants

This research was conducted within 1 month, using google form (electronic questionnaire) and 150 students who were willing to fill out the questionnaire, these informants consisted of 9 faculties and postgraduate degrees. This is shown in the table below.

Table 1
Informant

Informant Characteristics		Frequency	Percentage
Faculty	Economics and Business	79	52.7%
	Social science and political science	17	11.3%
	Law	-	-
	Islam	1	0.7%
	Agriculture	9	6%
	Medical	-	-
	Science Education	- 39	-
	Nursing Science	1	26%
	Public health	4	0.7%
	Graduate program	150	2.7%
	Amount		
		102	
	2020-2021	24	
	2019-2020 years	14	
Force	2018-2019 years	8	
	2017-2018 years	2	
	Year <2017	150	

	Amount		
Learning Locations	Jabodetabek Cilegon - Anyer Majalengka Ketapang Kalimantan Sel Lampung Alor-NTT		
Average Quota Usage	• 10-30 Gb		

b. The main criteria evaluated in implementing online learning during a pandemic

1. Subjects given before the pandemic

Based on the results of the study, it can be seen that the majority of informants answered that 112 (77.2%) did not exist or had not used online learning and 33 (22.8%) had used online learning. From the diagram, it can be seen that the University of Muhammadiyah Jakarta has conducted online learning before the Covid-19 pandemic.
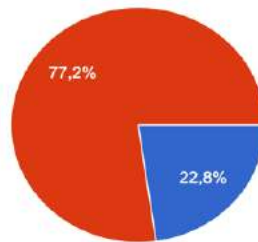

Figure 1. Online courses

3. Online Learning Media

In this diagram, it can be seen that the majority of informants show that online learning is provided through Google Meet, zoom by 49.7%, the rest is E-Class 65 (43.6%), Others 9 (6%) and Google classroom 1 (0.7%). This shows that online learning at the University of Muhammadiyah Jakarta has not made maximum use of the university's e-class program.
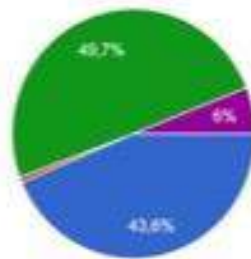

Figure 2. Online Learning Media

4. Internet network and quotas

It can be seen from the diagram that the internet network and the quota used are adequate during the online learning process, which is 87 (58%) and the remaining is inadequate by 63 (42%). This shows that the network and quotas support adequate participation during the online learning process.
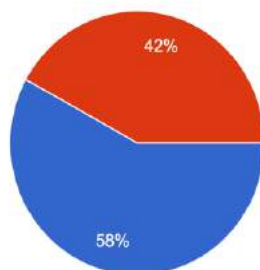
Figure 3. Internet Network and Quotas

5. Internet signal constraints.
    In the diagram, the informant states that the internet signal used in online learning in the student area has problems with 110 informants or 73.3%, and the remaining 40 informants or 26.7% have no problems in their area. This shows that internet signals are not an obstacle in the online learning process.
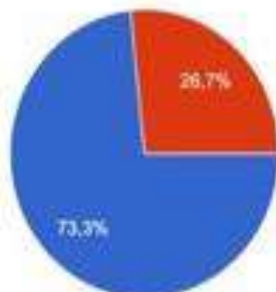
Figure 4. Internet Signal Constraints

6. Convenience
    The picture below shows that online learning 87 informants or 58.4% stated that it was not easy to accept learning and 62 informants or 58.4% said it was easy. This shows that students have difficulty in online learning.

Figure 5. Convenience

7. Interest
    From 103 informants or 69.1% felt interested in online learning and 46 informants or 30.9% felt that online learning was not interesting. From the data, it can be concluded that lecturers can attract students' attention in the implementation of online learning.

Figure 6. Interest

8. Understanding

From this picture, it can be seen that students still cannot understand the material provided online, this can be seen from 77 informants or 53% stated that they were not helped in understanding the material provided, while the remaining 71 informants or 48% stated that they were 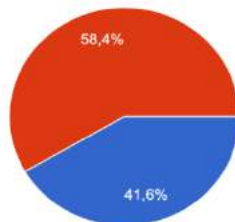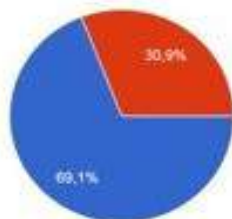helped. This shows that students in participating in online learning have not been able to understand the material presented.
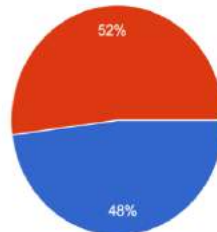

Figure 7. Understanding

9. Examination Administration

The implementation of UTS, UAS, Thesis, Thesis and Dissertation online is in great demand by students. This can be seen from 113 informants or 75.8% who expressed satisfaction when it was done online, and the remaining 36 informants or 24.2% were dissatisfied. It appears that students prefer the online system.
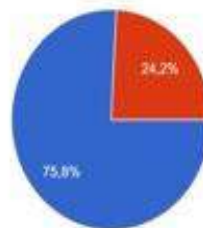
Figure 8. Examination Administration

10. Learning Methods

In the picture, it can be seen that students prefer to take lectures in a conventional / offline way. It can be seen that the answers from 107 informants or 72.8% stated that the learning method was offline. And the rest using online methods as many as 40 informants or 27.2%. This shows that students prefer to take part in offline or face-to-face learning.
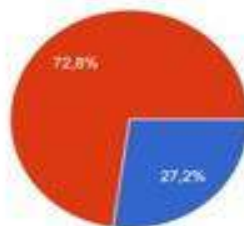
Figure 9. Learning Methods

E. Conclusion

In the implementation of higher education online learning at the University of Muhammadiyah Jakarta, it still has to be re-evaluated. it can be concluded that online learning has not been carried out before the pandemic period 22.8%, learning media using google meet 49.7%, network quota is adequate by 58%, there are signal problems 73.3 %, in learning shows that it is not easy to accept learning by 58.4%, interest in learning 69.1%, not understanding learning 52%, administering exams agreeing to use online 75.8%, and 72.8% using offline learning methods. But on the other hand, students have not been able to understand and have difficulty with the material given. Based on this research, it is still necessary to improve the online learning system.

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HEALTH MANAGEMENT AT BAITUL QURRO'
BOARDING SCHOOL JAKARTA

Mohammad Labib
Doctoral Program of Islamic Education Management
University of Muhammadiyah Jakarta
e-mail: labibmmr@gmail.com

Abstract

The purpose of this study is to know the factors of Health problem In Santri In Pondok Boarding School Baitul Qurro' Jakarta And Its Influence In Learning Achievement Knowing the factors of Health problem In Santri In Pondok Boarding School Baitul Qurro' Jakarta And Strategic to maintain health management On Covid-19 pamdemic. The research method used is Systematic random sampling. The samples are taken one by one based on the sample framework based on a certain interval From the results of the study. Obtained data that there is a relationship between health problem and learning achievement. Students whose learning achievements are lacking turned out to suffer from health problem. On the contrary, students who do not suffer from health problem, learning achievements are better. Health problem is a condition when the body lacks healthy red blood cells or when red blood cells do not function properly. If santri healthy is expected to maximize his learning achievements.

Keywords: *Health problem, Learning Achievement, Boarding School*

A. Introduction
1. Preliminary

Research on health problem in Boarding School Baitul qurro has never been done. After the initial screening,it turned out that some students had health problem. Learning achievement is what students, parents, educators, families of students, and even the community around the school are expected. With regard to health, of course physical (physical) and soul (spiritual) good will produce good learning results as well. With regard to Health problem, based on data from hemoglobin examination at Boarding School Baitul Qurro' Jakarta, an examination that mainly focuses on the learning achievement of students who are judged to be very underrated at the bottom. Nevertheless, researchers conducted screening of all students of SMPIT and SMAIT Baitul Qurro' Jakarta with FGD (Focus Group Discussion).

Education is a health-related thing because in consulting on education management related to a patient's health complaints. This assessment determines not only the need for learning, but also the educational process can be carried out properly. Education is most effective when it suits the right learning options, taking into account religion, cultural values, as well as reading ability, and language. Education will have a positive impact if given during the foster care process. Education includes the necessary knowledge during the fostering process. Education includes knowledge required during the foster care process as well as knowledge needed after the patient is discharged to other health services or to the home.

Education can include information resources in the community for additional services and follow-up services if needed, as well as how access to emergency services when needed. Effective education in a hospital should use visual and electronic formats, as well as a variety of remote education and other techniques. For example through the application or whatsapp. In the context of Islamic education management in educational institutions, in this case in Boarding School Baitul Quroo' Jakarta, especially in the Covid-19 pandemic, there is certainly special concern on this issue. So the study combines health with Islamic education management topic.

Qur'anic Verses on Health
Qs. Al-Baqarah: 222

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ
فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

They ask you about menstruation. Say, "Menstruation is a waste." Therefore keep away from women during menstruation; And do not approach them until they are pure. And when they are pure, then mix them in the place which Allah has commanded you. God loves those who repent and those who purify themselves.

The verse above explains that especially for the students of the princess should take care of health by paying attention to cleanliness. But in general, all students should maintain health and chastity, both physical and spiritual.

Hadith about Health

حديث أبى هريرةَ رضى الله عنه، أَنَّ النَّبِيَّ صلى الله عليه و سلم قَالَ: لَوْلَ أَنْ أَسُقَّ عَلَى أُمَّتِي اَوْ عَلَى
النَّاسِ لَأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلَاةٍ

Abu Hurayrah (may Allaah have mercy on him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "If I had not burdened my people (or on people) I would have commanded them to brush their teeth every time they would pray." (HR. Bukhari Musllim).

Hadith above explains that in Islam is very stressed on the importance of maintaining health. In this context the command of bersiwak, which in addition to the health of ourselves, also the health of others around us.

1.2 Problem formulation
Health problem In Santri At Pondok Boarding School Baitul Qurro' Jakarta And Its Influence In Learning Achievement. The research formulation is as follows:
1.3 Research Objectives
1.3.1 General purposes
Knowing the factors of Health problem In Santri In Pondok Boarding School Baitul Qurro' Jakarta And Its Influence In Learning Achievement
1.3.2 Special Purposes
1. How to Identify Health problem In Santri In Pondok Boarding School Baitul Qurro' Jakarta And Its Influence In Learning Achievement
2. How to Measure Health problem In Santri In Pondok Boarding School Baitul Qurro' Jakarta And Its Influence In Learning Achievement
3. How to Describe Health problem In Santri In Pondok Boarding School Baitul Qurro' Jakarta And Its Influence In Learning Achievement
1.4 Research Benefits
1.4.1 Science
1. Produce strategies to prevent and deal with Health problem In Santri In Pondok Boarding School Baitul Qurro' Jakarta And Its Influence In Learning Achievement
2. Can provide scientific information and foundation for further research related to Health problem In Santri In Pondok Boarding School Baitul Qurro' Jakarta And Its Influence In Learning Achievement.
1.4.2 Policy makers
 The results of the study could have implications on efforts to improve health management in Boarding School. Health care providers can carry out health promotion by using the FGD model to prevent health problem in Boarding School students or to intervene to increase Hb levels in

students suffering from health problem. And for Boarding School management can be as a reference material to take policy for policy makers in Indonesia.

1.5 Potential Novelty
1.5.1 Model Focus Group Discussion (FGD) Dealing with Health problem to increase hb levels
1.5.3 The output of this study is an FGD strategy that can be used as a handle by nakes in providing health care to students and junior high school students
1.6. Research references
1.6.1. Research related to health problem in elementary, junior high, high school students. The training is not only limited to health education or promotion activities, but also efforts to change behaviors that will be assessed by monitoring and evaluation

Health Problem as a Health Problem in Boarding School

A boarding school is an educational institution where pupils live on the premises, either fully or part time. Boarders eat all their meals at schools and stay overnight. Boarding schools are typically secondary, with pupils beginning at the age of 11 or 13. However, preparatory boarding schools also exist, some accommodating children as young as eight. Boarding schools may be either single sex or coeducational. In the latter case, boys and girls may study together in class but board separately, or study and board separately but come together for leisure time such as breaks and in the evening. Some boarding schools are also day schools, accommodating both local students and those from further afield. In such schools, boarders and day pupils are taught alongside one another. Health problem remains a widespread public health problem in both industrialized and low- and middle-income countries, affecting an estimated 2.36 billion people, including 600 million children, nearly half of whom are elementary school age. Side effects of health problem in children are reduced delivery of oxygen to organs and weakening of brain and muscle function, which negatively impacts school performance. Iron deficiency (ID) is the largest contributor to nutritional health problem accounting for up to half of cases and affects about 25% of the population globally. However, nutritional health problem can also be caused by various other micronutrients deficiencies (i.e. vitamin A, vitamin B12, folate and zinc). In the context of Boarding School, management that specifically pays attention to the problem of health problem should be carried out.

A person's diet can consist of a variety of foods and foods with a complex combination of nutrients. It has been suggested that nutritional profile models are used to evaluate the quality of individual foods and diets. A key element of this method is the assessment of food and diet according to its nutritional density in relation to the recommended intake of food, which can help identify foods and diets nutrient dense or rich in healthy nutrients. The diet of students in Boarding School Baitul Qurro' Jakarta is emphasized to meet balanced nutrition. But often students do not get maximum nutrition, for example there are students who lack fiber intake due to the presence of students who do not like to eat vegetables.

Table 1. About Data Obtained during Santri Examination

No	Nama Santri	Usia	Keluhan	Hasil Hb (g/dL)	Nadi (g/dL)
1	Ivana Aziza N.D.	12 Tahun	Tidak Ada	14,1	88
2	Recia Nazwa Zila	13 Tahun	Letih/Lesu/Lelah	16,1	97
3	Chelsea	13 Tahun	Letih/Pusing	11,8	92
4	Nur Annisa	13 Tahun	Radang	14,0	102
5	Shifa Mutia Rahifah	13 Tahun	Letih/Lesu/Lelah	18,0	92
6	Nur Amalia	14 Tahun	Letih/Lesu/Lelah/Pusing/ Sesak	11,6	60
7	Alifia Robbayani	14 Tahun	Tidak ada	14,8	97
8	Siti Nur Aisyah	14 Tahun	Tidak ada	15,6	117
9	Azkia Afni	13 Tahun	pusing	13,4	86
10	Nuriyah Hannaani	14 Tahun	Letih/Lesu/Lelah/Pusing	14,4	83

11	Novinda KA	14 Tahun	Lelah/Pusing	12,6	78
12	Zahidah Alfi F	14 Tahun	Tidak ada	13,1	81
13	Siti Muna Waroh	13 Tahun	Lelah/Pusing	12,3	77
14	Amelia Dwi Wulansari	15 Tahun	letih	13,8	95
15	Ratu Khanza A	13 Tahun	Tidak ada	10,4	107
16	Awina Nurizka	14 Tahun	lelah	14,1	90
17	Afwika T	13 Tahun	lelah	14,9	95
18	Wida A	14 Tahun	lelah	15,8	77
19	Ismah	14 Thn	Tidak ada	12,9	92
20	Miftakhul	13 Thn	Letih/lesu/Lelah	14,4	113
21	Wudda	15 Thn	lemah	14,1	76
22	Nadifha	15 Thn	lelah	15,2	67
23	Layli F	15 Thn	Lelah	14,1	83
24	Adelia H	16 Thn	Tidak ada	13,3	76
25	Syalsabila	15 Thn	Lelah, Pusing	11,1	84
26	Dewi Z	15 Thn	Letih/lesu/Lelah	10,8	85
27	Nazwa	15 Thn	Tidak ada	12,7	85
28	Nakhwa A	15 Thn	Letih/lesu/Lelah	17,9	87
29	Auliya R	15 Thn	Tidak ada	13,4	82
30	S.Atika Agustin	15 Thn	Tidak ada	15,4	76
31	M.Aqsal	19 Thn	Tidak ada	18,4	93
32	Ramdhan Z	18 Thn	Tidak ada	18,4	69
33	Gilman	18 Thn	Tidak ada	19,0	69
34	Alifatul	17 Thn	Tidak ada	19,3	80
35	Sukma	17 Thn	Tidak ada	20,2	79
36	Nafi Z	17 Thn	Tidak ada	15,3	75
37	Nafisah A	18 Thn	Tidak ada	15,0	75
38	Nazila Ibrahim	18 Thn	Tidak ada	13,3	81
39	Diya A	18 Thn	Tidak ada	9,2	77
40	Mutmainnah Q	18 Thn	Tidak ada	14,2	89
41	Munadifah A	19 Thn	Tidak ada	<14,0	76
42	Siti Fahnia A	18 Thn	Tidak ada	<14,0	98
43	Nafi Zakiyah	18 Thn	Tidak ada	15,3	78

Graph 2 . From the graph above obtained data that there is a relationship between the health complaints santri, hemoglobin results and pulse examination

This study does not involve students who commute because they consider not focusing on doing research. The criteria for inclusion in this study include: junior high and high school students and do not refuse examination. The variables studied were demographic factors. The characteristics studied in this study include; age, menarche age, period, current complaints. The research instrument used to determine the characteristics of respondents is interviews using questionnaires.

B. Literature Review

Journal of Health problem: Andalas Health Journal, Vol.6, No.3. 2018. Title : Relationship of Iron Consumption with Health problem incidence in students of SMP Negeri 27 Padang. Andalas Health Journal. (by Lestari, I. P., Lipoeto, N. I., & Almurdi, A. (Andalas University Faculty of Medicine.)

Introduction: Health problem is a major medical and public health problem that is common throughout the world, especially in developing countries such as Indonesia. This disorder is a cause of chronic decibility that has a major impact on health, economy and social well-being. It is estimated that more than 30% of the world's population or 1.5 billion people suffer from health problem, most of whom live in the tropics. The prevalence of health problem globally is about 51%. According to the Ministry of Health in 2014, the prevalence of health problem in adolescents

and productive age is 17-18%. Method:This type of research is observational analytics with cross sectional design conducted in February – July 2015. This research was conducted at SMP Negeri 27 Padang. Sampling using systematic random sampling techniques with a population of 468 students, while the number of research samples is 102 students of SMP Negeri 27 Padang who meet the inclusion criteria. Data collected in the form of primary data and secondary data. Primary data was obtained directly by researchers from respondents collected on the identity and characteristics of the child. Iron consumption is measured by questionnaire food recall 2 x 24 hours and determination of hemoglobin levels by digital hemometer method. The collected data is then analyzed with univariate analysis to provide an overview of the characteristics of each variable studied and bivariate analysis to prove whether or not there is a relationship between independent and dependent variables using computer applications with Pearson correlation tests. Results and Discussions: The results of the study that stated that there is no relationship of iron consumption with the incidence of health problem in students of SMP Negeri 27 padang is in line with the results of research conducted by Gunatmaningsih in 2007 that there is no relationship between the level of iron consumption and the incidence of health problem. Some shortcomings are still present in this study, namely: iron assessment using a 24-hour food recall questionnaire. Iron assessment by interviewing respoden can be influenced by the interviewer's skills and experience as well as the respondent's memory. Respondents should remember what was eaten over the last 24 hours. Respondents also found it very difficult to determine the actual portion size they ate. Conclusion:D get the strength of a very weak relationship. Positive pattern, meaning the higher the consumption of iron the higher the hemoglobin level. There is no meaningful relationship between iron consumption and the incidence of health problem in students of SMP Negeri 27 Padang.

Novelty Research :

Similarities of research by Lestari, I. P., Lipoeto, N. I., & Almurdi, A. Andalas University Faculty of Medicine with this study is themed about health problem. But the difference in research in UMJ is related to Learning Achievement. The criteria for inclusion in this in junior high school students. While in the study of health problem in UMJ, respondents were students of junior high and high school. The next novelty is that this research was conducted during the Covid-19 pandemic, so that at the same time conducting interviews what are the health complaints of students during the Covid-19 pandemic. Research on health problem in Pondok Boarding School Baitul Qurro' Jakarta has never been conducted. For the community, it is expected that this research can add research studies on health problem in educational institutions during the outbreak.

C. Method

The research method is systematic random sampling. researchers conducted random sampling, but systemized. by also conducting focus group discussion so that the data obtained is more comprehensive. This research is qualitative and quantitative research. Data retrieval is objective and subjective by conducting in-depth interviews with each student. Factors that affect learning in addition to health conditions, are the interest in learning in a subject, nutritional intake characterized by a preference for the intake of iron sources, and learning methods performed by teachers. Learning achievement is important, and the objectives of the implementation of this research activity are the students of SMPIT and SMAIT. This devotional activity has been held in February 2021 and took place at Pondok Boarding School Baitul Qurro' Jakarta with all students and students of SMPIT and SMAIT.

D. Results and Discussion

From the results of the study, 43 students obtained data that there is a relationship between health problem and learning achievement. Students whose learning achievements are lacking turned out to suffer from health problem. On the contrary, students who do not suffer from health problem, good learning achievements. Although there are other factors that influence such as interest in certain lessons, nutrition of students and methods of learning santri. The characteristics studied in this study include: age, length of menstruation and medical complaints when conducted

research. The openness and honesty of respondents in providing information during interviews is also a concern for researchers so that the resulting data produces good validity.

Although this research focuses on health problem, but the role of this research is expected to add a scientific treasure in the field of islamic education management, especially in the field of health management. So that in the context of structural mauun functional in the board can be a consideration in decision making related to health management. So with healthy school residents, the quality of the school is also good. With maximum student learning achievement output.

E. Conclusion

From the evaluation results obtained and benefits of this devotional activity, among others, the relationship between health problem and student learning achievements at Pondok Boarding School Baitul Qurro' Jakarta. The solution is to apply the most appropriate learning method strategy to each student. Because, the interests of talents, characters and educational approaches of each student are different from each other so different strategies are needed. Then education related to health, especially health problem should be emphasized, moreover Boarding School Baitul Qurro's is experiencing the Covid-19 pandemic. It is expected that with healthy students, it can educate a superior generation of Muslims.

The criteria for inclusion in this study are choosing respondents aged 11-19 years (junior high and high school respondents), boarding school students who live in Boarding School, while the exclusion criteria are not willing to be respondents and there are school activities or educational activities in Boarding School at the time of the study.

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PANDEMIC IMPACT OF COVID-19 ON DAKWAH STRATEGY

Sarli Amri Teguh Pribadi
Islamic Education Management Doctoral Student
Muhammadiyah University Jakarta,
sarliamri@yahoo.com

Abstrak

Saat ini dunia dilanda krisis akibat muncunya covid-19 dan berdampak pada kehidupan sosial di masyarakat. Dakwah pada dasarnya adalah suatu kebutuhan bagi umat Islam. Dakwah merupakan salah satu cara untuk menyapaikan pesan-pesan kebaikan kepada masyarakat. Dibutuhkan strategi dalam kegiatan dakwah sejak masa pandemi. Perubahan tersebut yang biasanya dilakukan secara klasik atau tatap muka antara dai dan mad'u sekarang bertransformasi berubah melalui platform media sosial daring yang tersedia. Jika dikaitkan dengan perubahan era informasi yang semakin kompleks, maka banyak masalah yang harus dihadapi dan perlu penyelesain melalui pesan-pesan dakwah. Oleh karena itu, aktivitas dakwah penting untuk mengetahui strategi dan platform media daring berbasis virtual untuk menyampaikan pesa-pesan dakwah kepada khalayak. Materi-materi yang disampaikan berkaitan dengan situasi dan kondisi yang sedang terjadi, demikian pula strategi pemanfaatan teknologi informasi sebagai media dakwah, dan mengintensifkan dakwah dengan pendekatan kultural dan struktural.

 Kata Kunci : *Strategi, Dakwah, Pandemi covid-19.*

Abstract

Currently the world is hit by a crisis due to the emergence of Covid-19 and it has an impact on social life in society. Da'wah is basically a necessity for Muslims. Da'wah is a way to deliver messages of kindness to the public. A strategy is needed in preaching activities since the pandemic. These changes that were usually carried out in a classic or face-to-face manner between dai and mad'u are now transformed through available online social media platforms. If it is associated with changes in the increasingly complex information age, there are many problems that must be faced and need to be resolved through da'wah messages. Therefore, da'wah activities are important to know strategies and virtual-based online media platforms to convey da'wah messages to the public. The materials presented are related to the current situation and condition, as well as the strategy of using information technology as a medium of da'wah, and intensifying da'wah with a cultural and structural approach.
Keywords : Strategy, Da'wah, Covid-19 Pandemic.

A. Introduction

The outbreak of the Covid-19 virus case that first occurred in Wuhan China made Indonesia one of the countries confirmed by the virus to make efforts to break the line of transmission and spread of the Covid-19 virus. This certainly makes the government participate actively in dealing with this outbreak, one of which is by implementing social distancing (Buana, 2020, p. 2) which means maintaining a distance of one or two meters from one individual to another. In addition, the government also imposes Large-Scale Social Restrictions (PSBB) by closing various public facilities (Rindam, 2020, p. 64).

The Covid-19 pandemic which is still happening in the new normal era today should not hinder the dakwah movement. On the contrary, this is used as an opportunity for preachers to be more creative in preaching, basically every Muslim is a preacher. Da'wah activities that involve the wider community, such as tabligh akbar are also limited. Thus, preachers are required to be able to face the challenges of this era (Gofur, 2020, 136). From a long time ago, preachers had to be able to convey the truth in all situations. Changes in community conditions do not mean leave of da'wah

duties. Da'wah based on the principles of kindness and hospitality that is typical of the Prophet Muhammad must still run (Faiqotul, 2020, 104). Although indeed, the strategy will be different. What is clear, still prioritizes local wisdom and local culture. This religious perspective has a very strong influence in awakening the public to take certain actions, including in dealing with the Covid-19 outbreak.

B. Literature Review
1. Abdullah, M. Amin. (2020). Dialogizing Reasoning Religion and Modern Science Amid the Covid 19 Pandemic, Journal of Maarif Vol 15 No. 1. A number of articles in this edition of the journal have provided many perspectives to strengthen religious and scientific ethos. Also, being able to look critically and authoritatively to talk about two areas, both religion and science. Also, it can reduce the interpretive gap between these two increasingly specialized fields. We must read the articles in this journal critically in order to see the gap in addressing Covid-19 with an integrated approach to religion and science as a crisis resolution paradigm.
2. Ghofur, Abdul. (2020). The Social Construction of Community Religions during the Covid-19 Pandemic, Dakwatuna: Journal of Islamic Da'wah and Communication, Volume 6, No. 2. The conclusions in this study are, externally the community is making social changes due to information related to the Covid-19 pandemic, both through a task force formed by the government, as well as news circulating on television and social media. From that, the public carries out objectivation by shaping behavior implicitly in response to government regulations and news circulating on social media. Internalization is carried out by the community by learning lessons in every situation that occurs.
3. Setyowati., Anggi Cahya (2020). The Role of Online Da'wah to Maintain Social Solidarity during the Covid-19 Pandemic, Academia; Journal of Multidisciplinary Studies, Vol. 4 Number 02. This study analyzes da'wah which is carried out online which can be a form of social solidarity. This research shows that the implementation of da'wah has adjusted its needs during a pandemic, namely by doing it online so that it can learn by optimizing social taboos and implementing health protocols. This is a form of mutual concern which is an instrument of public compliance to build a sense of solidarity when a pandemic occurs.
4. Herbert Siregar, et al (2020). *Strategic Management During the Covid-19 Pandemic.* Commitment: Scientific Journal of Management, Vol. 1 No. 2. During a pandemic, strategic management plays a very important role. The strategy taken must be able to adapt very quickly, this journal aims to classify various strategies and policies taken during the 2019-2020 Covid-19 pandemic. The purpose of this research is to get a mapping of the strategic management that is applied, they must have the courage to make changes to the strategies they use in a very fast time. In the future there will be a paradigm shift in all fields, therefore every organization must always review their strategic management, whether it is an ongoing strategy or a planned one.

C. Method
        This study uses a qualitative approach with the aim of uncovering a phenomenon of religious behavior that occurred in the community during the Covid-19 pandemic and using the type of case study research (casestudy). Because this type of case study research itself is an inquiry activity that describes or explains what happens in life and provides a solution to the problem under study. This study uses a theoretical conception according to Peter L. Berger with the concept of social construction with three components, namely externalization, objectivation and internalization.

D. Results and Discussion
        The phenomenon of the spread of the Coronavirus Disease (Covid-19) outbreak that has spread in various countries including Indonesia is a pandemic virus that threatens human life. As a result of Covid-19, many have become victims, namely hundreds of thousands of people who have been positively infected and thousands of people have died in a number of countries, including Indonesia. This virus became a pandemic due to several factors, including: First, its rapid spread because the transmission process is quite easy. Second, the spread is not easy to detect. Third, the ignorance of some people about the potential spread and harm caused by Covid-19.

Thus the current condition has entered the emergency phase of Covid-19 on a global scale. This is based on the official statement of the World Health Organization (WHO) that Covid-19 has become a pandemic and the criteria for outbreaks (Extraordinary Events) which refer to the Decree of the Director General of Communicable Disease Eradication and Environmental Health in the Ministry of Health of the Republic of Indonesia No. 451/91, concerning Guidelines for Investigation and Prevention of Extraordinary Events, that an event is declared extraordinary if there are several elements, among others: (1) the emergence of an infectious disease that previously did not exist or was unknown; (2) the incidence of illness / death continuously increases over a period of time according to the type of disease (hour, day, week).

Based on this, the Muhammadiyah Central Executive felt the need to follow up and improve the Muhammadiyah Central Leadership Declaration Number 02 / MLM / I.0 / H / 2020 concerning the Coronavirus Disease (Covid-19) Outbreak and Number 03 / I.0 / B / 2020 regarding the Implementation of Friday Prayers and Fardu in Congregation During the Coronavirus Disease (Covid-19) Outbreak.

Theologically it is necessary to believe that God is testing his servant through his being in the form of Covid-19. As it is contained in surah Al-Baqarah verse 155, which means: and really We will give you a trial, with a little fear, hunger, lack of wealth, souls and fruit. And give it away good news to those who are patient. In ethics based on the views in the study of Sufism, with the Covid-19 outbreak, humans should be patient and pray as God's word in surah Al-Baqarah: 45, which means: Make patience and pray as your help. and Verily that is really heavy, except for those who are special.

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ

"And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]." (QS. Al-Baqarah : 45)

In the Islamic view, the term pandemic is interpreted in two ways. First, a pandemic is defined as a disaster that occurs by the power of Allah. Second, a pandemic which is defined as illness (punishment) which is given by Allah to mankind for committing immoral acts too often (Athoillah, 2020, p. 177). Amin Abdullah said that in responding to the Covid-19 pandemic, it is important for the awareness of Muslims to have a dialogue with the values of Islamic teachings that are contained in the science of jurisprudence, monotheism, and creed on scientific studies (2020, p. 14). This shows that it is important to integrate Islamic values with the development of scientific progress in responding to the problem of the Covid-19 pandemic.

In the early Muslim civilization, the phenomenon of pandemics had also occurred during the time of the Prophet Muhammad and during the caliphate of Umar bin Khattab, known as tha'un. The Prophet once prohibited his people from entering an area affected by an epidemic, and prohibited leaving houses in the area of the plague (Narrated by Bukhari and Muslim). This step taken by the Prophet was a form of prevention to avoid new outbreaks. Behind the prohibition taught by the Prophet, of course, contains an implicit message, namely to avoid a new epidemic with various causes, maintain health, maintain body and soul, and avoid crowds (Athoillah, 2020, p. 178).

At that time the Prophet Muhammad was the head of state and religious leader, all world affairs or the interests of the hereafter are guidelines for his people until now, because the revelation came directly from Allah Almighty in the form of orders or prohibitions (Mukharom, 2020, p. 239). But not the covid-19 virus as it is today. The epidemic is leprosy or leprosy which is contagious and deadly before a cure is found. Leprosy is a chronic infectious disease caused by the mycobacterium leprae bacteria which mainly attacks the peripheral nerves, skin and other organs except for the central nervous system (Rilauni, 2012). Psychologically the spots, the lumps on the skin form a frightening face, the disability also gives a frightening picture, this causes lepers to feel inferior, depressed, and alone (Tinuk, 2009, pp. 18-24).

Based on the historical evidence above, both the Prophet's orders and the story of Umar bin Khattab MUI released several fatwas related to how Muslim worship was in the era of the outbreak of Covid-19. The fatwas are Fatwa No. 14, No. 17, No. 18. No. 23. No. 28 and No. 31 of 2020 (Ali, 2020, p. 49). MUI wants to influence the Indonesian people to carry out worship in accordance with the context. With the emergence of an epidemic in an area, worship also needs to be adjusted to the principles of avoiding the plague, stopping and eliminating the plague (Muhammad, 2020, p. 467). The prophetic paradigm of Islamic teachings which refers to the three pillars of values, namely humanization (amar makruf), liberation (nahi munkar) and transcendence (faith) can actually be used as a foothold in actualizing prophetic values in responding to the Covid-19 pandemic in the midst of life. The actualization of these prophetic values is none other than the realization of various orientations of Islamic teachings as embodied in the maqashid shariah al-khomsah concept, namely protection of religion, soul, mind, descent and wealth (Athoillah, 2020, p. 171) .

The da'wah strategy of the mosque prosperity council in responding to Covid is to invite the Muslim community to become better at worshiping which will get peace and happiness and security that will protect themselves from various reinforcements and disasters that lead to destruction, and study, obey and support and implementing MUI Fatwa No. 14 of 2020 concerning the Implementation of Worship in a Situation of the Covid 19 Outbreak (Farhat, 2020, p. 89).

Allah sent down Islamic law full of convenience and does not trouble His servants, because the purpose of the Shari'a is for the benefit of mankind in the world and in the hereafter (Usman, 2020, p. 90), even something that is forbidden when in an emergency condition is something that is forbidden. it becomes lawful or chooses a much less disadvantageous one. The conditions of the spread of Covid-19 in Indonesia have an impact on the worship life of Muslims, such as the implementation of Friday prayers. In the new normal period, the government and scholars have issued regulations allowing Friday prayers at mosques in areas or areas where the spread of the virus is under control, provided that one meter of physical distancing is required to break the chain of Covid-19 spread (Rony, 2020, p. 554).

Among the forms of the government's appeal that are set forth in the form of a Presidential Decree, a Ministerial Regulation or even in the form of a Law, as well as MUI which is contained in its fatwa in this case is that in order to break the chain of spreading covid-19, all kinds of activities have the potential to accumulate As much as possible to minimize the number of people, including the congregational prayers, both rawatib prayers, Friday prayers and Ied prayers. Based on these decrees and regulations, mosques are advised not to open at all times of prayer but the call to prayer is still pronounced by adding to the word Shallu fi buyutikum (Yusram, 2020, p. 186).

Actions and steps like this were taken by the government, of course, as preventive measures (sad al dzaria'ah) in preventing the spread of the corona virus (Kholis, 2020, pp. 27-38). Likewise in the case of prevention efforts, there are often clashes between maslahat and mafsadat, but in the law of jurisprudence it is stated; "If demands and prohibitions combine, then the priority is prohibition" (Hifzhotul, 2018, p. 63). So the determination to abolish congregational prayers is in accordance with the above rules and regulations; rejecting badness (mafsadah) takes precedence over achieving goodness (maslahah) (Asri, 2020, p. 472). This also has implications for the implementation of the Eid al-Fitr prayers which are urged to be carried out individually at home with the family of one house, which ultimately requires a special discussion on the law of implementing the Eid prayer in munfarid, without congregation (Ahmad, 2020, p. 267).

ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِ ۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided." (QS. An-Nahl : 125)

The term da'wah is an absorption from Arabic, namely from the word da'aa (fi'il madhi) yad'uu (fi'il mudhari') which means to invite, (to call) to call, to invite (to invite), to invite (to summer).), the word da'wah itself is a form of masdar, which means an invitation or a call (Munawir, 1994, p. 439). In terminology, da'wah according to Sheikh Ali Makhfudz as quoted by Siti Muri'ah, is a process that encourages human beings to do good, and follow instructions, calling on them to do good and forbidding evil deeds, so that they get happiness in this world and the hereafter. (Muri'ah, 2000, p. 3).

Da'wah is a method used to invite people to the way of Allah. Da'wah itself aims to convey a message of kindness to the community, both Muslim and non-Muslim. da'wah is to invite people to the path of goodness. The result of this da'wah is when humans are able to apply the value of goodness received in everyday life. Along with the changing times, it will affect people's lives, especially in the current millennial era. The millennial era is an era where all activities carried out by the community rely heavily on existing technology (Setyo, 2020, pp. 299-300).

Da'wah should not only be viewed in a narrow sense, namely as tabligh or as a lecture which is more oriented to issues of mahdhah (ritual) worship. But dakwah also has an orientation on issues of ijtimaiyah (social) worship including environmental preservation. It must also be developed. Because da'wah is essentially an effort to uplift human dignity in order to obtain a hasanah world and a hasanah hereafter. In Islam, the basis for preaching is Al-Quran and As-Sunnah (Setyo, 2020, p. 301).

However, the preaching activity should not stop. In order for preaching to continue running normally, a new direction is needed that can be a solution to the problems at hand (Jauhari, 2020, p. 59). The covid pandemic has made and forced humans to always think creatively. Virtual-based social media and online media can make it easier for people to get information (Cahyo, p. 140) without having to spend energy to visit an assembly, but simply by activating virtual-based online media, Islamic studies can be accessed and can be followed easily and more effectively (Ibnu, 2020, p. 2).

Tabligh akbar, preaching seminars, recitation, are prohibited. Meanwhile, the view of people about the da'wah is tabligh akbar. And that currently cannot be done as part of preventing the spread of the corona virus. For this reason, during the pandemic and the application of the new normal as an effort to prevent the spread of covid-19. Moreover, now a new normal policy has emerged as an effort to accelerate the handling of the economy and health, which have been affected by the Covid-19 pandemic. The use of technology in preaching that has been carried out by these two subjects is a form of modernization in Islam. Islam as a religion and part of civilization intersects with modernization. One form of use between the two is the use of technology in the delivery of Islam, as well as the emergence of various new thoughts in response to modernization itself (Bakri, 2016, p. 173)

This virtual da'wah strategy does not require a number of things like the great tabligh preaching such as consumption or other unexpected costs. In a virtual da'wah strategy, people only need internet quota and willpower. The seventh method of proselytizing is internet bill preaching. Because the top platform for the best preaching media during the Covid-19 pandemic was through YouTube, and social media such as Facebook, Instagram and Twitter. Now there is live streaming via zoom, google meeting. A preacher needs to be equipped with knowledge and skills about mastery of information technology. It is very unfortunate, if a preacher who has knowledge but cannot convey it to the public during the Covid-19 pandemic.

The internet and culture in Indonesia have consequences which will take years to fully implement. Significantly influences the way people live by changing because of the technology. For example, individuals have changed their topics and modes of communication, their frequency, and habits as a result of the availability and accessibility of online communication tools. The development of information communication technology and the broad effects of globalization are changing the way people live, interact, learn, and redefine the idea of cultural identity. (Muchammad, 2020, p. 533)

E. Conclusion

The search for Islamic da'wah information originated from a flood of information about the Covid-19 pandemic so that it prompted finding a solution, the process of seeking Islamic da'wah information started from grouping needs, making schedules and online discussion groups, using online discussion platforms or platforms such as Google Meet, Zoom Meeting. , and WA Video Call. The period of the Covid-19 pandemic has encouraged the community to remain active in seeking Islamic da'wah information. New policy recommendations for adolescents in seeking information through online media must be selective so as not to harm others. (Ditha, 2020, p. 301)

The role of social media in public health education can, to a large extent, be credited with the emergence of technology that enables individuals to accelerate the spread of information related to Covid-19. Technology has been a great facilitator; even the functions of society have changed with technology. Through social media, people can easily share information related to Covid-19.

M. Rais Ribha Rifqi Hakim said that any challenges we face are part of sunnatullah that must be addressed wisely (2018, p. 155). Lessons that can be taken from the covid-19 virus outbreak include: a). Air pollution is starting to improve, due to reduced activity outside the home using transportation, b). Family gathering at home, because before the Covid-19 virus outbreak, many family members were busy with their own affairs, c). People returned to their cleanliness and health. Before this epidemic broke out in Indonesia, there were people who worked until they were tired, not paying attention to their health. Even getting sick because they don't pay attention to their health, d). Pray in congregation with family, because congregation cannot be in the mosque (Nawal, 2020, p. 22).

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IMPACT OF THE COVID 19 PANDEMIC ON THE APPLICATION OF HYBRID LEARNING IN AL-ISLAM AND KEMUHAMMADIYAHAN (AIK) EDUCATION IN MUHAMMADIYAH HIGH SCHOOL

Wahyu Fajar Nugraha
Sekolah Tinggi Farmasi Muhammadiyah Tangerang
e-mail : wahyufn77@gmail.com

Abstract

The study used a descriptive qualitative approach to determine the extent of the impact of the Covid 19 pandemic on the world of education, especially in the case of learning Al-Islam and Kemuhammadiyahan (AIK) education at Muhammadiyah universities. This research is expected to provide descriptive information about the impact of covid 19 on online learning in Al-Islam and Muhammadiyah Education in Muhammadiyah Higher Education, so that through this research it is hoped that it can solve the problems of learning Al-Islam and Kemuhammadiyahan education as compulsory subjects that must be implemented in schools. Muhammadiyah College. This study tries to describe the extent to which online learning is effective, as well as the obstacles and obstacles faced during online learning and what learning strategies must be implemented in overcoming various obstacles and obstacles during online learning. This study will also review the advantages of Hybrid Learning from online learning patterns and rulings as an option in learning Islamic Education during the Pandemic or after the Covid-19 Pandemic. The results of this study are expected to foster student interest in learning and improve the quality of learning in Al-Islamic and Muhammadiyah Education which is able to direct students to become human beings who believe and fear Allah SWT.

Keyword : Covid 19, Hybrid Learning, E learning, Islamic Education

A. Introduction

Covid 19 is a virus that is now infecting more than 250 countries in the world so it is known as a pandemic. Covid 19, which first appeared in Wuhan, China, has since spread to the entire world population in more than 250 countries through human-to-human transmission of Covid 19 virus. The characteristic of this virus is the high speed of spread. Based on WHO data, it was found that COVID-19 has become a global pandemic. In the world, the number of deaths has reached more than 3 million people, so that more serious handling is needed against the spread of COVID-19 which continues to increase sharply. Meanwhile, in Indonesia, Covid 19 began to spread from March 2020 to May 25, 2021, with 1,786,187 infections and 49,627 deaths. [1]

Therefore, the Covid 19 pandemic has had a very massive impact not only in the economic, social, political aspects but also has an impact on the world of education in all parts of Indonesia from the lowest education such as PAUD to the highest level, namely Higher Education. [2] As contained in the Circular Letter of the Minister of Education and Culture of the Republic of Indonesia No. 3 of 2020 concerning Prevention of Covid-19 in Education units, every educational institution must implement social distancing and prohibit face-to-face meetings at all levels of education from PAUD, Middle School to Higher Education levels . Likewise, Islamic educational institutions that play a role in producing human beings experience the same problems, in terms of Islamic religious education having a central role in building a noble and moral human civilization. The imposition of a direct face-to-face ban, finally every educational institution implements online learning as an alternative so that the learning process continues.

Muhammadiyah Higher Education is an Islamic Higher Education which was established under the auspices of the Muhammadiyah Organization as the largest Islamic organization in the world. According to the latest data, Muhammadiyah has 162 universities, consisting of 57 universities, 80 high schools, 5 academies, 7 institutes, 3 polytechnics, and 8 Aisyiyah universities.

[3] One of the characteristics of learning activities in Muhammadiyah Higher Education is that every student from various study program backgrounds is required to take courses in Al-Islam Kemuhammadiyahan Education in accordance with PP Muhammadiyah policies and participate in cadre activities such as Baitul Arqam, as well as the ability to memorize and read Al-Quran under the coordination of the Al-Islam and Kemuhammadiyahan Institutions owned by each Muhammadiyah College.

During the pandemic, PP Muhammadiyah issued circular No. 66/I.4/F/2020 on June 5, 2020 regarding the Implementation of Muhammadiyah Schools, Madrasas and Islamic Boarding Schools Education during the Covid-19 pandemic. [4] The letter contains instructions to follow government regulations regarding the prohibition of face-to-face lectures. According to the circular issued by the Minister of Education and Culture Number 3 of 2020 regarding the prevention of the corona virus or covid-19 in the Education unit and Number 36926/MPK.A/HK/202. Thus, all Muhammadiyah universities are required to implement online learning so that lectures and Islamic development activities are sustainable.

This online learning includes all courses including Al-Islam and Kemuhammadiyahan (AIK) education, both curricular and non-curricular, which must be implemented through online learning. Therefore, there are various obstacles and obstacles to online learning that are feared to affect the effectiveness of learning in shaping student character and instilling Islamic aqidah and understanding in accordance with the Qur'an and Sunnah.

In this study the authors would like to describe not only the extent of the impact of the COVID-19 pandemic on the application of online learning in Al-Islam and Kemuhammadiyahan Education (AIK) in Muhammadiyah Higher Education, but also what learning strategies were applied during the COVID-19 pandemic so that it could provide excellence in welcoming the era digital 4.0 and facing the "New Normal" era. As is known, Al-Islam and Kemuhammadiyahan Education (AIK) in Muhammadiyah Higher Education is the driving force for all courses, so that learning in AIK Education that is not optimal can affect the level of awareness of students in understanding and practicing Islamic teachings.

B. Literature Review

1. Title : Al-Islam and Kemuhammadiyahan Education Curriculum Management, Journal = Manage: Journal of Islamic Education Management, 2019, author = Syamsu S., Misran, issn = 2685 – 9939. Islamic Education Curriculum Management and Kemuhammadiyahan at STKIP Palopo provides a perspective that the management and development of a good curriculum through the stages of planning, implementation and evaluation by implementing a student-centered learning model with varied methods.

2. Title : Implementation of E-learning Based Learning in Islamic Religious Education Subjects., Journal = Indonesian Islamic Education Journal, 2020, Author : Anif Rachmawati, Evi Fatimatur Rusydiyah, DOI : DOI 10.35316/jpii.v5i1.223. The use of E-learning in Islamic Religious Education Subjects is carried out through three stages, namely the Planning stage, the implementation stage and the evaluation stage which can be done directly or online.

3. Title = Blended Learning Model in Improving Learning Effectiveness, Journal = FIKROTUNA: Journal of Islamic Education and Management, 2018, Author : Walib Abdullah, E-ISSN = 2477-5622. Hybrid Learning is an alternative solution to overcome the weaknesses of online learning and face-to-face learning to produce a series of effective, efficient and enjoyable learning for students by not throwing away old learning theories.

C. Method

The method used in this study is a qualitative research method in the form of contextual literature exploration that links various literatures with actual phenomena that are endemic throughout the world, namely the covid 19 pandemic. The literature study method is obtained from previous studies, journals, and also from the books in the library related to this research as well as the actual phenomenon that is currently endemic, namely covid 19, or E-learning and Hybrid Learning, education, theories, principles and previous ideas that are used to produce problem

formulations which are then drawn conclusions to obtain an overview how effective is the online or online implementation of Al-Islam and Kemuhammadiyahan (AIK) education at Muhammadiyah Higher Education which was implemented during the covid 19 outbreak.

D. Analysis Result and Discussion

The Impact of Covid 19 on the Implementation of Al-Islam and Kemuhammadiyahan Education e-Learning Learning

The Covid 19 pandemic began to spread throughout the country through human-to-human transmission since Wuhan, a city in China, became the source of the first emergence of the COVID-19 pandemic in January 2020. Indonesia only entered the beginning of the COVID-19 pandemic in March 2020 and according to the WHO agency that Covid 19 is predicted to be completed for 3-4 years after the community has received herd immunity from vaccination. The Covid 19 pandemic in the past few months has caused an increase in transmission and death that continues to increase, thus having an impact on the development of the quality of Higher Education in Indonesia.

One of the impacts of Covid 19 is the policy of distance education or better known as distance learning or distance education as regulated in the Higher Education Law number 12 of 2012, article 31, which is an education system in which there is a separation between teachers and students. both in space and/or time. [5] The impact of Covid 19 caused changes in learning patterns which previously under normal conditions most universities carried out learning by ruling changed to during the Pandemic, 98% of universities carried out digital transformation and adopted technology, so that many online learning activities experienced obstacles . [6].

Online learning by definition is a learning method that uses an Internet-based interactive model and a Learning Management System (LMS). Platforms used in online learning include Zoom, Google Meet, Google Drive, and so on. Online activities include webinars, online classes, all activities are carried out using the internet and computer networks. [7] Meanwhile, in the pre-pandemic period, learning patterns used more or less rulings or face to face in the same time and place. According to the KBBI, the term offline is an acronym for 'outside the network', disconnected from a computer network. For example learning through student handbooks or face-to-face meetings [7]

At Muhamammadiyah Higher Education, before the COVID-19 pandemic, the Online Learning System was known through the Moodle application as found on the e-learning page, but unfortunately online or online learning was not implemented optimally by lecturers and students in all study programs, including in learning. AIK education, only after the covid 19 pandemic, all lecturers and students used E-Learning as a learning medium without face to face following the circular letter from the Ministry of Education and Culture on March 11, 2020 regarding working from home, studying from home, worship from home, the second circular letter from the Director General Dikti March 23, 2020.

Online learning during the COVID-19 pandemic does not rule out the possibility of obstacles and obstacles. Based on the results of the analysis, among the obstacles experienced during this pandemic are first, internet quota barriers are not cheap, second, not all lecturers master internet technology, third, obstacles in terms of learning services.. Fourth, limited features of online learning applications. [8] Another obstacle in online learning is the psychological impact experienced by students, based on research results 55.8% of students experience stress because online learning tends to be boring because it is only carried out virtually without face to face. [9] According to the research results of Maia, Berta Rodrigues, Paulo César (2020) that students during the pandemic show higher levels of anxiety, depression, stress than during normal times. [10]

In the era of the COVID-19 pandemic, the lesson that can be learned is that the use of the internet is becoming more widespread so that more sources of information data can be obtained. In the pre-pandemic era, internet use was only limited to communication media such as Whatsapp, Line, SMS applications and others, but after the COVID-19 pandemic, the internet was no longer just a communication medium but was used as an online learning medium such as face-to-face

learning virtually through video teleconference or sharing contain through LMS applications which include Moodle, Google Classroom and even many other learning applications. [11]

However, in addition to the obstacles in online learning, there are also other advantages or benefits of online learning, if it is concluded according to the results of the survey research on the benefits of online learning, they are as follows: 1) There is an increase in the graph of the quality of higher education and the quality of graduates, 2) The formation of a sharing community knowledge is not limited to one location, 3) increasing intense communication between lecturers and students, 4) unlimited learning resources, 5) improving the quality of lecturers because it is easy for lecturers to get information. [12]

Seeing the obstacles and benefits of online learning as described above, Islamic educational institutions in this case the Muhammadiyah Higher Education have a moral responsibility in finding the latest learning patterns that are able to adapt to the situation and development of society which is now entering the digital era 4.0. In the author's opinion, if online learning activities are not packaged properly, it can lead to a decrease in the effectiveness of AIK learning and affect students in living and implementing Islam.

One of the learning patterns introduced by the government apart from ruling and online learning is the Hybrid Learning Pattern. Hybrid learning system. is a combination of the face-to-face teaching and learning process and online teaching and learning which aims to increase effectiveness, access, and accessibility in developing the individual potential of students. The benefits of Hybrid Learning, among others, according to Brian and Volchenkova (2016) can widen the range of learning solutions, create more effective learning experiences, increase access and flexibility, or can reduce teaching and learning costs. [13]

Implementation of Hybrid Learning in Al-Islam and Kemuhammadiyahan Education in Muhammadiyah Higher Education.

In the pre-covid-19 era, universities faced various problems such as increasingly expensive tuition fees, limited number of lecturers and increasing number of students, so a solution was needed to solve these problems. However, after the COVID-19 pandemic, universities began to use ICT to increase productivity (effectiveness & efficiency) while maintaining quality and carrying out harmonization/development of existing regulations.

In the context of Islamic religious education, Mochtar Buchori stated that the low interest in learning Islamic Religious Education is influenced by several factors including in practice AIK education and learning only focuses on cognitive aspects rather than growing awareness of religious values and pays less attention to fostering affective and psychomotor aspects, namely willingness and determination to practice Islamic values. [14] However, after the Covid 19 pandemic, Islamic educational institutions began to adapt to online learning and switched to developing the latest digital-based learning in order to deal with the development of the Digital Industry 4.0 era.

One of the learning patterns that are considered cheaper, effective and efficient in overcoming the problems of higher education is to implement the Hybrid Learning program, which is a learning pattern that combines ruling and online. Hybrid Learning is a solution to the weaknesses of online learning because it combines online and offline and face-to-face learning. One of the reasons that Hybrid Learning is considered appropriate in learning during the pandemic and in the future, because learning that only relies on online without face to face makes students feel bored because there is no feedback between lecturers and students, while students still need interaction with lecturers or with other students. other students, although online learning facilities are also equipped with the development of video conferencing and student-to-student web chat, students and teachers need direct interaction with each other. [15]

Hybrid Learning is also seen as being able to improve Critical Thinking Skills, by combining such as Blogging or online sites that have collaborative learning abilities by sharing knowledge and experiences with each other and case-based learning or analytical skills in real life settings will be able to improve critical thinking skills. [16] The Hybrid Learning Program is part of the Distance learning system (PJJ) as regulated in government regulations referring to the Minister of Research,

Technology and Higher Education Regulation No. 51/2018 to be held as a higher education strategy to answer the challenges of RI 4.0.

According to Chaeruman and Maudiarti (2018) there are 4 learning rooms in Hybrid Learning which consist of:

a. Synchronous directly (live synchronous), namely learning together in the same space and time or direct meetings between educators and students,
b. Synchronous virtual (virtual synchronous), namely learning together in different space and time or what is called learning through teleconference,
c. Self-paced asynchronous, namely learning independently in a different space and time.
d. Collaborative asynchronous is a learning system that is carried out collectively with other people anytime and anywhere. [13]

Muhammadiyah Higher Education that implements Hybrid Learning is the University of Muhammadiyah Prof Dr Hamka which sets 60% face-to-face meetings and 40% online learning as quoted from the official PP Muhammadiyah Diktilitbang website source. [17] Meanwhile, Universitas Muhammaadiyah Gresik as quoted from the official website (https://www.umg.ac.id) implemented Hybrid Learning in the era of the covid 19 pandemic in order to facilitate and make it easier for students to get learning by meeting schemes, face-to-face meetings online 75 % and traditional face-to-face meetings 25%. This Hybrid Learning program is also expected to be a program that is prepared in welcoming the industrial era 4.0. The use of this pattern depends on the analysis of the required competencies, the objectives of the subjects, the characteristics of the learners, the characteristics and abilities of the learners and the available resources.

UMY or University of Muhammadiyah Yogyakarta has implemented the Hybrid Learning method since 2017 before the Covid 19 pandemic with 60% online learning and 40% offline learning from all meetings between students and lecturers, although it has not been implemented in all study programs. This application is implemented to support quality education, so that meetings between students and lecturers can also be made effective when outside the campus area. [19] During the Covid 19 Pandemic, UMY improved Hybrid Learning where learning was carried out asynchronously and synchronously. The asynchronous learning process is carried out using a Learning Management System (LMS) media called Myklass, and synchronous learning is carried out using Ms. Teams. Both of these learnings are Hybrid Learning platforms that are standardized in the university environment and are recommended by the leadership of UMY. [20]

Muhammadiyah, according to the author, because it contains several advantages, namely. First, the development of pedagogy which was originally based on traditional pedagogy turned into digital pedagogy. Second, increasing access to information technology in the form of WhatsApp applications and flexibility in accessing learning materials without being bound by space and time. Third, Cost effectiveness, the Hybrid Learning program is effective and cost efficient compared to pre-pandemic learning approaches which require quite large operational costs. Because AIK Education practicum activities such as Worship Practices, caring for corpses, reading Al-Quran can be done virtually.

E. Conclusion

From the results of this study, it was concluded that Muhammadiyah universities that had a reputation such as Universitas Muhammadiyah Surakarta, Universitas Muhammadiyah malang. Universitas Muhammadiyah Prof Dr. Hamka, Universitas Muhammadiyah Gresik had applied the Hybrid Learning method in all learning including in Al-Islam and Kemuhammadiyahan courses because they were seen as the cheapest, effective and efficient learning models Efficient during the Covid 19 pandemic so as to be able to foster student interest in learning independently and able to communicate and collaborate interactively through various online communication media such as Whatsapp, Vlog, Blog, Youtube, Zoom Meeting as well as interacting face-to-face with lecturers and between students.

Thus, Hybrid Learning can foster student interest in interactive independent learning through various communication media in exploring unlimited information about Al-Islam and Kemuhammadiyahan knowledge and students can get AIK learning anytime and anywhere, so that

the purpose of AIK learning is to give birth to human beings. can be realized in the face of various changes in any era.

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WHITE BOARD ANIMATION (WBA)
AS A LEARNING MEDIA DURING PANDEMIC

Yudha Prapantja
Manajemen Pendidikan Islam, Universitas Muhammadiyah Jakarta
e-mail: yudhantja@gmail.com

Abstrak

Pandemi akibat penyebaran *corona virus desease* tahun 2019 (Covid-19) telah mengakibatkan transformasi besar-besaran dalan segala aspek kehidupan tanpa terkecuali pendidikan. Demi mengurangi risiko penyebaran virus corona, pemerintah mengeluarkan untuk melakukann pembatasan social berskala besar (PSBB). Hal ini berimbas pada dibatasinya kegiatan di perkantoran dan sekolah. Pemberlakuan *Work from Office (WFO)* dan *Work from Home (WFH)* pada karyawan baik di instansi pemerintah dan swasta secara bergilir dengan maksimum 50% dari kapasitas ruangan. Sekolah pemberlakuan belajar dari rumah (BDR) dengan system pembelajaran jarak jauh (PJJ) kini sudah memasuki semester ketiga.
Salah satu aplikasi yang sering digunakan dalam proses pembelajaran adalah WhatsApp. WhatsApp Messenger merupakan aplikasi pesan untuk smartphone dengan menggunakan koneksi internet (3G, 4G atau WiFi) untuk komunikasi data. Dalam WhatsApp terdapat konten grup chat, yaitu dalam satu grup terdiri beberapa orang, serta mampu dalam jumlah banyak. WhatsApp grup menjadi konten dalam aplikasi WhatsApp yang saat ini sedang populer, meskipun sebelumnya sebagian orang telah menggunakannya untuk kepentingan chat dengan para teman atau keluarga besar. (Slamet Untung, 2020)
Tulisan ini mengajak para guru untuk mengembangkan sendiri materi ajarnya dengan menggunakan aplikasi White Board Animation (WBA). Harapannya guru bisa berkreasi secara bebas untuk membuat materi ajar yang sesuai dengan target kompetensi yang sesuai dengan karakteristik peserta didik.
Kata Kunci : *Pandemi, Belajar dari rumah, White Board Animation (WBA)*

Abstract

The 2019 coronavirus disease (Covid-19) pandemic has resulted in a massive transformation in all aspects of life, without exception education. In order to reduce the risk of spreading the corona virus, the government issued a large-scale social restriction (PSBB). This has an impact on the limitation of activities in offices and schools. Implementation of Work from Office (WFO) and Work from Home (WFH) for employees in both government and private institutions in rotation with a maximum of 50% of the room capacity. The school for the implementation of learning from home (BDR) with a distance learning system (PJJ) has now entered the third semester.
One application that is often used in the learning process is WhatsApp. WhatsApp Messenger is a messaging application for smartphones using an internet connection (3G, 4G or WiFi) for data communication. In WhatsApp there is group chat content, which is in one group consisting of several people, and can be in large numbers. WhatsApp groups are content in the WhatsApp application that is currently popular, although previously some people have used it for the purpose of chatting with friends or extended family. (Slamet Untung, 2020)
This paper invites teachers to develop their own teaching materials using the White Board Animation (WBA) application. The hope is that teachers can be creative freely to make teaching materials that are in accordance with competency targets that are in accordance with the characteristics of students.

A. Introduction

In the teaching and learning process in the classroom the teacher plays a very important role. The implementation of education in schools greatly determines the quality of education (lalupanda, 2019). Students still need guidance and direction to learn well. To become a professional teacher, it is required to understand and apply various learning media in the teaching and learning process in the classroom. In addition, varied learning media can help students restore their enthusiasm for learning (Astuti, 2017). In addition, various learning media make students interested and challenged to follow the learning process without making the students bored and bored in following the teaching and learning process. Therefore, variations of learning media in elementary madrasas are very necessary, especially the condition of elementary madrasa students whose mindsets are still concrete and still like to play, it is very suitable to apply varied learning media. Teachers should make learning meaningful and make all students active in following the teaching and learning process, not just the teacher who is active in the learning process.

The low competence of teachers in Indonesia can be seen from the feasibility of teaching teachers. Evidence of the low professionalism of teachers can also be seen from the number of teachers who do not master various competencies. For example, there are still many teachers experiencing problems in implementing various learning strategies.

In learning, a teacher is required to be able to develop various competencies that exist in him. So it is hoped that the increase in these competencies will create a more interesting learning atmosphere. If in teaching it turns out that the teacher has not been able to use a variety of learning methods, it is feared that students' interest in economics lessons will decrease.

Learning methods must be varied so that students are not bored and can enjoy learning. One of the efforts to improve teacher professionalism is carried out through the academic supervision of the madrasah principal in supervising teacher performance. The existence of madrasah principals can assist teachers in carrying out their duties, because professional madrasah principals, one of whom will be able to supervise their teachers, are expected to be able to improve the situation of the teaching and learning process which has a positive impact on improving the quality of education (Fathurrohman 2011: 6) . The head of the madrasa is a figure who becomes an example and role model for teachers and students in terms of character building both in terms of discipline, as well as in terms of ethics and morals. Moreover, at this time, it has implemented a new curriculum that is oriented to the formation of student character. Providing knowledge about social ethics, inculcating religious values, morals, character and ethics for students, must be carried out continuously. In addition, mental readiness and character toughness are also needed to reduce the negative impact of information disclosure (Tobari: 2014).

B. Discussion

Development of teaching materials

Teaching materials are teaching materials are all forms of materials in the form of a set of materials that are systematically arranged which are used to assist teachers/instructors in carrying out learning activities and enable students to learn. Another opinion gives an understanding of teaching materials as knowledge, skills, and attitudes that students must learn in order to achieve predetermined competency standards. In detail, the types of learning materials consist of knowledge (facts, concepts, principles, procedures), skills, and attitudes or values. (Purnomo, 2011).

If viewed from the type of teaching materials, it can be in the form of printed teaching materials, listening teaching materials (audio), visual hearing teaching materials (audio visual), interactive multimedia teaching materials and web-based teaching materials.

In general, the scope of teaching materials includes: a) Titles, subjects, competency standards, basic competencies, indicators, places; b) Instructions for learning (student/teacher instructions); c) Goals to be achieved; d) Supporting information; e) Exercises; f) Work instructions; g) Assessment.

A teacher must pay attention to several principles in the development of teaching materials, namely: (Directorate of High School Trustees, 2010)

The principle of relevance or relevance of the material in accordance with the demands of Competency Standards/Basic Competencies;

The principle of consistency or constancy, it is intended that if there are four kinds of basic competencies that students must achieve, then the teaching materials must also be of four kinds;

The principle of adequacy or adequacy is the adequacy of the material in teaching materials to achieve competence as taught by the teacher

2. Learning media

Arif S. Sadiman argues that the media is an intermediary to convey information or messages. Media comes from Latin, namely media, while in language it comes from "medium" which means a message connector, from the sender of the message to the recipient. In learning activities in schools the media is used to convey messages to students about science and so on. (Sadiman, 2010)

The notion of learning media is the use of creative media during learning in order to provide subject matter to students so that the teaching and learning process is more effective, efficient and fun (Wibawanto, 2017).

Some of the benefits associated with learning media are:

a. Students are more interested in learning, so it can increase student motivation in learning.
b. Learning material is clearer, so it can be understood by students.
c. The methods used in the teaching-learning process will be more varied, not merely verbal communication from a teacher's narrative.
d. Students can be more active in learning activities. because students not only listen to the teacher, but are also active in an activity, such as observing, conducting demonstrations, and so on.

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IMPACT OF COVID-19 ON THE BASIC
AND INTERMEDIATE EDUCATION MANAGEMENT

Sularno
Universitas Muhammadiyah Jakarta

Abstract

The significant impact of covid-19 on the basic and intermediate education management. Sularno. The goal is to discover how the collaboration between the school and the student's family or parents works. This system change affects not only elementary school students, but also senior high schools and some universities in the area. Changes to the face-to-face learning system, followed by replacement with a distance learning system (PJJ), were found to be highly unpopular and disliked by elementary school students through high school students in the field. Such circumstances make it extremely difficult for all parties involved in education, especially those with limited access to technology. The positive effects of the Covid-19 pandemic include (a) the occurrence of good cooperation between teachers and students' parents, (b) learning at home, (c) learning at school, and (d) more effective use of study time. The disadvantages of the Covid-19 pandemic include (a) teachers, students, and parents/guardians of students who have not mastered new technology, (b) a lack of technological equipment, (c) limited internet access, and (d) cost.

Keywords: Covid-19 impact, education management, learning technology, distance learning system.

A. Introduction

The presence of a disease caused by Covid-19 (Corona Virus Disease-19), which has infected nearly 215 countries around the world, including Indonesia, will be unexpected and unwelcome. With Covid-19's rapid arrival, it has the potential to alter the course of life in Indonesia, including the field of education. The world of education in Indonesia that is having the most impact is basic education, which was not available until recently (Herlina & Suherman, 2020).

Based on direct field observations of changes in face-to-face learning systems to distance learning systems, the impact that is very felt is the difficulty experienced by three parties, namely the teacher (school), students, and parents of elementary school students, particularly those in areas. It turns out that changes in this system are felt not only by elementary school students, but also by faculty.

Changes to the face-to-face learning system and then replacement by a distance learning system (PJJ) have been found to be highly unwanted and disliked by elementary school students to high school students in the field (Megawanti et al., 2020). Such circumstances make it extremely difficult for all parties involved in the field of education, particularly those who are extremely difficult to reach.

B. Literature Review

During the Covid-19 pandemic, parents' perceived role includes providing assistance to children. According to the findings of this study, parents' primary roles are those of mentors, educators, caregivers, developers, and supervisors. Parents, in particular, play the following roles: maintaining and ensuring that children continue to practice clean and healthy living, guiding and assisting in the completion of school assignments, building togetherness at home, creating a safe and comfortable environment, fostering two-way communication, and serving as role models for children. As a result, there is a need for parents to be guided so that they can assist and accompany their children during online learning so that they do not encounter difficulties and obstacles (Kurniati *et al.,* 2021).

There are several solutions that can be applied to the development of education management in Indonesia during the COVID-19 pandemic, one of which is distance learning (PJJ), also known as the online system. Although this system cannot be fully implemented throughout Indonesia, it can already serve as a means for the teaching and learning process to continue *(Nafrin dan Hudaidah 2021)*.

Academics from the elementary to the tertiary levels have conducted a variety of studies and discussions on the impact of COVID-19 on the implementation of the teaching and learning process in Indonesia. According to the findings of studies and research, the teaching and learning processes in some Indonesian schools can be carried out effectively. However, there are still many shortcomings in the field due to teachers' and students' limited ability to adapt to new habits, as well as their lack of mastery of information technology, as well as a lack of facilities, limited internet network availability, and a limited budget. In this case, the Ministry of Education and Culture serves as a provider of direct and indirect solutions for a smooth teaching and learning process (Amalia dan Sa'adah. 2020).

C. Discussion

a. The Impact of the Covid-19 Pandemic on Teaching and Learning

1. The Beneficial Effects of Covid-19 on Primary Education

Covid-19, which originated in Wuhan, China, has had a significant impact on the structure of our lives, including the world of education. The general public always discusses the negative consequences of Covid-19's presence, with very few highlighting the positive.

The following are some of the positive effects of the Covid-19 pandemic that can be felt:

a. The occurrence of good cooperation between teachers and students' parents.
    Distance learning (PJJ) in elementary schools, also known as learning from home (BDR), can make parents/guardians aware of how difficult it is to educate their children, resulting in a sense of empathy from parents toward teachers (Adit, 2020).

b. The learning takes place at home.
    Even though there are still many distance learning programs that cannot be implemented optimally, it is one of the benefits of carrying out the learning process as long as the facilities and infrastructure are adequate and support the distance learning process.

c. Make Better Use of Study Time
    Government regulations supported by MUI require us all to stay at home as long as there are no urgent interests and to avoid crowds so that we can all carry out activities at home such as studying and other positive activities. As a result, we should look at all of these disasters not just from a negative perspective, because every disaster has a positive side as well.

The ability of teacher interaction to be very limited in explaining the learning material so that many students cannot understand the lesson well, parents are not prepared to guide their children to follow lessons with the new system, and internet costs that must be incurred increased to take up distance learning are some of the obstacles faced in the implementation of distance learning. For students affected by Covid-19, a learning assistance program is available to help them overcome these challenges. This program is thought to have a positive impact on both students and their parents in overcoming obstacles (Handayani et al., 2020).

Prior to the Covid-19 pandemic, elementary school students were strictly prohibited from using cellphones/devices, but during the pandemic, this appeared to have changed 180 degrees because almost all students everywhere were encouraged to use this communication tool. Muhammadiyah elementary school teachers in Surabaya, for example, had previously done the same thing. However, following the Covid-19 pandemic, as many as 60.35 percent of Muhammadiyah teachers in the city of Surabaya recognized the importance of using and mastering device technology tools as a means of implementing the distance learning process. Even more specifically, all teachers agree that information technology makes it easier for teachers to find learning resources. Furthermore, 92 percent of teachers believe that information technology media provide more interesting, diverse, and communicative learning tools (Pribowo, 2020).

2. Covid-19's Negative Impact on Primary Education

Face-to-face teaching and learning in schools is a long-standing custom and general policy in Indonesia, with the goal of increasing student knowledge and skills. Schools, in the teaching and learning culture of the Indonesian nation, are very fun places for children to learn because they can interact directly with their peers and teachers. The overall function of the school is to provide a forum for students and teachers to interact as a means of developing intellectual abilities, expertise, character, and compassion. With the presence of Covid-19, it appears that the world has changed in all aspects, including education, particularly primary and secondary education. All activities at the school abruptly ceased, leaving all stakeholders perplexed. Baharin (Baharin, 2020, pp. 139-164).

Some of the factors that make it difficult for teachers, children, and parents/guardians of students to carry out distance learning activities in the midst of the Covid-19 pandemic are as follows:

a. Teachers, students, and students' parents/guardians have not mastered new technology.

Not all teachers, students, and parents/guardians of students understand and are able to use the new technology developed by the Ministry of Education and Culture for the teaching and learning process during the Covid-19 pandemic, particularly those living in rural areas. Similarly, the readiness of schools to implement distance learning is still lacking, which will impede the distance teaching and learning process.

b. Is devoid of technological equipment

Most teachers, students, and parents/guardians of students in Indonesia do not yet have adequate learning support facilities such as android phones, laptop computers, and so on. In cases like this, technological equipment and mastery of technology are required, despite the fact that the financial capacity of teachers and parents/guardians in Indonesia, particularly in rural areas, is still very low.

c. Limited internet access

Implementing distance learning that can be done from anywhere, including home, is very demanding for the availability of internet network facilities, while in this beloved country there is still very little internet network that can be accessed by teachers, parents / guardians, especially in remote areas from urban areas. There is no need to go too far away from the national capital; many people in the country's capital still do not have access to the internet and thus cannot participate in distance learning. Learning from home, as we know it today, is inextricably linked to the use of the internet. We frequently see on television media reports of elementary school children leaving their homes far enough away just to look for signals so they can take lessons from their teachers. Then we see teachers walking around to students' houses with white boards, delivering lessons to their favorite students so they don't miss the lesson.

d. Cost

The teaching and learning process in areas with limited internet access, as well as in cities where an internet network is available, reveals a new issue, namely the cost of purchasing quota pulses. Apart from network difficulties and cost difficulties, we can imagine how difficult it is in regions, so this is the main obstacle in our country, unlike in developed countries, where many have used the internet as a medium of learning. Meanwhile, in Indonesia, the public, students, and parents / guardians of students are not well-versed in the distance / online learning model.

What needs to be emphasized again is the findings of a study (Yunitasari & Hanifah, 2020) on the implementation of distance learning in elementary schools or Madrasah Ibtidiyah (MI) in the Karanggayam Sidoarjo village area. Distance learning, also known as online learning (from home), is a learning process that takes place under the supervision of parents and teachers at school. Distance learning students who interact with teachers via technology include Google Classroom, Zoom, Google Meet, and Whatsapp Group. The findings revealed that distance learning during the Covid-19 pandemic had a significant impact on students' interest in learning, as students became bored of not being able to meet directly with their friends and teachers while studying with a remote system.

According to Yunitasar and Hanifah (2020), the findings of a study conducted by (Putria et al., 2020) at SD N Baros Kencana CBM Sukabumi City show that this distance learning system is

very boring and that distance learning in elementary schools is ineffective. The ineffectiveness of this distance learning system stems from the fact that teachers and students have very limited access to cellphones, quotas, and internet networks; even when there is a network, it is less stable, and many students' parents, who are busy working, do not have time to accompany their children.

b. During the Covid-19 Pandemic, teachers, students, and parents/guardians of students must respond to changes in the distance learning system with aplomb, wisdom, and patience

All parties involved in the Covid-19 pandemic should be patient, because Allah SWT will surely be with those who are patient, according to His word:

وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّٰبِرِينَ

Meaning: *We will put you through a trial, with a little fear, hunger, a lack of wealth, souls, and fruits. And give good news to those who have waited patiently. (155)* (QS: Al Baqarah)

And we will truly put you to the test by instilling fear, hunger, and a lack of wealth due to difficulty in obtaining it or missing it entirely. And from the soul with the occurrence of death or martyrdom in the way of Allah, as well as the reduction of dates, grapes, and seeds due to crop failure or damage. And give good news, O prophet, to those who are patient in dealing with these and similar problems, which makes them happy and pleases them in the form of a good ending in this world and the hereafter.

Then, in another verse, Allah SWT explains that He will not put His people to the test beyond their capabilities.

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَاۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْۗ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَّسِيْنَا اَوْ اَخْطَأْنَاۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَه عَلَى الَّذِيْنَ مِنْ قَبْلِنَاۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖۚ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ

Meaning: Allah does not burden a person, but rather burdens him according to his ability. He receives the reward (for goodness) that he earns, as well as the torment (from evil) that he causes. "O our Lord, do not punish us if we forget or are wronged," they pray. You do not burden us with heavy burdens, O Lord, as Thou hast burdened those before us. You, O Lord, do not bear them. to us what we are unable to bear Please accept our forgiveness, forgive us, and have mercy on us. You are our Helper, so assist us in dealing with the unbelievers." (Sahih Bukhari, Al Baqarah, p. 286)

However, even though we are instructed to be patient, we must not sit idle without making any effort to find a solution to this challenge, particularly in implementing the distance learning process, particularly for primary and secondary schools during the Covid-19 pandemic.

c. Seeking the Best Solution If the Covid-19 Pandemic Persists

If the Covid-19 pandemic continues, one of the things we must do is find a solution in order to obtain an effective distance learning method. In order to find a solution, a series of problems encountered by teachers, students, and parents / guardians of students during the nearly 11-month remote learning experience will be examined.

Higher education uses more media zoom as a learning medium, but at the primary education level, 64 teachers (100%) use WhatsApp as an option to carry out the teaching and learning process online or online (Anugrahana, 2020). In terms of effectiveness and efficiency, WhatsApp is better able to reach all areas where students or parents/guardians are required to have a quota. It will depend on the network if you use other media. As a second and subsequent option, 15% of teachers use various WhatsApp-supporting applications. The second option is Google Class. The third option is Google forms, which can account for up to 12% of the total or 8 teachers. Google Forms

is used for student worksheets. YouTube is the fourth most popular option, with as many as 7% or 5 teachers. In 10-20 minutes, watch short videos related to the material being taught. The fifth application is Zoom Cloud Meeting, which is only available to 3% of teachers or 2 teachers (Anugrahana, 2020).

According to the research, the media chosen and effective in the online learning process at the elementary school level are the google classroom application and the zoom application, while the application that can be used very effectively in the lower classes is the Whatshapp group application. However, the distance learning process used by students must be overseen jointly by parents and teachers (Astini, 2020). To maintain harmony and balance in the distance learning process between urban and rural schools, the government, in this case the Ministry of Education and Culture, also provides a free online learning media called "Rumah Belajar." To reach areas where internet access is poor or non-existent, the government is collaborating with TVRI, the state television station, to deliver learning materials through the Home Study program.

Apart from the central government, all education units in Indonesia have been conducting Home Study, or the Distance Learning Program (PJJ), since the Corona or Covid-19 virus disease was declared to have entered Indonesia in March 2020. The Regent of Purwakarta, the Education Office, moved quickly to order all school students to study at home and implement distance learning from March 16 to May 29, 2020. Distance learning is used to prevent and break the chain of transmission of the Covid-19 Virus so that it does not spread throughout the community (Prawiyogi et al., 2020).

Another solution is to train prospective teachers to improve their digital literacy skills. Because it is impossible to implement online learning without addressing digital literacy, elementary school teacher candidates must be prepared to implement a virtual-based learning system as a result of the COVID-19 pandemic. It is clear from the responses of the 68 PGSD students that the majority of students have basic internet skills, are able to find and retrieve information from the internet, and use it effectively (Nahdi & Jatisunda, 2020).

D. Conclusions

According to the above description, the Covid-19 pandemic has rapidly changed the order of life, including the order of education, particularly in primary and secondary education. In this regard, it has both a positive and negative impact on the teaching and learning process, necessitating mastery of methods and technology related to learning systems, particularly distance learning.

All parties, including teachers, students, and parents/guardians of students, must be patient while carrying out this distance learning. In addition to patience, it is hoped that all stage holders will find the best and easiest solution for implementing distance learning so that students are not bored.

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FINANCING STRATEGY OF PRIVATE UNIVERSITY
IN COVID PANDEMIC-19 ERA

Dindin Rosyidin[1]
[1]SD Lab School FIP UMJ - Universitas Muhammadiyah Jakarta
e-mail: dirosya@yahoo.co.id

Abstrak

Penelitian ini bertujuan untuk menganalisis staretegi pembiayaan di perguruan tinggi swasta dalam kasus ini di Universitas Muhammadiyah Jakarta dalam upaya mempertahankan eksistensi Universitas Muhammadiyah Jakarta di tengah pandemi covid-19. Penelitian ini adalah penelitian kualitatif. Adapun metode yang digunakan dalam penelitian ini adalah deskriptif analitis. Kerangka berfikir dalam penelitian terdiri dari analisis lingkungan internal, analisis lingkungan eksternal dan penetapan strategi pembiayaan. Strategi-strategi pembiayaan yang dapat diterapkan oleh Universitas Muhammadiyah Jakarta pada masa pandemi covid-19 adalah strategi harga, optimalisasi unit usaha, peraampingan prodi, perampingan struktur organisasi, penyesuaian gaji dosen dan karyawan, penerapan digital promosi, peningkatan infrastruktur internet dan jaringan, pemutakhiran model pembelajaran, dan pembangunan brand marking perguruan tinggi.

Kata kunci : strategi, pembiayaan

Abstract
This study aimed to analyze the strategy of financing private university in this case at the University of Muhammadiyah Jakarta in maintaining the existence of the University of Muhammadiyah Jakarta in Covid-19 pandemic era. The study is qualitative study. The method used in this research was descriptive analytical. The research framework consists of internal environmental analysis, external environmental analysis and financing strategy. The financing strategies which could be implemented by University of Muhammadiyah Jakarta during the Covid-19 pandemic were pricing strategies, optimization of business units, streamlining of study programs, streamlining of organizational structures, adjusting salaries of lecturers and employees, implementing digital promotion, increasing internet and network infrastructure, updating learning model, and building brandmark of university.

Keywords: strategy, financing

A. Introduction

Education financing is one of the most important instrumental input components in management of education (Permana: 2017). There was almost no educational effort that could not ignore the role of costs, so it could be said that without cost the educational process, education would not work properly. Generally education financing is a complexity in which each component is interrelated, ranging from micro to macro. Sources of education financing included system and mechanism for allocating them, their effectiveness and efficiency in their use, and accountability for the result.

In the context of education management, financing is a multi-faceted element that must be available. The cost of education is one of the instrumental input components which is very important in the implementation of education (Supriadi, 2015: 3). An institution would function adequately if it had a good financial management system. The cost of education is a very important component in the provision of education. Empirical conditions showed that the income of education fund had not been able to meet the operational demand ideally. This was due to various things that affect the provision of education fund, such as limited government fund, the education tax policy had not been determined, the ability of the communities, especially parents, still varies in income compared to expenses that must be overcome, likewise the private sector still did not care very much about the financial contribution of education. Therefore, the most complex educational

financing management process was addressed in university especially privat university, where education was classified based on the concentration of a particular scientific field. Then, it was very natural that universities became agent of change and development of science. It was one of the roles and functions of university. By holding this very important role, university should provide human resources (HR) which useful in the community life and able to solve the problems of community in line with their interest. The role of agent of change could be used as an alternative parameter based on the ideology of university known as Tri Darma of University which included education, research, and community service. Implementing Tri Darma of University of course required a lot of fund and hopefully meet the standard determined by government. Education financing standard in university as stated in Goverment Regulation (PP) Number 13 of 2015 concerning the second amendment to Government Regulation Number 19 of 2005 concerning national education standard stated that education financing standard was indicator regarding components and the amount of operating cost for an educational unit which was valid for one year . Private university in the context of education financing received a small contribution from the government, because financing or funding for educational units established and managed by the community was a responsibility of the community, the education unit concerned (PP No.13: 2015). In Law Number 12 of 2012 it was explained that the government was not obliged to provide operational cost for private university and to pay salaries for lecturers and education staff. For this reason, the amount of assistance provided by the government to private universities was different. The issue of fund was an important issue in the improvement and development of the education system in Indonesia, where funding is one of the conditions or elements that determined the success of education (Sudarmanto, 2012: 2). Based on the results of the study, there were many problems faced by private universities related to education financing, including: (1) limited funding sources, (2) unplanned program financing, did not support the vision, mission, and policies as written in the institution's strategic plan education, (3) lack of government assistance due to regional autonomy, with the implementation of regional autonomy, the authority to manage education will immediately change the pattern of financing in education sector. Therefore, a financing strategy was needed for private university to improve the quality of education services.

B. Literature Review
   a. Strategy
      Strategy is basically a term that was often used when talking about efforts to achieve goals. The strategy in KBBI (1990: 859) was a strategy of war or tactics of war. Strategy could also be known as careful planning of activity to achieve specific goal. Talking about the word "strategy", firstly it only related to the military environment, namely at the time of war. Strategy was always attached to a commandan in the face of his enemy in order to achieve victory. Some people argued that strategy was an art. Potter (1998) in Sagala (2004: 227) stated strategy was art and science of formulating, implementing, and evaluating strategic decisions between function that enabled an organization to achieve its future goal. Several experts defined strategy with different emphases. According to Stuart Wells (1998: 53) Strategy was the science of planning and assigning large-scale military operations, especially maneuvering forces to get an advantageous position against the enemy. Nanang Fattah and H. Mohammad Ali. (2008: 2.37) defined strategy as conceptual, realistic and comprehensive thinking about the steps needed to achieve the goal and objective which had been set. Chandler in J. Salusu (2004: 88) mentioned strategy as a determination of long-term goal and objective in an organization and the use of steps in action and allocation of resources needed to achieve these goals. Kenichi Ohmae. (1982: 91) defined strategy as an organization's efforts to differentiate itself positively from its competitors by using organizational strength to fulfil customer needs. Learned, Christensen, Andrews, and Guth in J. Salusu (2004: 90) defined strategy as a pattern of goal, aim, objective and general policy and plan to achieve these goals. Meanwhile, J. Salusu (2004: 101) defined strategy as the art of using the skills and resources of an organization to achieve its goals through its effective relationship with the environment in the most favorable condition.

From above definitions about strategy stated by some experts , the author concluded that a strategy was a way which was formulated into a comprehensive concept of thinking by planning, implementing and evaluating to achieve a certain goal.

b. Financing

Furthermore, the term of financing derived from the word "cost" in this sense it had a broad scope, namely all types of allocation relating to the provision of education, both in money, goods and labor (which can be priced in money). How these costs were planned, obtained, allocated and managed was a matter of financing or funding education (Supriadi: 2010). The cost of education was the total cost incurred by individual students, families who sent their children to school, individual member of the community, community group and those allocated by the government for running an education (Suhardan, 2012: 22). Funding for education basically focused on distributing educational benefit and the burden that should be held by the community. Cost simply was the amount of money spent or services provided to students. What was very important thing in education financing referred to the amount of money that should be spent, where the source of the money to be obtained, and to whom the money should be spent (Munir, 2013: 223).

Funding for education essentially was an activity to obtain some sources of education costs (income) and allocate that income in the form of costs based on priority (Andriani, 2007: 47). From this explanation, in general, there awere two things related to education financing, namely education income generated from various sources, both government and society, and the allocation of income to items determined in the Budget Plan.

Costs in the world of education had a broad scope, namely every type of allocation related to the provision of education, both in the form of money, goods and services. Education financing was the process of planning, obtaining, allocating and managing costs associated with the implementation of the educational process that would be carried out. In this case, finencing included investment cost, operating cost and personal cost. Investment costs included: (1). Cost of providing facilities and infrastructure, (2). Human resource development, and (3). fixed working capital. Operation costs included: (1). Salary of educators and education staffs as well as attached positional allowances to salaries (2). Consumable materials or equipment and indirect education costs such as elictricity, water, telecommunications services, maintenance of facilities and infrastructure, overtime pay, transportation, consumption, taxes, insurance, and others. Meanwhile, personal costs were the educational costs that should be incurred by students in order to be able to follow the learning process regularly and continuously. According to Blocher (2013), a very important first step in the basic concept of management cost to gain a competitive advantage was to identify the main cost and cost drivers in the company or organization to achieve goal that had been previously stated. b. Sources of Education Financing. The sources of financing at an educational institution can be broadly grouped into two sources, namely: 1) Government. The government was fully responsible for fulfilling the right to education for the people, because it was a mandate of our country's constitution. The central and local governments owned the same obligation to budget education funds in their expenditure budgets. The amount of education costs borne by the government in accordance with the mandate in Article 31 paragraph (4) of the amended Constitution of the Republic of Indonesia 1945 was 20% of the State budget for revenues and expenditures during the current fiscal year and this 20% policy was not within only national scope but also from APBD budget for the province and district/ city government for basic education both formal education and nonformal education in accordance with Government Regulation (PP) number 48 of 2008 concerning education funding. 2) Parents / guardians / students and the community. The second source of financing was usually in the form of institution fee (SPP), building fees and others in accordance with regulations and this source of financing was absolute for private educational institutions (Abidin, 2017 : 88).

c. Private Higher Education Financing Strategies

After discussing the theories about strategy and financing described, a conceptual definition about financing strategy of private university was found. The private university financing strategy was a strategy formulated by private university into a comprehensive concept of thought by

planning, implementing and evaluating the management of private university sources of income and allocating them according to higher education priority needs.

C. Research Methods

The method used in this paper was descriptive research method with a qualitative approach. According to Nazir (2009: 54), descriptive research aimed to make a systematic, factual, and accurate description, description or describing the facts, properties and relationship between theory and phenomena. The data collection technique was carried out by observation and literature review method, and analyzed using descriptive-analytic method, which was a method that followed the process of data collection, compilation, and explanation of the data that had been obtained (Surahmat, 2004: 140). Meanwhile, the deepening of the literature review was descriptively analyzed through various literature studies in order to strengthen the analysis supported from various sources that had theoretical depth from experts regarding the financing strategies of private university during the pandemic of Covid-19.

D. Results and Discussion

a. Framework

In discussing of financing strategy in private university, the author would first present a framework of thought in following chart :
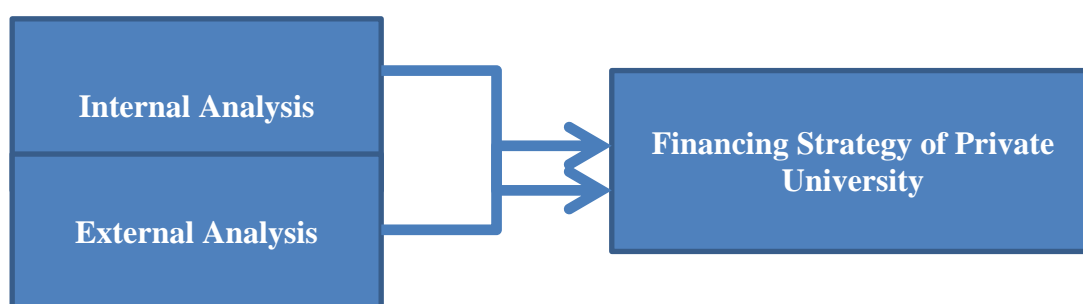

Chart 3.1: Framework for Thinking

Before conducting a financing strategy, university should do an environmental analysis, both the internal environment and the external environment. This analysis was used as a reference for making effective and appropriate strategy so that this strategy could become a higher education policy in carrying out its policies.

In description below, the writer would present a fact by taking a case study, namely the University of Muhammadiyah Jakarta (UMJ). Because the author was outside the part of UMJ institution, in this case the author took the data from various sources within the UMJ and then provided analysis and recommendations for the UMJ to implement the strategies.

b. Internal Environmental Analysis

During the Covid 19 pandemic, the condition of private university had various problems including the number of new students, university operational costs, promotion cost, cash flow, and distance learning infrastructure.

The number of studentsin private university was very important because it related to the acceptance of funds, where one of the largest sources of funds for private universities came from student (community) funds. In 2020-2021 academic year, student admissions of Jakarta Muhammadiyah University had decreased quite drastically. From the data received, the new student admissions committee (PMB) in Faculty of Education, for example, only around 184 students had registered online and had registered for only 84 students, which was very different from the 2019-2020 academic year where the number of new students in early September was have registered 700 students. Such conditions of course was very worrying because it could affect the income of funds from students.

Along with the decrease in the number of students, the operating costs are absorbed as usual, such as the salaries of employees and lecturers, which remained normal. university did not reduce the incentives for lecturers and employees. This of course would tax the operational budget. Although the use of electricity, internet and telephone decreased, it was not so significant. If this situation continued for a long time, for example until December 2020, it would certainly affect the reserve fund of university. In this covid condition, promotion conducted by university such as school visit was too difficult because all schools during this pandemic applied distance learning (PJJ), so that promotions only relied on digital marketing through electronic media and social media advertisement.

The weakness of internal condition was the distance learning infrastructure (PJJ) of university which still did not fulfil the standard of goverment. University had low bandwich server compered from many other universities, so students and lecturers needed long time to access internet in conducting learning and teaching. Another thing that still needed serious attention was that UMJ did not have a distance learning system (e-learning) or learning management system (LMS) that could be used by students and lecturers with complete facilities and features. Although some faculties already had e-learning system, but the features were not yet prepared for PJJ. Facilities such as live meetings, uploading assignments, assessments, did not appear to be available in existing e-learning, even though in this digital era, especially in this pandemic era, IT is an indispensable prerequisite if university still became survival and exist. .

c. External Environmental Analysis

The external environment was of course a determining factor in the development of a private university financing strategy. During this pandemic, the oouthor viewed at several external factors that influenced the financing of private university, including Indonesia's macroeconomic conditions, competition among private universities (PTS), and the policy of state universities (PTN).

It could be predected that the public would withhold the purchase of university in the middle of 2020, because the economic impact on family finances would be quite influential. Many families had lost their source of income or experienced a reduction in salary / business result. While the type of tuition fee payment was lump sum (all up front) there were several campuses that can be paid temporarely (Sevima.com).

In another side, the family would wait and see to view the development of the spread of the Covid-19 Virus in Indonesia, it would be quite risky if their children studied in condition of pandemic who did not know when the pandemi discreased and vaccine was found. They would think a lot about waiting another year for their childfren to study (Sevima.com). This condition certainly had an impact for private university, especially in terms of admission of new students. In fact, several private campuses are already planning to merge between campuses (marger), for example, the Ahmad Dahlan ITB campus is planning a marger with STIE Muhammadiyah Jakarta. How about the UMJ campus? Of course, that is a big question that needs to get serious thinking if the observers' predictions actually occur where private universities will experience a drastic decline in students.

In addition to decreasing public purchasing power which had an impact on decreasing public power and interest in private campuses, competition between private campuses was also a challenge for private universities, especially UMJ. Around UMJ there were at least 3 campuses that become competitive, namely Uhamka, University of Muhammadiyah Tangerang (UMT) and the Ahmad Dahlan Institute of Technology and Business (ITB). Those three campuses were seriously improving themselves to get the interest of the public so that people could make their choices on their campus. UMJ physically had shown a progressive and modern campus through the construction of new building that continued to emerge from the rectorate building, the main auditorium, the Faculty of Economics, the Faculty of Education, the Faculty of Social and Political Sciences, the Faculty of Public Health, and many more buildings which currently under construction. However, physical development should also be balanced with other factors that also supported the creation of a progressive campus, such as organizational governance, financial

management, asset management, Human Resources (HR) management and should be continously evaluated.

The Minister of Education and Culture's policy of reducing the Single Tuition Fee (UKT) certainly brought fresh air to the community. In Permendikbud Number 25 of 2020, the Ministry of Education and Culture would provided UKT dispensation for state university (PTN), students who faced financial constraint during the COVID-19 pandemic. It was also stated that students did not need to make UKT payments if they were on leave from university and did not take SKS at all, for example, when waiting for graduation (compas.com). In its policy, the Ministry of Education and Culture also provided four policies as derivatives of this general policy, namely UKT installments, postponement of UKT, reduction of UKT, scholarships and infrastructure assistance. Private university, including UMJ, of course, if they did not consider steps to respond to the Ministry of Education and Culture's policies, it wiould result in obstruction of the payment of UKT money made by students. If UKT payments were hampered, then of course it would also hamper operational costs.

d. Private Higher Education Financing Strategy

After analyzing the internal and external environment, UMJ certainly had to make a strategy that considers these internal and external factors. By paying attention to these two factors, the UMJ strategy in terms of financing would comprehensively answer the needs both internally and externally.

The strategies recommended by the author for the advancement of UMJ were pricing strategies, optimization of business units, streamlining of study programs, streamlining of organizational structures, adjusting salaries of lecturers and employees, conductig digital promotions, increasing internet and network infrastructure, updating learning models, and building university brand mark.

The pricing strategy was one of the strategies that UMJ needs to consider. Price determined society to choose a university. The pricing strategy can be carried out with various schemes such as UKT installments which are broken down to monthly UKT as done by UNPAM, building fee elimination, scholarships for underprivileged students by submitting a smart Indonesian card (KIP) to the government. Such a policy must be implemented simultaneously for all study programs in UMJ. Another scheme could be for UMJ to impose a UKT break down with installment relief in the first two semesters without reducing the amount of UKT per semester. This price strategy aims to provide a stimulus to the public to enroll their sons and daughters in UMJ. The provision of this stimulus was a form of UMJ's empathy for the economic conditions of the community due to the impact of the Covid 19 pandemic.

The second strategy was to optimize the UMJ business unit. The UMJ business unit should be optimized. The first step was of course collecting data on UMJ business units such as hospitals and parking lots, for example. In addition UMJ should develop other business units such as the construction of mineral water depots, the establishment of petrol stations for example and other units that need to be developed by UMJ. These business units could contribute funding to UMJ and entered into UMJ Budgeting plan. UMJ business unit needed to be developed by a professional agency that managed the business unit. The agency was in charge of managing and developing existing business units and should be directly responsible to the rector and BPH.

Streamlining the study program is a strategy that should be carried out by UMJ as well. UMJ should map a study program. Which study program is productive, namely the study program with adequate number of enthusiasts and which is the study program of choice for students and which study program is not productive, which means that the study program has less or even no students. It could reduce operational costs. In addition to streamlining, UMJ could also do marger for study programs, where one study program is combined with other study programs that are still of the same scientific family. This study program would certainly reduce funding, such as minimizing the salaries of lecturers, head of study programs and study program activities. It can be imagine how a study program with 10 students ,for example, financed the lecturers and their activities. It could be

ascertained that the study program was far from the break even point (BEP) which resulted in a large deficit, especially in the current pandemic era.

The streamlining of the organizational structure was an alternative in the context of reducing human resource costs, for example removing the position of the Prodi secretary in each faculty.Itt was not impossible to do because the duties of the study program secretary can be immediately taken over and carried out by the head of the study program. UMJ has approximately 50 study program secretaries with structural allowances for example 1 million per month, it meant that UMJ would make efficiency of 600 million per year.

Adjusting the salaries of lecturers and employees was a strategy that shoul be regulated if the covid pandemic lasted for a long time. Avoiding it, make the university possible to experience a tremendous recession, because the personal cost for this salary was very large. In making this salary adjustment, care must be taken. UMJ could make schemes that are rational and accountable, for example by reducing the cost of daily meals, daily transport and job allowances. Although there would be psychological ripples experienced by lecturers and employees, if this is the right choice, then is it okay for this strategy to be done to maintain the existence of higher education institutions. digital marketing is not really a new strategy. However, this strategy was considered not maximally implemented by UMJ. The marketing strategy needed to be managed well by the UMJ IT Team by collaborating with start-up-start-ups who were struggling in the world of social media.

The development of IT infrastructure and networks were strategies that could be negotiated. A good university should has a good IT system and network. Insfra structure development could be developed in partnership with various companies such as big data. UMJ could facilitate the campus with a strong network and the most up-to-date IT. Students and lecturers should be pampered with IT and networking. IT and networking were also major considerations for prospective students in choosing a campus. How the new student registration process (PMB) proccesed, payment and tuition could be handled in one door and finished in the shortest possible time. There needed to be a breakthrough towards IT. All academic and non-academic activities should base on IT.

The next strategy was the creation of an IT-based learning model. With this model, of course, it reduces the cost when compared to face-to-face teaching. Face-to-face learning may be done by 30 to 40 percent. The rest of the learning was carried out online through the E-Learning learning system which was complete with features needed by students and lecturers. This learning model was also known as blanded learning. With this model it would certainly reduce operational costs such as the use of air conditioning, lecturers' transpot because lecturers did not come to campus every day, they could teach from home. That way the lecturers' daily transport would be reduced and the funds reduces operational costs.

The last strategy that could be taken by UMJ was to re-implement the campus brand mark. This brand marking should refer to international campuses. What international campus would be used as a brand mark by UMJ needed serious action studied by UMJ Development Teams. By making this Mark brand, in the future UMJ would have its own brand, prospective students would not hesitate to choose UMJ campus as the superior campus. If this condition continued to be maintained, it will bring as many students as possible with a large number of students which will certainly increase UMJ funding sources and could have high bargaining power in the community's expectation, especially if the accreditation of each study program did not only lean towards BAN PT but study program accreditation could be of international standard by referring to established international standard.

E. Conclusion

From the explanation above, the writer can draw several conclusions which are an overview of this explanation, including:

1. Before determining a financing strategy, especially in the era of the COVID-19 pandemic, private university, in this case UMJ, should conduct internal and external analysis to determine current conditions with in-depth studies.
2. The strategies implemented by UMJ, especially in financing during the Covid 19 pandemic, were price strategies, business unit optimization, study program streamlining, organizational

structure streamlining, lecturer and employee salary adjustments, digital promotion, internet and network infrastructure upgrading, model updating learning, and college brand marking.

3. By carrying out the strategies above, UMJ would continue to exist in the midst of the economic recession experienced by the community due to the impact of the COVID-19 pandemic.

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THE CONCEPTION OF MENTORING FAMILY QUR'ANI: MODEL OF INFORMAL EDUCATION IN THE ERA OF PANDEMIC COVID-19

Rizaludin Kurniawan
Management of Islamic Education, University of Muhammadiyah Jakarta
e-mail: rizaludinkurniawan@gmail.com

Abstract

The covid-19 pandemic led to the issuance of various policies from the government. One of these policies is the Study From Home and Work From Home policy. In this paper, the conception of Mentoring Family Qur'ani is explained as a form of the optimise of the role of parents in educating children during the Covid-19 pandemic. In writing this paper used descriptive research methods with a qualitative approach. This paper presents a conclusion that the conception of Mentoring Family Qur'ani is needed as a model of informal education during the Covid-19 pandemic.

Keyword*: Children, Education, Mentoring Family Qur'ani, Pandemic of Covid-19, Parents*

A. Introduction

An outbreak of a disease called Coronavirus Disease 2019 (Covid-19) has shaken and changed the living conditions of people in a world shrouded in anxiety, even fear. So, no wonder the World Health Organization (WHO) as the world health agency has designated the Covid-19 outbreak as a pandemic [1]. Covid-19 has spread to various parts of the world. Indonesia is one of the countries infected with the Covid-19 pandemic [2].

The Covid-19 pandemic is a heartbreaking disaster for the entire population of the earth. All segments of human life on earth are disrupted, without exception education [3]. In Indonesia, the high number of cases of Exposure to Covid-19 led to the emergence of government policies in the education sector. The policy is to close schools, colleges and universities so that all children's learning activities as students and students, are centered from home. The policy is known as Study From Home (SFH) with an online learning system. In addition, government policy in other sectors is to implement Large-Scale Social Restrictions (PSBB), so that parents who usually work in the office, become diverted to work from home. The policy is known as Work From Home (WFH) with an online working system.

Reflecting on the emerging policy, life in the family, especially education for children today is very important to highlight. Because, the impact of the Covid-19 pandemic, in fact children are returned home, the school education process from home, is also recommended to stay at home, as if parents are reminded about the urgency of education in the family in the midst of the current pandemic [4] especially regarding the optimization of the role and function of parents in educating their children during the Study From Home process.

The role of the family in Tarbiyah Al-awlad is now very important to continue to be encouraged. The role of the family as stated by Allah in the Qur'an, as in Q.S. An-Nisa[4]: 9.

In Q.S. An-Nisa[4]: 9, Allah commands the family to prepare a generation that has endurance that can maintain their existence and well-being. Thus, it can be said that the family as the smallest unit in national and state life must participate in blocking and breaking the chain of spread of Covid-19 by educating the descendants. The educational activity reflects the family's attitude towards their family members, as exemplified by Sahabat Luqman to his son (Q.S. Luqman[31]: 12-19).

Based on the above presentation, in this paper the author will discuss about Mentoring Family Qur'ani as a manifestation of the existence of the role of parents in educating children in the era of the covid-19 pandemic. The author hopes that with the presence of this paper can improve understanding in responding to the Covid-19 pandemic that is now being felt by family life at home.

B. Literature Review

- *Hasbi Wahy, Journal of Scientific Didaktika, 2012*
  Parents must be able to instill a good and correct education to the child from an early age, so that the development of the child's behavior can further reflect a noble personality, which benefits himself, religion, family as well as society and nation [5].
- *Sultan Hadi P., Agus F., & Miftahur R, Al-Tadzkiyyah: : Journal of Islamic Education, 2020*
  The Covid-19 pandemic that has spread in the country since the beginning of March 2020 has changed almost all joints of life, including educational activities. The teaching and learning process must move from each student's home with the help of information technology. Learning activities from the house require parental assistance. Therefore, parents play a more important role in accompanying their children [6].
- *Sry Anita Rachman, Journal of Golden Age, 2020*
  Education in the family is now in the spotlight in the midst of the Covid-19 pandemic. The role of parents is now tested by the state of the Covid-19 pandemic that hit the country, to continue to provide early childhood rights in the form of education. Strengthening the role of parents is also needed in providing understanding to children about the current pandemic, the importance of staying at home to stay safe and not infected and transmitting viruses. In addition to the needs of the field of education, there are other things that must be considered by parents, namely health factors, children's food and drink needs, psychological calmness, children's comfort while learning, and playing at home [7].

1. Family Education Overview

Family is the main and first vehicle where children grow up. The family is also one of the most important educational institutions of its existence [5]. In Law No. 20 of 2003 on The National Education System (Sisdiknas), it is mentioned that the family is one of the responsible for education, in addition to the community and the government. The existence of parents as the main person in charge of instilling the most basic values before the child enters the next community, because the family can be seen as an educational institution that is vital for the continuity of education of the younger generation as well as for the development of the nation in general (Rahmah, 2016: 13).

In terms of education, family is a unit of life (social system) in fact provides a learning situation. Family ties help children develop the nature of friendship, love, interpersonal relationships, cooperation, discipline, good behavior and recognition of dignity. It is natural and logical that the responsibility of education lies in the hands of both parents and cannot be assigned to others because it is the flesh and blood except for the limitations of his parents. So some of the responsibilities of education can be bestowed on others, namely through schools such as [8]. If researched, family education shows the meaning that the family is a place of education process that involves the components in the family, namely children and parents.

2. Pandemic of Covid-19 Overview

At the end of 2019, doctors in Wuhan (China) were made aware of an unnatural pneumonia. On December 31, 2019, medical authorities in Wuhan reported the findings to the World Health Organization (WHO). Just four weeks later, on January 26, 2020, a new type of coronavirus (novel coronavirus) was identified and made public [9]. From Wuhan, Covid-19 continues to spread worldwide, until on March 11, 2020, WHO officially declared Covid-19 as a pandemic [10]. What is a pandemic?

In the Great Dictionary of Indonesian Language (KBBI), pandemic means outbreaks that are infected simultaneously everywhere, covering a large geographical area (https://kbbi.kemdikbud.go.id). According to Oktavia and Hayati (2020), pandemic is a term for infectious diseases that can threaten many people in the world simultaneously at any one time. The use of the term pandemic is almost the same as the outbreak that is the spread of the virus that occurs widely and evenly. However, pandemics are international, i.e. the use of terms intended for one country to another due to the same health problem [11].

The announcement of Covid-19 as a pandemic on March 11, 2020, shows that the disease has already infected so many populations in various countries. As of March 02, 2020,

the first two cases of Covid-19 entered Indonesia [12]. In fact, until now, as of May 31, 2021, Covid-19 cases in Indonesia have reached 1.821.703 cases (tribunnews.com, May 31, 2021).

The Covid-19 pandemic has created new problems for the nation-state, particularly regarding how the country's efforts to prevent and stop the spread of the virus are not expanding [10]. In Indonesia itself, the policy of Study From Home and Working From Home is one of the steps in efforts to break the chain of spread of Covid-19. Therefore, the Policy of Study From Home and Working From Home is actually an opportunity and momentum in optimizing family-based education.

3. Mentoring Family Qur'ani Overview

Linguistically, mentoring in the Great Dictionary of Indonesian (KBBI) comes from the word mentor which means mentor or caregiver (Kemendikbud, 2012: 734). Meanwhile, in terms, according to Ruswandi and Adeyasa (2007: 1) mentoring is one of the means of Tarbiyah Islamiyyah (Islamic coaching) in which there is a learning process with a mutually advised approach. In mentoring there are 2 terms, namely mentor (person who builds) and mentee (fostered person) (Ismail &Jui, 2013). Therefore, it can be said that mentoring is an Islamic coaching activity with a mutually advising approach conducted by mentors (foster people) to mentee (fostered people).

Mentoring has the goal of creating an atmosphere of learning and having a pleasant learning impression in the hope of giving change to a better direction (Ruswandi and Adeyasa, 2017: 1-2). Implicitly, mentoring is a form of implementation of Q.S. Al-'Ashr[103]: 1-3) especially in the context of Tawaa Shoubil Haq wa Tawaa Shoubis Shobr (advising each other in terms of truth and patience).

If researched, mentoring activities have actually existed since the time of the Prophet (s) in his time, mentoring is known as halaqoh which means a group of people who sit around their teachers in order to study (Sudrajat, 2018). Halaqoh or mentoring is an informal education that was originally done by the Prophet (s) at the home of his companions, especially in the house of Al-Arqam ibn Abi Al-Arqam. Education in mentoring the time of the Prophet (s) related to the efforts of da'wah in instilling Islamic aqidah and freeing people from all kinds of oppression. After the Islamic community was formed, halaqah activities were carried out in the Mosque (Sajirun, 2011: 6-7).

Regarding the halaqah or mentoring, the Prophet (pbuh) said: "If you pass through the gardens of Paradise, then stop by with pleasure". The Companions asked: "What are the gardens of Paradise?" He said, "Halaqah-halaqah dhikr". (H.R. At-Tirmidhi). Therefore, it can be said that halaqah dhikr or mentoring activities as a means of remembering Allah Almighty, it is one of the bridges for Muslims to be able to stop in the garden of heaven.

Mentoring or halaqah is one of the Assembly of Sciences in the field of Islamic education. According to Lubis (2013) in Andrian, et al. (2018), mentoring or halaqah can be an alternative Islamic education system that is quite effective in shaping islamic personality in a Muslim. This can be seen from the results of his development that managed to form so many Muslims who are serious in practicing Islamic teachings. In addition, mentoring activities or halaqah as the Assembly of Sciences, is the implementation of the values of the Qur'an, namely Q.S. Al-Mujadalah[58]: 11.

If dissected, Qur'ani Family Mentoring comes from the word "Mentoring" (coaching activities between mentors and mentee) and the word "Qur'ani Family" (family that implements the values of the Qur'an in his life). Mentoring the Qur'ani Family in the context of religion in the era of the Covid-19 pandemic, has meaning as a family that has a form of mentoring activities based on the values of the Koran as an effort to preserve the existence of the role of parents in educating children in the era of the Covid-19 pandemic. Qur'ani Family Mentoring is realized through coaching activities between mentors (father and mother) and mentee (child) through optimization of family functions.

C. Method

In this study used descriptive research methods with qualitative approach. According to Nazir (2009: 54), descriptive research aims to make a systematic, factual, and accurate description, description or painting of the facts, traits and interfenomena studied.

Data collection procedures are carried out by observation methods and libraries. Then after the data is obtained, the author analyzes the data using descriptive-analytical method, which is a method that follows the process of data collection, preparation, and explanation of the data that has been obtained (Surahmat, 2004: 140). In this descriptive method of analytics, the author conducts a stage of description and analysis of the collected data so that conclusions from the study can provide recommendations for future purposes.

D. Results and Discussion
Mentoring Family Qur'ani
a.   Conception of Mentoring Family Qur'ani

Mentoring Family Qur'ani is an idea that the author offers as one of the models of informal education during the Covid-19 pandemic. In addition, Mentoring Family Qur'ani is also a manifestation of the existence of the role of parents in educating children in the Era of the Covid-19 pandemic. In this Mentoring Family Qur'ani, the father and mother as the parents of the child act as mentors (foster people), while the child acts as a mentee (fostered person). The form of activity in the Mentoring Family Qur'ani is "mentor collaboration (father and mother) in educating mentee (child) for anti-Covid 19".

The collaboration was conducted through a psychological-based educational approach (Q.S. An-Nahl[16]: 125). In a psychologically based educational approach, mentors provide guidance to the mentee through communication from heart to heart with a carrying that pays attention to the psychological or psychological menteenya. This is because each mentee has a different character or nature when given advice or education. In addition, mentors also invite mentee to discuss the dangers of Covid-19 and provide education on religious ordinances in the era of the Covid-19 pandemic.

The forms of education provided by the mentor to the mentee are divided into two, namely preventive education and curative education.

1)   Preventive Education

In preventive education, the learning content delivered by Mentor to Mentee is in the form of education to always maintain the resilience of faith, immune, and safe.

a)   Maintaining The Resilience of Faith

In this case, education so that mentee maintains the resilience of faith in the era of the Covid-19 pandemic. Maintaining the resilience of faith is realized through the increase of spirituality of mentee in worship, both vertical worship (hablum minallah), and horizontal worship (hablum minannas). This education is an implementation of the values of the Qur'an, namely Q.S. Adz-Dzariyat[51]: 56.

In addition, it is also realized by education so that the mentee behave husnuzhon (prejudiced) (Q.S. Al-Insyiroh[94]: 5-6) and remain optimistic (Q.S.Az-Zumar[39]: 53). Mentors provide understanding so that the mentee husnuzhon namely that whatever happens to the self must contain wisdom, including the wisdom behind the emergence of the Covid-19 pandemic. Mentee should not despair, not be taught to jabariyah (fatalism), but taught to endeavor or try after that just put your trust. There are falsehoods of people who say that do not fear the corona, fear Allah is a tangible form of jabariyah view in religion. In response, mentors need to instill wasathiyyah in religion (Q.S. Al-Baqarah[2]: 143), moderate understanding in the face of the Covid-19 pandemic.

b)   Maintaining Immune Resistance

In this case, education so that mentee maintains immune resilience in the era of the Covid-19 pandemic. Maintaining immune resilience is realized through habituation

of mentee in maintaining cleanliness, diligent exercise, eating regularly and with balanced nutrition, drinking a lot of vitamins, as well as regular sunning in the sun. Because, by doing the habituation, it will actually make the mentee body become healthy and avoid disease. This education is an implementation of the values of the Qur'an, namely Q.S. Al-Maidah [5]: 6.

c) Keeping Self-Security

In this case, education so that mentee maintains self-security in the era of the Covid-19 pandemic. Maintaining self-security is realized through improved mentee discipline in complying with health protocols that have been established by the government, such as 3M protocol (Using masks, Washing hands, Keeping distance) and so on. In addition, Mentee is also given the understanding that Study From Home is a government policy that aims to keep Mentee safe as a student in school. This education is a reflection of the values of the Qur'an, namely Q.S. An-Nisa[4]: 56.

2) Curative Education

In curative education, the learning content delivered by Mentor to Mentee is in the form of education about the nature of disasters, endeavors, prayer and tawakkal.

1) Education about the Nature of Disasters

In this case, education to mentee be patient in the face of the Covid-19 pandemic disaster. Mentee was given the understanding that all disasters that befall humans including the Covid-19 pandemic disaster that is now being felt by the Indonesian nation in particular, actually coming from Allah Almighty. and there is wisdom that should be contemplated. This education is a reflection of the values of the Qur'an, namely Q.S. Al-Baqarah[2]: 155-157.

2) Education about the Nature of Ikhtiar

In this case, education so that Mentee understands that when parents or children are affected by covid-19, then ikhtiar or efforts to be able to recover are very necessary. Self-isolation, quarantine, treatment in hospitals, and so forth are forms of ikhtiar or effort in order to recover after being exposed to covid-19.

3) Education about the Nature of Prayer and Tawakkal

In this case, education so that Mentee always draw closer to God Almighty by always praying for healing to God Almighty, and put his trust or surrender to the ikhtiar that have been done to be able to recover from illness because of the covid-19 that befalls. Mentee should be given the understanding that when a parent or child can recover, the fact is with the help of God Almighty. Also, if a parent or child dies because of exposure to covid-19, then the fact is that it is a destiny that has been determined by God.

b. Implementation of Mentoring Family Qur'ani

In its implementation, Mentoring Family Qur'ani activities and their evaluation can be done every day tentatively. That is, the time of mentoring activities is done based on the special time that each family has but does every day on a regular basis. The time in the implementation of Mentoring Family Qur'ani is tentative because each family has a special time that varies when gathering together in fostering their family.

In addition, in practice, when delivering mentoring materials, Mentors can use various teaching methods to Mentee, such as storytelling or fairy tale methods, role-playing methods, exemplary methods (uswah hasanah), advice methods, dialogue methods, discussion methods, and so on. According to Prasetyo (2014), some methods of delivering material during mentoring that can be done by mentors such as lecture methods, methods of conscientiousness, methods of attracting sympathy of mentoring participants, game methods, methods of watching movies, as well as discussion methods.

In order to spread goodness, the idea of Mentoring Family Qur'ani needs to be disseminated to all Indonesians. The dissemination of the conception of Mentoring Family

Qur'ani can be done through 2 approaches, namely: socio-cultural-religious approach, and Visual Communication Design (DKV) approach.

The socio-cultural-religious approach is carried out by Muballigh or Kyai, community leaders, as well as local governments. This form of approach is in the form of socialization and education of Mentoring Family Qur'ani through socio-cultural-religious activities in the local environment such as Taklim Assembly activities, Friday Khutbah, and other activities. Socialization and education can be done online (for areas with red zone status or zones declared unsafe Covid-19) and offline (for areas with a safe status of Covid-19) while paying attention and obeying health protocols.

As for the approach with Visual Communication Design (DKV), which is a collaboration between social media activists (Youtuber or Selebgram) with the Government's Division of Communication and Information (Kominfo). This form of approach is in the form of socialization and education through the creation of content on Instagram and Youtube about the Mentoring Family Qur'ani movement with the delivery of casual and millennial content.

E. Conclusion

Mentoring Family Qur'ani is an idea that the author offers as one of the models of informal education during the Covid-19 pandemic. In addition, Mentoring Family Qur'ani is also a manifestation of the existence of the role of parents in educating children in the Era of the Covid-19 pandemic.

In this Mentoring Family Qur'ani, the father and mother as the parents of the child act as mentors (foster people), while the child acts as a mentee (fostered person). The form of activity in the Mentoring Family Qur'ani is "mentor collaboration (father and mother) in educating mentee (child) for Anti-Covid 19".

The collaboration is conducted through a psychological-based educational approach and through education to mentee (children) preventively and curatively. In preventive education, the learning content delivered by Mentor to Mentee is in the form of education to always maintain the resilience of faith, immune, and safe. Meanwhile, curative education, learning content delivered by Mentor to Mentee is in the form of education about the nature of disasters, ikhtiar, prayer and tawakkal.

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INFORMATION AND COMMUNICATION TECHNOLOGY (ICT) FOR ISLAMIC EDUCTION INNOVATION IN THE MIDST OF COVID-19 PANDEMIC

Muhamad Khozinul Huda[1], Tri Budi Prasetyo[2]
[1] Primary Teacher Education. Muhammadiyah University of Cirebon
[2] Industrial Engineering. Muhammadiyah University of Cirebon
e-mail: khozinulhuda@gmail.com

Abstrak

Pandemi Covid-19 berdampak pada seluruh aspek kehidupan tidak terkecuali di bidang pendidikan Islam. Pembatasan sosial berskala besar yang dilakukan sebagai upaya untuk meminimalisir penyebaran virus Covid-19 mendorong dilakukannya sistem *Work From Home* (WFH). Di dunia pendidikan, istilah sistem *Study From Home* (SFH) dikenal dengan belajar secara jarak jauh. Belajar secara jarak jauh bukanlah sebuah sistem yang mudah dilakukan karena diperlukan adaptasi, diperlukan teknologi yang memadai serta terdapat hambatan-hambatan dalam pembelajaran sehingga diperlukan inovasi agar kegiatan pembelajaran pendidikan Islam di masa pandemi Covid-19 dapat berjalan efektif. Inovasi pembelajaran pendidikan Islam di Masa Pandemi Covid-19 dapat dilakukan dengan mengoptimalkan teknologi menggunakan ICT dengan mengimplementasikan program *e-learning* dan menggunakan aplikasi-aplikasi pembelajaran yang menarik.

Kata Kunci: Pendidikan Islam, Inovasi, ICT, Covid-19.

Abstract

The Covid-19 pandemic has great impact on all aspects of life, including in the field of Islamic education. Social distaning protocol as an effort to minimize the spread of the Covid-19 virus prompted a work from home (WFH) system. In the world of education, the term study from home (SFH) system is known as distance learning. Learning remotely is not an easy system to do because it needs adaptation, adequate technology is and there are many obstacles in learning, therefore innovation is needed so that Islamic education learning activities during the Covid-19 pandemic can run effectively. Innovation in Islamic education learning during the Covid-19 Pandemic can be done by optimizing technology using ICT be implementing e-learning programs and using interesting learning applications.

Keywords: Islamic Education, Inovation, ICT, Covid-19

A. Introduction

The determination of the Covid-19 Virus as a Pandemic by WHO on March 11, 2020 had a major impact on the global economy. To suppress the spread of the virus, almost all countries including Indonesia have established Large-Scale Social distancing. The implementation of Large-Scale Social Distancing in Indonesia has a major impact on every aspect of life, and education is no exception. In the field of education, the policy have implications for the implementation of Work From Home (WFH) which requires students to study at home.

The implementation learning activities, however, must keep on going during the pandemic, therefore the Ministry of Education and Culture (Kemendikbud) implements the Study From Home system or an online learning system from home. The system is considered a solution so that the implementation of educational activities can be conducted and remains relevant to efforts to prevent the spread of the Covid-19 virus.

On the other hand, there are challenges in implementing the Study From Home system. Both teachers and students must adapt quickly because there are differences between the Study From Home learning system and the conventional face-to-face teaching and learning system. From the teacher's point of view, teachers must innovate in delivering learning material so that it can be understood by students. Furthermore, from the student side, students need to adapt to the online learning system.

Educational innovation cannot be separated from technological developments or known as "educational technology" or educational technology. Educational technology is the use of effective technological tools in learning. As a concept, the implementation of educational technology involves the use of various tools, such as media, machines, and network hardware, as well as considering a theoretical perspective for its effective implementation [1]

One form of educational innovation through the use of technology is online learning. The purpose of developing this innovation is to facilitate the teaching and learning process. In the learning process, digital technology can be used as a medium to access information, as well as a means of supporting learning activities. This role certainly makes digital technology an important supporting tool that can support the success of the teaching and learning process. Empirically it is proven that educational technology can make the teaching and learning process easier and more efficient so that educational technology has a role in improving the quality of education and helping to achieve the goals of education.[2] Currently, there are some platforms that can assist the implementation of online learning, including e-learning, Google Classroom, Edmodo, Moodle, Learning houses, and even platforms in the form of video conferencing, including Google meet, Zoom, and Sisco Webex. [2]

The Covid-19 pandemic might one of the driving factors for the field of education to innovate quickly. Basically the field of education cannot be separated from technological developments. Sooner or later education must innovate to achieve effective and efficient educational goals according to the demands of the modern times, as well as Islamic education. The Islamic education system is required to innovate to create a more effective, innovative and creative learning system.

B. Literature Review

1. Educational Inovation

Inovation is a planned change, which aims to improve practice towards a better state. Innovation is something new, which creates a new atmosphere because of a new way to meet human needs. [3] Another opinion explains that innovation is defined as "discovery" which is then interpreted as something new for a person or group of people, either in the form of discovery or invention for achieve a goal or to solve a particular problem. The innovation includes discovery and invention.

The important key word in the sense of innovation is "new". The word "new" is defined as anything that has not been understood, accepted or implemented by the recipient of the renewal, even though it may not be new to others. However, what is more important than the new nature is the qualitative nature that is different from the previous one. Qualitative meaning means that the innovation allows for reorganization or rearrangement in the field that gets the innovation.

Humans are currently in the midst of an ocean of innovations. There are innovations: knowledge, technology, ICT, economics, education, social, and so on. Innovation can also be grouped into major innovations and small innovations, but there are many forms. Likewise, innovation does not have to be expensive. The process of achieving innovation results can be done by anyone, anytime, and anywhere. If this human ancestor was not innovative, then humans would all remain in caves, in darkness and without clothes, let alone have super-sophisticated vehicles, such as airplanes and the latest cars.

From the definition of innovation presented, educational innovation refers to the use of advanced technology, both software and hardware in the learning process. The application of this new technology aims to improve the quality, effectiveness and efficiency of learning.

2. Educational Technology

Educational Technology is defined as a study and practice in facilitating learning with the use of technology in improving educational performance [4]. Another opinion says that educational technology is the development, application and assessment of systems, techniques and tools to improve and enhance the human learning process. The definition of educational technology needs to be viewed from various aspects, namely: theoretical aspects, aspects of the cultivated field and professional aspects. In the perspective of the theoretical aspect, educational technology is a set of ideas and principles on how education and learning should be implemented using technology. While the aspect of the cultivated field views educational technology as the application of ideas and theoretical principles to solve concrete problems in the field of education and learning. As well as from the aspect of the profession, educational technology is seen as the profession of a particular implementing group that is organized, meets certain criteria, has certain tasks, and joins to form a certain part of the field [5].

Educational technology basically refers to the use of educational hardware and theory. Educational technology has several domains, including learning theory, computer-based training, online learning, the use of mobile technology or m-learning. There are several aspects in the development of educational technology, including:

a. educational technology as theory and practice of educational approaches to learning
b. educational technology as a technological tool and media that assists in the communication of knowledge, as well as its development and exchange
c. educational technology for learning system management (LMS)
d. (LMS), such as tools for student and curriculum management, and education management information systems (EMIS)
e. Educational technology itself as an educational subject; the course may be called "Computer Studies" or "Information and Communication Technology (ICT)"

The meaning of educational technology includes at least three things, namely the growth and development of innovative learning systems, the use of communication and information technology, and learning technology for human resource development. The meaning of educational technology as a profession is developing towards increasing expertise, professional recognition and the development of professional organizations. Meanwhile, the meaning of educational technology as a field of study has developed with three approaches, namely: empirical approach, analytical approach, and theoretical approach.

In this aspect of the eductional field, the existence of a technology-based learning system or the use of technology for learning can contribute to improving the quality of Islamic education. In the aspect of study, educational technology is defined as approaches that can provide several alternative problem-solving methods (problem-solving-methods) in learning. Broadly speaking, the steps that need to be taken in this educational technology approach are [6].

a. formulate clear goal, must be achieved, and can be viewed as problems;
b. present hypotheses;
c. learning outcomes/hypotheses;
d. looking for improvements (revisions), if the results do not meet the requirements or standards that have been determined

Regarding those steps, it can be illustrated that technology approach can be interpreted as the steps in the research method because every learning begins on the basis of a problem or problem, and technology helps provide effectiveness in detecting and solving problems in the learning process. Some of the meanings of educational technology above have gone through several stages or paradigms. At a glance, below is described the history of the meaning of educational technology which began around the 70s, educational technology has always been associated with equipment, especially in the form of visuals (audiovisual). This meaning is referred to as the first paradigm. The second paradigm, departs from the systems approach and communication theory in educational activities. The third paradigm, departs from the instructional process management approach, where the elements have different functions but are integrally woven. The fourth paradigm departs from the behavioral science approach, which focuses attention

on students so that they can be enabled to learn effectively and efficiently. The new paradigm or the fifth paradigm defines the focus of educational technology as solving learning problems. So the definition of educational technology is theory and practice in designing, developing, utilizing, managing, and assessing processes and resources for learning [6].

Technology has certain characteristics that are very relevant for educational purposes. Educational technology allows for: First, the dissemination of information widely, evenly, quickly, uniformly and integratedly. Second, the presentation of the material logically, scientifically and systematically and able to complement, support, clarify the concepts, principles or propositions of the subject matter. Third, become a partner of teachers in order to realize the teaching and learning process effectively, efficiently and productively according to the needs and demands of students. Fourth, utilization as a learning resource, can present material more interestingly

3. Types of Educational Technology

Educational technology has various types depending on the aspects, components and delivery methods. Types of educational technology include e-learning, instructional technology, information and communication technology (ICT) in education, EdTech, learning technology, multimedia learning, Technology Enhanced Learning (TEL), Computer Based Instruction (CBI). computer managed instruction (CMI), computer-based training (CBT), Computer Assisted Instruction (CAI), Internet Based Training (IBT), flexible learning, Web Based Training (WBT), online education, digital education collaboration, distributed learning, communication computer-mediated, cyber learning, and multi-modal instruction, virtual education, personal learning environments, network learning, Virtual Learning Environments (VLE) (also called learning platforms), m-learning, and digital education [1]

4. The Use of Internet as Learning Medium

The internet is a medium for sharing information and interacting anytime and anywhere. According to Turban [7], the internet is a large computer network in the world which is actually a network of networks. O'Brien [8] argues that the internet is a computer network that is growing rapidly from millions of educational institutions that are connected to millions of computers and their users are many. Utilization of the internet for education and learning can be done in three forms, namely:

1. Web Course, is the use of the internet for learning purposes, where all learning materials, discussions, consultations, assignments, exercises and exams are fully delivered via the internet. This form does not require face-to-face activities for both learning and evaluation and examination purposes, because all teaching and learning processes are fully carried out through the use of internet facilities such as e-mail, chat rooms, bulletin boards and online conferences.
2. Web Centric Course, where some learning materials, discussions, consultations, assignments, and exercises are delivered via the internet, while exams and some consultations, discussions and exercises are conducted face-to-face.
3. Web Enhance Course, namely the use of the internet for education, to support improving the quality of teaching and learning activities in the classroom. This form is also known as the web lite course, because the main learning activity is face-to-face in class.

Those forms of the used of internet for learning are very possible for non-formal Islamic education, namely web courses and web centric courses. While formal Islamic education learning in schools or madrasas can take advantage of the web enhance course form. Now it's just a matter of how these forms of internet use can be mastered by teachers as operators or media users together with students.The benefits of using the internet for education and learning are as follows: First, teachers and students can communicate regularly, and can discuss via the internet. Second, teachers and students can use teaching materials or learning instructions in a structured and scheduled manner. Third, students can review teaching materials at any time, and can add information related to teaching materials. Fourth, the role of students becomes more active. Fifth, relatively more efficient.

One of the benefits of the internet for learning above is that communication between teachers and students can run on a regular basis. This is possible in real time (real time) such as in a chatroom, direct interaction with real audio/real video, and online meetings. And also in the form of no real time such as with mailing lists, discussion groups, newsgroups, and bulletin boards.

Material forms, exams, quizzes and other educational methods can also be implemented on the web. In addition, an important benefit of using technology/internet in learning is a matter of access. With the internet, accessing millions of sources of information is very easy. The internet is also a medium for publication that is cheap, easy, and worldwide. Educational institutions that use this media to increase their competitiveness, improve services to learners or stakeholders and increase the effectiveness and efficiency of real learning activities. Fast and easy internet access via the internet opens up opportunities for increased learning, known as online learning or e-learning.

5. The Use of e-Learning

Literally, the term e-learning consists of the letter e which stands for electronic and the word learning means learning. From these two words, e-learning can be interpreted as learning by utilizing the help of electronic devices, especially computer devices. The term e-learning can also be defined as a form of information technology that is applied in the field of education in the form of a virtual world. However, the term e-learning is more accurately intended as an effort to make a transformation of the learning process in schools/madrasas or universities into digital form which is bridged by internet technology.

E-learning can be conducted either synchronously or asynchronously. Synchronously, learning occurs in real-time, with all participants interacting at the same time, for example face-to-face discussions, online teaching, skype conversations, or virtual classes. Synchronous e-leaning facilitates teachers and students to collaborate at the same time. While asynchronous learning runs alone and participants can exchange ideas or information without depending on the involvement of other participants at the same time.

The use of e-learning in the learning process has often been done, because this e-learning system has advantages including: increasing learning interactions (enhance interactivity), facilitating learning interactions from anywhere and anytime (time and place flexibility), having a wider range (potential to reach a global audience), and simplify the refinement and storage of learning materials (easy updating of content as well as archivable capabilities).

There are principles in e-learning system also has principles in order to provide benefits for both teachers and students. The first principles is e-learning as a tool for the learning process so that it can solve problems, generate creativity, make the learning process easier, more focused and meaningful; second, e-learning as an alternative in the education system has the principle of high-tech-high-touch, namely the process relies more on advanced technology and more importantly is the high touch aspect, namely the teacher or student; third, adjust e-learning to the readiness of teachers, students, facilities and culture of the learning system.

In reality, the application now widely used in the learning process is the internet with various facilities and forms of application such as e-learning. This becomes even more complicated when it is applied to the Islamic religious learning process by some teachers because indeed they have a religious education paradigm that the content must be delivered through the lecture method and directly face to face because the content is dogmatic. Because the content on the internet still needs to be questioned about the content and the truth of the source.

According to Fryer [9], there are two approaches that teachers can take in utilizing or implementing e-learning, namely:

a. Topic Approach (Theme Centered Approach)

The steps taken in this approach are: Determine the topic. Determine the learning objectives to be achieved. And determine learning activities by utilizing relevant information technology to achieve learning objectives.

b. Software Centered Approach

In this approach, the first step begins with identifying information technology. Then the teacher plans a relevant learning strategy for a particular learning topic.

C. Method

This study used descriptive-analytical literature that describes an object under study through data or samples that have been collected as is without analyzing and making conclusions that apply

to the public. According to Burhan in his book "the literature method is one of the data collection methods used in social research methodologies to track event record data".

D. Results and Discussion

The COVID-19 pandemic has had a major impact on the education sector. The government's policy in preventing the spread of the Covid 19 virus is by imposing Large-Scale Social Distancig strictly limiting activities outside the home and urging the public to do activities at home, including teaching and learning activities. These conditions make learning activities carried out with an online learning system. Online learning is a learning system whose implementation is not carried out directly in the same place, but is carried out by utilizing a platform that can help the teaching and learning process even though it is carried out remotely. Along with the rapid development of technology, communication and information, online learning can be done using various platforms such as e-learning, Google Classroom and others. In addition, online learning can be done in the form of video conferencing using several platforms such as the Zoom application, Google Meet, and Sisco Webex.

In addition to utilizing these applications, Whatsapp Group is not uncommon to be an alternative in the implementation of online learning. During online learning, of course, there are many obstacles that actually become a challenge for educators, especially for educators and students. One of the obstacles that make these constraints include internet network access that has not been evenly distributed. According to the general chairman of the Indonesian Internet Service Providers Association (APJII), there are about 74 thousand villages in Indonesia and there are still many villages that cannot enjoy internet networks like other regions. One of the reasons for this is the geographical location of Indonesia, which consists of thousands of islands.

There is a transformation of learning models that initially used conventional models to become online-based. This condition certainly surprised many parties and most of the teachers and students were not prepared to face this condition and adapted quickly. This causes the online-based learning not to run optimally. This is a challenge for educators and students so that they can immediately adjust to conditions where expertise in operating technology systems has become an important requirement in the current pandemic, because what is needed by all is mental readiness.

There is an urgency for Islamic education to innovate, especially during the pandemic. Innovation is defined as a new change towards improvement or different from the previous one, carried out intentionally and planned. In the context of learning technology, innovation refers to the use of advanced technology, both software (software) and hardware (hardware) in the learning process. The application of this new technology aims to improve the quality, effectiveness and efficiency of learning.

Methods and strategies have also become an innovation in learning that is always developed by actors in the world of education. Innovation in learning Islamic religious material, by utilizing information technology in learning. For example: utilizing internet services in schools as a support for students to add insight into Islamic Religion material, in the form of Web Enhance Course learning that uses the internet as a support for teaching and learning activities in the classroom. Innovation can also be done with various approaches, even today there are many educational games and applications that are very helpful and support the distance learning process by utilizing internet technology access.

Technology in the form of software plays a big role in learning in the current Covid-19 pandemic situation. The ease felt by educational actors, especially educators and students in conducting distance learning. Various kinds of platforms are provided with the aim of facilitating the implementation of distance learning, including making it easier for educators to assess students even though it is not done face-to-face.

The use of various platforms such as Google Documents as a medium for conducting online discussion forums, submitting exams through Google forms, procuring quizzes through websites or applications. Technology also helps students in obtaining subject matter that may not be obtained during distance learning by accessing websites and applications such as: edutafsi.com, wolframalpha.com, slide share, inspigo and many more. In addition, technology also plays a role in increasing the creativity of educators and students. All are able to innovate in the delivery of learning materials by utilizing various social media sites such as Facebook, Instagram, YouTube,

and so on. This is felt to help and facilitate an educator and educational institution. Likewise, students can take advantage of various social media sites to fulfill the assigned tasks. So the presence and use of technology can provide benefits in supporting the success of online learning in the midst of a difficult pandemic as it is currently felt by everyone.

The quality of human resources also has a vital role in influencing online learning. Because superior and quality human resources, the existence of internet technology can be managed properly and in accordance with quality content. Internet technology will not have a significant effect if HR as operators or users do not have good knowledge and skills in the use and management of technology. For this reason, understanding technology is a major factor in the success of online learning. Internet technology in online learning plays a very important role if it is managed properly. So that internet technology provides great benefits and makes learning easy, effective and efficient for students. Internet technology can provide benefits.

The othe important aspect of online learning is the attitude, motivation and independence of students. When learning online, the criteria for complete understanding of the material in learning are determined by the students themselves. Knowledge will be found on their own and students must be independent. So that the independent learning of each student makes the difference in learning success that is different. In addition to independence in learning activities, the level of students' understanding of the use of technology. When learning online / online is one of the successes of doing online learning. Before online learning, students must master the technology that will be used. The tools commonly used as a means of online learning are computers, smartphones, and laptops. Technological developments in the 4.0 era have created many applications or features that are used as online learning tools.

The student's ability of interpersonal communication is very necessary. Students must master communication skills and interpersonal skills as one of the requirements for success in online learning. Interpersonal skills are needed to establish relationships and interactions between other students. As social beings, we still need interaction with others even though online learning is carried out independently. Therefore, interpersonal skills and communication skills must be trained in social life.

Another important aspect that determines the success of online learning innovations is the ability to collaborate. Students must be able to interact with other students or with lecturers in a forum that has been provided, because in online learning it is the students themselves. This interaction is needed especially when students have difficulty understanding the material. In addition to this, interactions also need to be maintained in order to train their social soul. So that the spirit of individualism and anti-social is not formed in students. With online learning, students are also able to understand collaborative learning. Students will also be trained to be able to collaborate either with the surrounding environment or with various systems that support online learning. Skills for independent study: one of the characteristics of online learning is the ability to learn independently. Independent learning is very necessary in online learning.

The success of Islamic religious education innovation in the midst of a pandemic is also inseparable from the role of stakeholders including the government, parents, teachers, and schools. The role of government is very important and fundamental. The budget allocation that has been decided by Presidential Instruction Number 4 of 2020 concerning refocusing activities, relocating the budget, and procuring goods and services in the context of accelerating the handling of Covid-19 must be implemented immediately. Distance learning had been the most widely felt bottleneck in the education sector even before the pandemic, but the current crisis has significantly accelerated its adoption. It is important to include distance learning skills in future teacher training programs.

The use of information and communication technology has been included in the training curriculum. However, there are doubts about its effectiveness given the majority of its content is irrelevant to distance learning. For successful adoption of distance learning, teachers need to possess not only basic technology skills (such as using a computer and being connected to the internet), but also the knowledge to use recording devices and software, as well as methods to deliver lessons without face-to-face interaction. These skills will be needed when using online learning platforms in Indonesia. More importantly, the gap between training scenarios and

execution on the ground needs to be minimized. With this in mind, distance learning should be integrated into the Ministry of Education and Culture's long-term teacher education program called the Teacher Professional Education Program.

The role of parents is also a very important aspect in the success of Islamic education innovation in the midst of a pandemic. Parents as the main educators in the household must carry out their functions. Even so, the help of teachers in schools needs to be present door to door for all students. This should open up the horizons and responsibilities of parents that the education of their children must be returned to the efforts of parents in educating their children's mental, attitude and knowledge.

Teachers play a role in implementing online learning as effectively as possible. The teacher does not burden students with the tasks that are delivered in learning at home. If necessary, the teacher comes with ideas in door to door students. Schools as educational institutions must be ready to facilitate any changes regarding the education of their students. Behavioral education must be a strong foothold in the midst of technological developments and the accelerated flow of information. Educational programs carried out by schools must really be conveyed to students, especially with online media, but the school must really pay attention to ethics as an educational institution. The emphasis on learning at home for students must really get control so that teachers who teach through crisp media remain smooth and smart in delivering lessons that must be understood by students.

E. Conclusion

The Covid-19 pandemic has prompted the government to issue a Study From Home policy or study from home with an online system. These conditions demand innovation in Islamic education quickly. Teachers and students who were previously unprepared are required to immediately adapt to this learning system. Educators are expected to have sufficient competence and creativity to be able to carry out online learning. Educational innovations using Technology via ICT must be made interesting and varied. Digital learning media platforms that can be used include Google Class and Zoom. Furthermore, other digital media platforms that can be used are the Rumah Belajar application, Quipper School (Learning Management System/LMS), Zenius, Ruangguru, Sekolahmu. The success of Islamic religious education innovation is also inseparable from the role and collaboration of all stakeholders, namely teachers, students, parents and also the government.

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DISTANCE LEARNING APPLICATION TO REPLACE CLASSROOMS IN UNIVERSITIES DURING THE PANDEMIC

Muhammad Darwinsyah

Lecturer at STIKOM InterStudi, Doktoral Student (S3) MPI Univ. Muhammadiyah Jakarta

e-mail: emdarwinsyah@gmail.com

Abstrak

Penelitian ini menggunakan metode penelitian kualitatif yang bertujuan untuk melihat sejauh mana peran Zoom Cloud Meeting dalam menggantikan ruang kelas tatap muka di lembaga pendidikan Perguruan Tinggi selama masa Pandemi Covid-19. Tehnik pengumpulan data yang digunakan adalah dengan menggunakan data sekunder yang diperoleh dari studi pustaka (kajian literatur) dan observasi online. Penelitian ini bertujuan untuk menjelaskan sejauh mana peran Zoom Cloud Meeting dengan layanan *video conference*nya dalam menggantikan ruang kelas pada Pembelajaran Jarak Jauh di masa Pandemi. Fokus penelitian dilakukan pada proses pembelajaran daring di lembaga Perguruan Tinggi. Diharapkan hasil penelitian ini dapat menjadi motivasi dan inspirasi bagi pendidik dan mahasiswa dalam melaksanakan proses belajar mengajar selama masa Pandemi Covid-19. Melalui penelitian ini juga diharapkan membawa manfaat untuk menemukan sebuah solusi terhadap penggunaan dan pemanfaatan aplikasi Zoom Cloud Meeting sebagai sarana Teknologi Informasi dan Komunikasi yang diterapkan pada Perguruan Tinggi terhadap para mahasiswanya. Dalam penelitian ini mendapatkan hasil bahwa Zoom Cloud Meeting sangat berperan sebagai pengganti ruang kelas saat proses Pembelajaran Jarak Jauh pada tingkat Perguruan Tinggi di masa Pandemi Covid-19. Tanggapan dari berbagai pihak sangat baik terhadap penggunaan aplikasi Zoom Cloud Meeting ini. Penggunaan Zoom Cloud Meeting dalam proses Pembelajaran Jarak Jauh membuat para pengajar (dosen) dan mahasiswa menjadi lebih mandiri, serta mendorong kegiatan interaksi saat proses belajar mengajar lebih aktif, tentu saja hal ini tidak didapat pada proses Pembelajaran Jarak Jauh dengan menggunakan metode atau cara lain.

Kata Kunci : *Pembelajaran Jarak Jauh, Internet, Teknologi Informasi, Ruang Kelas*

Abstract

This study uses a qualitative research method that aims to see the extent of the Zoom Cloud Meeting's role in replacing face-to-face classrooms in tertiary education institutions during the Covid-19 Pandemic. The data study technique used is to use secondary data obtained from literature studies (literature review) and online observation. This study aims to explain the role of Zoom Cloud Meeting with video conferencing services in replacing classrooms in Distance Learning during the Pandemic. The focus of research is carried out on the learning process in higher education institutions. It is hoped that the results of this research can be a motivation and inspiration for educators and students in carrying out the teaching and learning process during the Covid-19 Pandemic. Through this research, it is hoped that it will bring benefits to finding solutions to the use and use of the Zoom Cloud Meeting application as a means of Information and Communication Technology applied to Higher Education for its students. This study found that the Zoom Cloud Meeting played a very important role as a classroom during the Distance Learning process at the University level during the Covid-19 Pandemic. Responses from various parties were very good on the use of the Zoom Cloud Meeting application. The use of Zoom Cloud Meeting in the Distance Learning process makes teachers (lecturers) and students more independent, and encourages interaction activities when the teaching and learning process is more active, of course this is not obtained in the Distance Learning process using other methods.

Key Word : *Distance Learning, Internet, Information Technology, Classroom*

A. Introduction

As we all know, P andemi Covid-19 has hit hundreds of countries in the world, including Indonesia. Health issues have become a trend in the world since the end of 2019. In Indonesia alone, in March 2020 the virus began to be confirmed circulating. In addition to the very fast spread rate, this type of corona virus also specifically attacks the respiratory system of its victims [1] . Of course, it is not easy to control this virus. One effective way is to minimize direct contact and contact between the infected and other people, especially those who are susceptible to infection because their immune system is weak. Thus, the term *social distancing* or keeping a distance *emerged* . That is, to limit physical contact and direct touch, the application of *social distancing has* begun. This is an action taken to suppress and limit the spread of the Covid-19 virus [2] .

During the Covid-19 pandemic, Indonesia was affected in the health, education and economy sectors. Employees work at home, the teaching and learning process at home and all activities are carried out from home. Indonesia canceled the National Examination for the first time in the history of basic education. Shops are closed, public transportation is restricted, people who wish to travel are also restricted, and they must have complete documents and documents. This pandemic was initially enough to overwhelm the government. So that the government was forced to implement several policies against the spread of the Covid-19 virus, including recommendations for WFH (*Work from Home*), *social distancing, physical* distancing and Large-Scale Social Restrictions (PSBB).

Large-Scale Social Restrictions (PSBB) imposed by the government both at the central and regional levels force people to carry out all their activities through virtual communication media, from *online* schools to *work from home* which are implemented by offices. P andemi who originally departed from a health crisis, impact on the economy. Then spread to other sectors such as social, cultural, tourism and even to the education sector.

Right on March 18, 2020, the government issued a Circular (SE) which stated that all activities carried out both outdoors and indoors in all sectors were temporarily postponed, in order to reduce the spread of the Covid-19 virus. Then followed by Circular (SE) Number 4 of 2020 concerning the Implementation of Education Policies in the Emergency of the Spread of Covid-19 from the Minister of Education and Culture of the Republic of Indonesia [3] . The circular explains that the entire teaching and learning process is carried out from home, through Distance Learning (PJJ) or online [4]

Responding to a circular from the Ministry of Education and the n on culture, some universities immediately alert and take decisive steps. For example, the University of Indonesia is one of them. The University of Indonesia immediately issued a Circular which contained awareness and prevention of the spread of the Covid-19 virus in the UI campus environment. At least 10 points of assertiveness were stated in the letter. One of them is the call for face-to-face meetings to be transformed into Distance Learning. Not only the University of Indonesia, at least 65 universities in Indonesia immediately carry out Distance Learning from home, to prevent the spread of Covid-19 [5]

Distance Learning is a learning pattern that is carried out separately between educators and students. Law Number 20 of 2003 article 1 paragraph 25 explains that distance education is an educational process in which students and educators are separated, and learning uses various sources through technology and communication and other media [6] . Of course this feels heavy on both sides. This online learning process (in a network) requires educators to be more creative in delivering their material. Then this also needs to be adjusted to the level of education that is needed. Physical and psychological (mental) pressure is an impact that is received by both educators and students [7]

However, to achieve quality learning, positive, creative and innovative thinking becomes the foundation for implementing Distance Learning. *Video conferencing* is an implementation of Distance Learning. Learning by *video conferencing* is a solution that can replace learning in normal times, which is usually done face-to-face in class. For this reason, the virtual face-to-face learning process requires the help of an application that is of course connected to the internet network [6] .

In essence, the teaching and learning process is the interaction between educators and students. *Video conferencing services* today are very helpful, because they can replace the process, where educators and students can be directly involved with each other. Today there are lots of applications that offer *video conferencing* services, including Skype, Google Classroom, Zoom Cloud Meeting, Whatsapp, Discord, and several other applications. One application that is very popular during this pandemic, especially in Indonesia is the Zoom Cloud Meeting Meeting. This application has face-to-face interaction services virtually via *video conference* using a smartphone or PC or laptop [8]

Interestingly, the Zoom Cloud Meeting, whose application was built and founded by Eric Yuan in 2011, during this pandemic was not only used in the teaching and learning process in the education sector, but also used for office and other affairs. For a free platform, we can use the Zoom Cloud Meeting service M eeting with a duration of forty minutes, while in the paid account we can choose the services up to the dura s i indefinitely [8]

Zoom Cloud Meeting comes with various advantages which include (a) *Unbuffered* video calls, automatic adjustment, (b) Audio calls - perfect and can be recorded for future review, (c) Conference calls, can easily deliver 10 + parties without losing quality, (d) Screen sharing, can be easily used, can choose what window or monitor to share, (e) Scheduling, can easily schedule events and export to the calendar then invite guests [9]

Islam is an open religion and never closes itself to technology. Besides being very flexible, Islam is also a religion that encourages its people to live dynamically and develop better along with technological developments, as long as it is still based on faith and piety. [7] For this reason, Distance Learning which was carried out online during the Covid-19 Pandemic should have made Islamic education institutions use media as a means of technology and began to change conventional learning models to become technology-based.

In essence, learning is a process of regulating, organizing the environment around students, so that it can grow and push participants students for To do process study. Learning is also said to be the process of providing guidance or assistance to students in carrying out the process study. Learning is a complex aspect of activities and cannot be fully explained. In simple terms, learning can be defined as the product of a continuous interaction between development and life experiences. In essence, learning in a complex sense is a conscious effort from a teacher to teach students (directing student interaction with other learning sources) with the aim that goals can be achieved. [10]

There is also an understanding of learning according to Abdul Aziz and Abdul A ziz Majid in the book that title "At-Tarbiyah Wa Turuku Al-Tadris ", namely:

$$أَنَّ التَّعْلِيمُ هُوَ تَغْيِيرٌ فِى ذِهْنِ الْمُتَعَلِّمِ يَطْرَأُ عَلَى خَبْرَةٍ سَابِقَةٍ فَيَحْدُثُ فِيهَا تَغْيِرًا$$

$$جَدِيْدًا. ٤$$

"Truly study is a change in in person that study(students) which consist of old experiences, then become new changes ".

In the process, Distance Learning is carried out online with the support of various *mobile* devices. These *mobile* devices can be in the form of computers or laptops, tablets, or smart phones. These devices are used so that they can access information anytime and anywhere [11] In the world of education, the use of *mobile* technology greatly contributes, especially in the Distance Learning process which is carried out *online* [12].

To support the Distance Learning process, various media and applications can be used *online* . Such as Zoom Cloud Meeting, Google classroom, Skype, and others. In fact, on several occasions, Distance Learning conducted *online* can use multiple media platforms so s ial such as Facebook and Instagram [13]

B. Method

This study uses a qualitative research method that aims to see the extent of the Zoom Cloud Meeting's role in replacing face-to-face classrooms in tertiary education institutions during the Covid-19 Pandemic. The data collection technique used is to use secondary data obtained from literature studies (literature review) and online observation. While the data analysis technique using content analysis method or *content analysis.* In this research, it seeks to identify problems that occur in the online teaching and learning process (network) in tertiary institutions that use the Zoom Cloud Meeting application, then data is collected, then analyzed and concluded according to the problem findings with the output of the Distance Learning development strategy using the application. Zoom Cloud Meeting based on literature study.
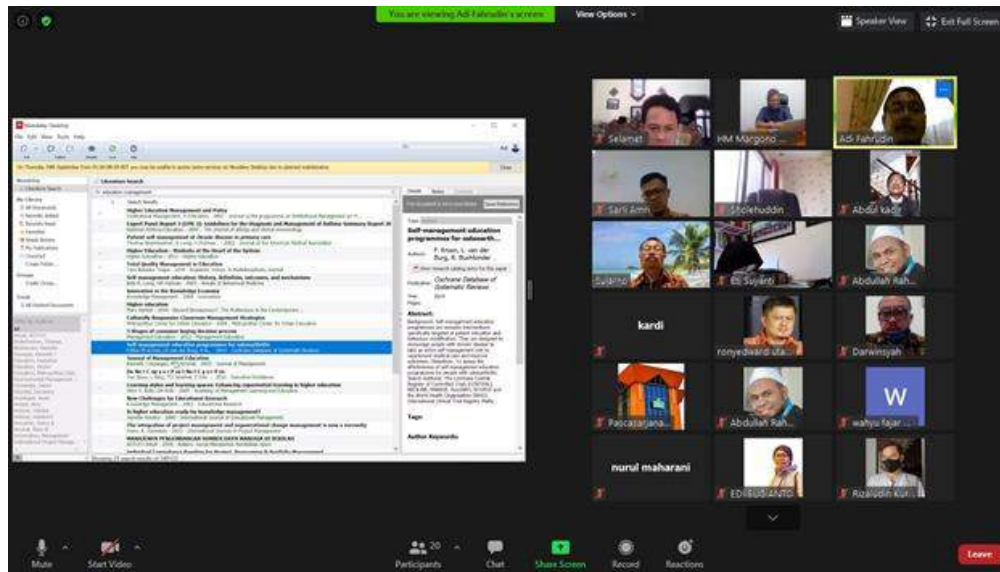

Figure 1: One of the PJJ activities at the Muhammadiyah University, Jakarta
Source : Zoom.us (doc)

This study aims to explain the role of Zoom Cloud Meeting with its *video conferencing* services in replacing classrooms in Distance Learning during the Pandemic. The research focus is on the online learning process in higher education institutions . It is hoped that the results of this research can be a motivation and inspiration for educators and students in carrying out the teaching and learning process during the Covid-19 Pandemic. Through this research it is also expected to bring benefits to finding a solution to the use and utilization of the Zoom Cloud Meeting application as a means of Information and Communication Technology which is applied to Higher Education for its students.

C. Literature Review

The rapid development of Information and Communication Technology (ICT) recently has greatly influenced the increase in internet users in Indonesia. The Indonesian Central Statistics Agency (BPS) in 2018 recorded that 62.41% of Indonesia's population owned a smart or cellular telephone. Meanwhile, 20.05% of households have computers [14] . Of course this data is very relevant to the research conducted by Firman and Sari Rahayu Rahman who found that although not all students in the Biology Education Study Program, FKIP, University of West Sulawesi have laptops, but overall already have smart or cellular telephones. [13]

Meanwhile, in other studies, it is stated that the use of laptops and smartphones in the Distance Learning process is very helpful in accessing the internet, making it easier for students to take part in lectures that are carried out using the *video conferencing* method in virtual classes through application services that are available online. *online* [11]

The ergonomic and portable design and dimensions of both laptops and smartphones or cellphones provide guaranteed mobility that allows students to attend lectures anytime and from anywhere. Likewise, the storage features offered by the two *mobile* devices also provide space for

students to store teaching materials and materials provided by the lecturers so that they can re-access the teaching materials at any time. [13]

However, even though the use of laptops and cellular telephones is very supportive of and supports the Distance Learning process, there are still a number of things that must be considered, especially the negative impacts arising from the misuse of these two devices. Some of the students who was asked by investigators said they also use a smart phone to access the media so s ial when the learning process is ongoing. Students use so s ial media as a means to build opinions, mengkspresikan themselves, and build bridges of friendship [15]. In addition, several studies also show indications of addiction due to excessive use, especially in terms of playing games. Of course this raises a sense of concern over the negative effects that arise. Because gadget addiction tends to get users into social and academic problems [16]

Not only that, Distance Learning which is carried out *online* also has its own challenges and problems, namely the issue of internet service availability. According to research conducted by Firman and Sari Rahayu Rahman, it shows that most students access the internet using cellular services, while a small proportion use WiFi services. When the study from home policy was enacted to reduce the spread of Covid-19, many students chose to return to their hometowns. They admit that it is difficult for them to take part in *online* learning because not all areas in their village get cellular signals, if any, the signals they get are very weak. This makes students sometimes late in getting lecture information and collecting coursework [13]

D. Results and Discussion

Distance learning which is carried out online through video conferencing services is considered effective enough to replace learning that is usually done face-to-face in class. Face-to-face teaching and learning activities are carried out via virtual means through the help of applications that are connected to the internet network. [6] In the process, *video conferencing* in Distance Learning is very helpful in teaching and learning activities so that they continue to have face-to-face interactions even though they are not close together.[17]

If the service is maximally utilized, its role will be very helpful, especially when used at the right time and in the right place. Denissa Alfiany Luhulima's research found that using video in the learning process is very helpful, both in formal and non-formal education, as well as in generation Z and the millennial generation who were born in the era of today's sophisticated technology. [18]

One application that provides virtual face-to-face interaction facilities via video conference is Zoom Cloud Meeting. This application is an application that is used as a medium of long-distance communication. Researchers themselves have used it for more than a year, both in the teaching and learning process, both as a teacher and as a student.

Currently the Zoom Cloud Meeting application is considered the most familiar application compared to other similar applications that sell *video conferencing* services. Zoom Cloud Meeting operation is classified as easier and quite simple. Moreover, related to the devices used, you can use a computer or laptop or cell phone.

Some of these points are the advantages of the Zoom Cloud Meeting Meeting application. We can *download the* Zoom Cloud Meeting Meeting service for free and we can immediately do a *video conference* with 100 participants, or the Zoom Cloud Meeting technique is called a participant. Then the *Schedule* service or feature can schedule the teaching and learning process instead of face to face. After that, while the meeting is in progress all activities can be recorded and the video recordings can be saved. The background can be changed according to our tastes and needs. This *Virtual Background service* can be used on all Windows, Mac, IOS and Android devices.
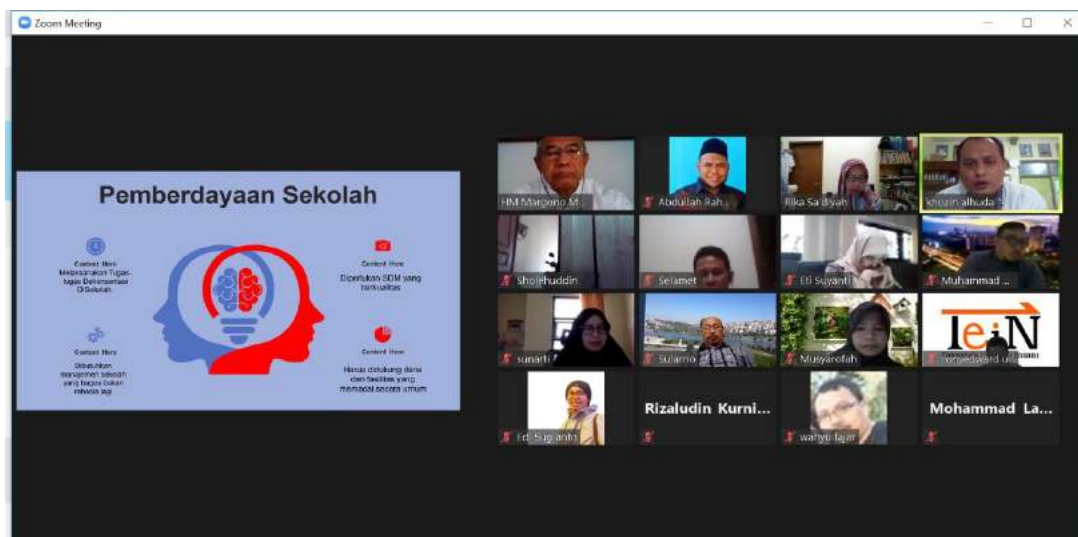
Figure 2: The Zoom Cloud Meeting Meeting application replaces the role
of the classroom   Source : Zoom.us (doc)

Online Distance Learning using the Zoom Cloud Meeting application is quite effective as a substitute for student classrooms during the Covid-19 Pandemic. In addition to its very easy and simple use, its implementation also makes it easier for educators and students in the process of distance teaching and learning activities. In this study also found a very good and very positive response from the educators, in this case the lecturers, as well as the students, in this case students. Its very easy and easy use, as well as its very helpful features, are an added value for Zoom Cloud Meeting compared to other similar applications, in order to facilitate teaching and learning activities at the educational level in tertiary institutions during the Covid-19 Pandemic.

Distance learning, which is carried out online as an effort to reduce the spread of Covid-19, is carried out using the Zoom Cloud Meeting application, which generally makes students feel satisfied regarding the flexibility of conducting lectures. Students are not pressured by time because they can set their own schedule and place where they want to attend lectures. Through online distance learning, lecturers also give lectures through virtual classes that can be accessed anywhere and anytime. This allows students to freely choose which courses to take and which assignments to do first. Therefore, the flexibility of time, location, and online learning methods greatly affects student satisfaction with online distance learning.

In addition, students also feel more comfortable asking questions and expressing opinions in the online lecture forum. Learning from home makes them feel less pressured than they usually feel when studying with friends in face-to-face lectures. The absence of the lecturer physically also makes them not feel awkward in expressing their opinions. According to Firman and Sari Rahayu Rahman's research, the absence of physical barriers and space and time constraints makes it easier for students to communicate. [13] Then, online Distance Learning also eliminates awkward feelings so that students can express their thoughts and ask questions freely.

Online distance learning is also able to foster student learning independence. Learning without direct guidance from lecturers makes students independently seek information about course materials and assignments given to them. Some of the activities carried out are reading reference books, online articles, scientific journals, or discussing with peers through instant message applications. Kuo et al., (2014) stated that online learning is more student centered so that it can bring out the responsibility and autonomy of students in learning.

The use of the Zoom Cloud Meeting application as a substitute for classrooms in teaching and learning activities at the University level during the Covid-19 Pandemic can be said to be effective when compared to other video conferencing applications. However, there are still some technical obstacles that become challenges and obstacles during the teaching and learning process. These obstacles can come from students, in this case students, from teachers or lecturers, as well as from the condition of the existing internet network infrastructure.

This study also find no shortage of applications Cloud Zoom Meeting. This deficiency also often became an obstacle in the teaching and learning process at the tertiary education level during the Pandemic. The shortcomings in question include, for a free account, it can only be operated with a duration of 40 minutes. Automatic pastisipan straight out of *a video conference* screen Zoom Cloud Meeting Meeting bo k i already lasted 40 minutes. Then the participants have to restart again to rejoin the previous classrooms. Apart from the limited duration on the free account, another obstacle is the internet connection. Both students and lecturers, before starting it should first ensure that the internet connection conditions have a good network, so that the online learning process runs optimally and effectively.

E. Conclusion

From the descriptions and explanations above obtained both through online observation and literature study (literature review), this study concludes that the Zoom Cloud Meeting plays a very important role as a substitute for classrooms in the Distance Learning process at the University level during the Covid-19 Pandemic. Responses from various parties were very good on the use of the Zoom Cloud Meeting application. The use of Zoom Cloud Meeting in the Distance Learning process makes teachers (lecturers) and students more independent, and encourages interaction activities when the teaching and learning process is more active, of course this is not obtained in the Distance Learning process using other methods or methods.

Some of the things that are of note and concern in the research include the condition of the internet network infrastructure and the availability of internet data packages for both students and lecturers. Because the service *virtu al* via *video conference* given by the Cloud Meeting sizeable Zoom in using the internet data quota. In addition, the free Zoom Cloud Meeting service can only be used with a duration of 40 minutes. It is time for Higher Education to start providing paid Zoom Cloud Meeting accounts for teaching and learning activities, as a substitute for classrooms when in normal conditions. []

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PROCEEDING

3rd INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION MANAGEMENT

"COVID-19 Pandemic and Sustainability of Islamic Education Institutions"

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3. Prof. Adi Fahrudin Ph.D
4. Dr. Margono Mitrohardjono, MM.
5. Dr. Gofur Ahmad, MM.
6. Dr. Diah Mutiara, MM.

THE SCOPE:
1. Islamic Education Management,
2. Islamic Education Institution,
3. Leadership in Islamic Education,
4. Education Evaluation,
5. Behavior Change and Learning System,
6. Mental Health of Teachers and Students,
7. Education Technology and Infrastructure.