



Formation of Student Character in Islamic Religious Education Learning in High Schools During the Corona Virus Pandemic

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ABSTRACT

Character is an important aspect that needs to be instilled in students in forming morals. Especially for students who have entered the upper secondary level of education. However, the corona virus pandemic makes it difficult for educators to apply distance learning, especially in cultivating student character according to Islamic religious education learning. This is because the previously face-to-face learning system has changed to online. This is what causes educators to make more efforts to instill good character in students. Therefore, the research is aimed at finding out in order to analyze what educators need to do in realizing the formation of student character during the corona virus pandemic using an online learning system. The research method uses quantitative methods (observation, interviews, distribution of questionnaires) to make it easier to collect the intended respondents. The results of this research were analyzed according to the objects obtained from the educator respondents to cultivate student character using an online system. The studies that are formed in cultivating character are cleanliness, discipline, responsibility according to the learning values of Islamic religious education. In this research, there are a few limitations felt by educators, namely regarding the lack of media and supporting applications to fulfill the cultivation of students' character by learning Islamic religious education. So it is hoped that future researchers will be able to provide media development as a means of supporting learning and making it easier for educators to shape students' character through Islamic religious education.

Keywords: *Learning media, Islamic Religious, Student Character*

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INTRODUCTION

Character is about the uniqueness, superiority, characteristics of a nation (Heintz et al., 2019; Stamps, 2021; Tompkins et al., 2020). This is a difference that will always be characteristic in different areas of life. But differences and uniqueness in a nation will not be something that can intervene or colonize (Baránková et al., 2021; Zhou et al., 2022), but

rather becomes something that can be seen as superior or equal. Currently, Indonesia is still in a state of high multidimensional crisis. It can be seen from the high level of corrupt behavior, showing a lack of disorientation, minimal social, violence, and a lack of controlling ratios and emotions.(Alanazi et al., 2022; Huang et al., 2021; Peterson, 2020). Character also describes a set of devices in the form of signs of behavior in the formation of character with moral maturity in the essence of character, manners and also morals.

Indonesian people used to be known as *tiresGSA* who is friendly, polite, courteous, upholds tolerance, has a high sense of empathy for mutual cooperation(Dikken et al., 2020; Marston & Hoof, 2019; von Faber et al., 2020). This has all turned into a nation that lacks empathy, is anarchic, selfish and hates each other(Long et al., 2020; McKinlay et al., 2021; Ng et al., 2021). With this, improving the character of the nation's children by returning to having noble character is carried out through the educational learning system(Amtawong et al., 2019; Hu et al., 2020; Thode et al., 2020). This step is useful as a form of direction in improving the character of the nation's children in enhancing the noble values of national life. Therefore, the nation's children can reflect themselves as children who have character education in education, social, culture and the environment. This is very useful to carry out in everyday life in order to realize various aspects of the essence of the goal.

Character education is in line with current advances in science and technology (Suci et al., 2020; Wisman, 2019; Zainuddin et al., 2020). Therefore, a systematic education is designed in instilling values with awareness of the one God, fellow human beings, oneself, the environment and nationality which will be realized by understanding thoughts, attitudes, actions based on religious norms and applicable laws, as well as applicable cultural manners and customs(Kinghorn et al., 2019; Wazirman, 2020; Zhai et al., 2022). Which in terms of the desires that educators want to achieve in realizing quality student character, of course they also have to carry out various considerations between the two parties, between educators and students who are tolerant of each other to carry out supporting aspects in character formation.(Gess-Newsome et al., 2019; Howe et al., 2019; Jiang et al., 2019). By being tolerant between educators and students in carrying out these aspects, it will be an easy step in cultivating understanding and reflecting the character that educators aim for.

Islamic religious education is learningIt is also related to the formation of student character(Achar et al., 2018; Leonard et al., 2019; Marini et al., 2019). The relevance of the teaching has been explained in the Al-Quran and Hadith which can be used as a form of practice in everyday life.(Humaisi et al., 2019). This learning is in line with the goals of national education which seeks to develop the potential of students to create students who are devoted to God Almighty, have faith and piety, have noble character, are knowledgeable, creative, democratic and responsible.(Ahmed et al., 2020; Karaye & Horney, 2020; Singh et al., 2020). In this case, Islamic religious education is the right step for educators to use as a reference in developing material to deepen understanding and make it easier for students to implement it in life.

Learning Islamic religious education In this case, it plays an important role in shaping the character of students (Arora et al., 2022; Jang et al., 2021; Tran et al., 2020). This is so that students have honest, confident, logical, consistent, critical and innovative personalities. Because Islamic education learning has a strong contribution to helping develop the exemplary morals of students who have an opinion (Bos et al., 2019; Silva et al., 2020; Townsend & Mehta, 2021). and this will illustrate how students view themselves as human beings who reflect themselves with good morals and are worthy of emulation. It is also hoped that learning Islamic religious education will make it easier for educators to form a good learning character, responsible, independent, and always based on the Al-Quran and Hadith which provide many examples and practices from the prophets and apostles, the prophet's friends.

This learning system is absolutely implemented at the Muslim education level as a guide to using the Al-Quran and Hadith as well as inspiring stories from the Prophet's companions to the Tabiin according to the curriculum attached to the upper secondary education level at one of the aliyah madrasas. And during the pandemic Covid19 has implemented Islamic religious education as a step in forming students' character during learning using an online system (Ahmad & Murad, 2020; Farooq et al., 2020). Therefore, the education system is run with the help of applications and technology as a means of supporting learning. Therefore, online learning emerged as an alternative form of direct learning. But at the same time, cases of widespread disease outbreaks have also become a strong trigger for educators' concerns about achieving implementation goals that students can implement.

The corona virus pandemic case has become a new challenge for educators today in delivering learning, because in distance learning educators are asked to further improve their innovative quality and creativity in learning that has been designed using distance learning methods. Therefore, the creativity and innovativeness of these educators can be developed with the help of technology which really supports the learning process. On the other hand, it is also something new for students to receive learning materials using an online system with the help of technology. In this case, for educators who are able to realize this creativity in creating online-based Islamic religious education learning plans that are implemented, this can also help shape the expected character of students, and can receive learning during the corona virus pandemic even in a distance learning system.

Online learning caused by the COVID-19 pandemic. This gave rise to the researcher's desire to examine in more depth the several schools concerned which were intended to be surveyed by conducting interviews and in-depth observations in the environment of teachers who teach at the school in delivering material and forming students' character, especially in learning Islamic religious education. With guidance from the facilitator to help prepare a plan for the questions that will be asked as well as selecting the target school location as a place to be studied in observing the formation of student character in learning Islamic religious education in high school. This all aims to ensure that researchers obtain relevant results based on the guidance of previous research results.

1.1 Theoretical Framework

1.1.1 Studying Islamic Religious Education in High School

Islamic religious education is a branch of knowledge that has the basis of the Al-Quran and Hadith as a reference for the learning that is carried out. This learning can be supported by using technology and applications as creativity in learning, mastering the delivery of material for Islamic religious education learning, usually by providing understanding with visuals and audio-visuals. This is because the delivery of material that must be digested by students takes the form of mastering a broad understanding to be applied. In other words, it is not only a means of learning Islamic religious education but also as a step to help students become knowledgeable and have moral character and are skilled in using technology as a means of supporting distance learning during the corona virus pandemic.

Learning Islamic religious education is a learning process carried out by educators for their students in learning to develop thinking power and making efforts to improve students in new things with the help of understanding that comes from the Islamic religion regarding facts, principles and beliefs, and skills in solving problems. . Learning Islamic religious education in high school aims to gain understanding and be able to reason in everyday life. The objectives of learning Islamic religious education are as follows: (1) foster a sense of belief in the creator, (2) develop students' knowledge about the Islamic religion, (3) forming students' character according to religious norms, (4) forming students who think logically, theoretically and have critical skills, (5) helping students to be firm and responsible in pursuing further education.

1.1.2 The nature of educational character education

Character is a description of the way of thinking and behaving in life, whether individual, social, community and environmental. In the definition of Islamic religious education, character is a form of noble character that reflects a knowledgeable person who is able to practice the basic teachings of Islam in life as a form of realizing an individual with noble morals and character. In this sense, character is a form of reflection of an individual within himself which describes character, behavior and habits. In learning Islamic religious education, educators hope that students

will have a reflection of character that is in accordance with the guidance of the Al-Quran and Hadith.

Characters in Islamic religious education also have practices in everyday life that have various speculations for individuals to practice in living their lives, such as honesty, mutual help, fairness, trust, fatanah. This is also a view in the form of student practice to reflect personality values that can be emulated and imitated. The essence of education is the efforts of educators in the process of developing students' skills and knowledge which will produce creative learning experiences and noble character. In this way, speculation in achieving character formation will be fulfilled.

Character formation must be in accordance with the essence of Islamic education. This seeks to form a Muslim character who is consciously devoted to the Creator and is able to direct the potential growth of Muslim nature according to the guidance of the Al-Quran and Hadith. This potential is in the form of physical (sight, hearing) mind, spirit. This is useful as a provision for pious people. To achieve this education requires definite steps and guidance through holistic education by connecting social and moral dimensions. Because all of this is closely related, educators must be able to process and organize so that speculation in distance learning and character formation can be fulfilled well.

Education itself is a conscious effort made by educators, both individuals and social groups, to create life in an environment that is conducive to human development and growth. In internalizing good values in a stable, active and creative position, there needs to be new policies that are more capable of strengthening the goal of character building of students, especially at the high school level. Because this level of upper secondary education demands much more creativity and direction with firm policies. This is to facilitate students to be more tolerant and easier to cultivate the desired behavioral traits, both in knowledge through the study of values and growth and development with noble morals practiced in life.

1.2 theoretical framework

The literature review shows that several studies have been conducted on the formation of student character in Islamic religious education learning in high schools. The identification of character values in character formation in Islamic religious education learning that can be developed is prioritizing the application of honesty, responsibility, tolerance, this is useful for reflecting a student who has good morals in his life and environment. The research carried out is related to the formation of student character in learning Islamic religious education at the high school level. For this research, qualitative methods were used to determine the extent to which educators in high schools practice the values of honesty,

responsibility, discipline, innovation, creativity, communicativeness, self-confidence, democracy, friendship and compassion.

Furthermore, the research results will illustrate that learning Islamic religious education in high school can develop character which was achieved by 89% in Indonesia with the help of educators who teach Islamic religious education learning. In character formation, what can be formed is a sense of responsibility for oneself as a student and self-awareness in tolerance so that it can reflect a student who has character according to the Islamic education lessons taught by the educator. And it is hoped that students' goals will be achieved, which is not only to transfer knowledge but also to instill character formation that can be applied in life.

2. Materials and Methods

2.1 Research Model

The research was conducted using a qualitative phenomenological approach. Namely research that focuses on the phenomenon of the picture that has been produced in the results of a qualitative survey method (Hua & Ren, 2020). This is useful for seeing the phenomenology of character formation in learning Islamic religious education at the secondary school and senior levels. Especially in its application during the COVID-19 pandemic. This aims to enable researchers to conclude to what extent this character formation is embedded and implemented by students with the efforts made by educators using a distance learning system during the corona virus pandemic.

2.2 Participant

Research on character formation in Islamic religious education learning in high schools was carried out by researchers in several high schools in Solok City, Indonesia from September to December 2021. The subjects selected in this research carried out a targeted survey using interview observation methodology to all teachers. Islamic Religious Education subject. This is useful for knowing how to increase their efforts in shaping students' character in the learning process during the Covid-19 pandemic. because distance learning is still something new in the world of education, this is also seen from the various economic gaps that exist in covering the requirements of the online learning system which are closely related to the use of technology.

2.3 Data Collection Tools

Data collection in this research was carried out through observation (interviews, descriptive, focused). Observation is data collection using the results of interviews and focused observations in the ongoing research at the location concerned.(Lin et al., 2020). Interviews are data collection techniques through direct face-to-face question and answer actions by researchers with respondents who will provide detailed information about the subject. The results from respondents from the subject under study will later become important information for researchers in presenting the results of the discussion later.

2.4 Data Collection Process

Observation results were obtained by researchers in forming students' character in the distance learning process using an online system from the beginning of the odd semester of learning from July to December 2021. The results of interview data were obtained by researchers after the results of interview observations that had been carried out with educators studied at several schools. which is aimed(He et al., 2020). Initially the researcher only collected data through interviews, but for more accurate results the researcher conducted an in-depth observation survey to find out directly to what extent educators were implementing this character in the online teaching system that was being implemented by the teaching educators.

2.5 Data analysis

The data analysis procedure for this research uses James Spradley's approach, in this coverage section there are four procedures that must be fulfilled, namely: (1) taxonomic analysis, which is related to general exploration which describes various phenomena in the school environment being studied, (2) analysis The domain is descriptive of all the results of the discussion carried out by the researcher using qualitative descriptions, (3) component analysis is where the various questions addressed will be speculated and simplified in the form of conclusions, (4) while the researcher's theme analysis will adjust the analysis of the questions that have been revised facilitators who are experts in guiding researchers in research.

3. Interview discussion

3.1 Findings

Based on the results of interviews and observations that have been carried out during the research process in the field. Researchers can reveal that there are various ways that educators use in the process of forming high school character through learning Islamic religious education with an online learning system during the Covid-19 pandemic. In the researcher's findings, educators try to adapt the methods chosen to be used in forming students' characters by including: application, habituation, role modeling and responsibility for the values instilled in direct learning while using the distance learning system during the pandemic. And researchers can see how hard the efforts made by educators in conveying knowledge to students and implementing the desired character.

3.1.1. Habituation

Character formation is an effort to improve the quality of individual behavior in knowledge, action and application. To create the desired character formation, it is necessary to apply a pattern of habituation, this is because the character to be formed cannot be applied with instant results. Therefore, efforts need to be made to familiarize the values that will be instilled in students to improve the behavior of the individual students concerned. Thus, in order to implement this habituation pattern, there need to be stages that educators carry out by instilling values in their students in their daily lives. And the results of observations obtained by researchers regarding how character formation is carried out by educators is teaching them to be on time to attend distance learning which is carried out according to scheduled lesson hours. And when giving assignments, educators familiarize students with being punctual in submitting their assignments. And all things related to this habituation, educators have been able to apply it to their students optimally with the students being taught on time. And this habit was also applied by educators in the field of Islamic religious education learning who were interviewed:

"Students are accustomed to all being present before learning takes place. And when students start learning, they start by praying and reading the holy verses of the Koran every day. Before starting the main lesson, students collect the assignments given by the teacher and repeat the main learning material from last week to increase their understanding of Islamic religious education learning. In this learning, educators prioritize application for their students. Examples include the implementation of five daily prayers, midday prayers, reciting the Koran and muraja'ah memorizing verses."

"We as teachers always emphasize the application of discipline to students in all activities, both learning and non-learning. And we also apply to students their responsibility in the principles of faith

in their creator God. and strives to carry out the sunnah as a basic addition to his worship of the Creator. "In learning, teachers apply students to do their own assignments, not copying friends, and are confident in completing the assignments given."

3.1.2. Exemplary

Exemplification is the right step for educators to apply to their students in instilling the values of responsibility and awareness discipline towards students in online learning that takes place. This method is also the right step to take in order to build student character using the Islamic religious education learning system. Thus, the steps aimed at by this educator, using example, are also the right steps because with this embedded personality, it will reflect that students have responsible, disciplined behavior at various stages in learning and outside of learning. Therefore, in terms of emphasizing exemplary behavior, educators do not only provide understanding of the material but application and real evidence in direct practice of implementing the discipline and responsibilities provided, including:

First, in emphasizing responsibility to students as a characteristic that educators must be able to fulfill in forming the character of their students, on this occasion the researcher observed and interviewed Islamic religious education teachers in forming the character of their students in distance learning. This is adjusted by the researchers and teachers concerned:

"Islamic religious education is not only complementary learning about understanding the material. "But students must also be able to apply it in everyday life, especially in discipline, honesty and responsibility."

"Islamic religious education is the right step for teachers to instill traits and character formation with the values contained in the learning. Because of this, Islamic religious education can provide students with a view on what attitudes they should have in order to reflect an individual student becoming a person with moral character. And thank God, the implementation carried out by Islamic religious education teachers in schools, even with the distance learning system, can be carried out well. This is all proven by student respondents in the application of daily life, both from the discipline of online system learning and collecting assignments on time as determined. "So the teacher concludes that the role model for students has been carried out well according to the expected implementation."

Second, cultivating a disciplined attitude is the educator's effort to control the behavior of the individual concerned. Where in this case the emphasis is on behavior that must be in accordance with the learning values of Islamic religious education which is guided by the Al-Quran and Hadith. This attitude needs to be instilled in students in the form of obeying all the rules that apply both at school and outside school. and carry out their disciplinary responsibilities in accordance with applicable Islamic religious norms.

“Discipline forms a character full of responsibility and full awareness of what is required of him. In the world of education, discipline is very necessary as a form of compliance with the rules that apply. With this, the value of discipline can be carried out along with the application of example. For example, being present on time at school for both teachers and students. "And when starting learning, make it a habit to pray and read the Koran first.”

3.1.3 Implementation Value

The character that is built to instill the values taken in learning Islamic religious education can be seen in the results of application in everyday life. This aims to ensure that the application of values can be realized as it should, including: (1) Islamic religious education learning can increase the development of students' knowledge and understanding, (2) instill students' awareness that this learning is a strong form of religious understanding, (3) it can increasing students' awareness of responsibility and discipline to be applied in everyday life, (4) being able to think theoretically and creatively in responding to challenges regarding religious issues later in individual life or the community environment. This is so that students can live with a very supportive development and understanding of religion.

“The online learning system is being implemented. Before starting learning activities, we always direct students to be present 10 minutes after the specified time has arrived, this is to immediately be ready in learning media applications that support Google Meet, Zoom meetings which are used in ongoing learning. And if there is a delay, students already know what the provisions will be as a replacement. After the lesson has taken place and has been opened with prayer. Students who are absent will later be questioned and explain the steps for submitting their assignments. "In this case the

teacher acts neutrally and the provisions apply to all students who are involved in learning the Islamic religious education in question."

DISCUSSION OF OBSERVATIONS

Character formation is an effort to improve the quality of sustainable individual behavior that involves knowledge, understanding and action. This is a planned effort with the aim of forming the character of students who have good morals for themselves and the surrounding environment. Islamic religious education is education that regulates how to get to know the creator Allah SWT. About what to do and behave, about knowing all the provisions of the rules that must be understood, obeyed and implemented by each individual. And this is where the role of the teacher becomes important because the teacher becomes the initial spearhead who plays an important role in guiding and directing his students in the process of gaining knowledge. And have good Islamic character values.

Islamic religious education learning is important learning towards the goal of character formation that educators will achieve in creating students who are educated, knowledgeable and have noble character. Noble morals here are: honesty, humility, an attitude of helping each other, responsibility, discipline, and trust. In this case, education will emphasize each of the main provisions in habituation, the example of students in their lives in understanding material only, but accompanied by its application in everyday life to be able to conclude that Islamic religious education learning is very helpful in efforts to build character in distance learning system. This is also useful to see whether the steps taken by the educator are effective in forming the character of the target students.

Learning Islamic religious education during the COVID-19 pandemic is a big challenge in the world of education today. Where educators must increase the quality of creativity and in-depth teaching standards, along with learning during the pandemic that will be online-based with supporting facilities for the use of technological media. Moreover, in ordinary Islamic religious education learning, it is only about understanding concepts and practicing them at school. But learning during a pandemic. Students will be required to send concrete evidence of examples of character formation through videos sent to the subject teacher concerned. Apart from all this, in terms of delivering tasks such as concrete evidence of learning, students still have many difficulties with this online learning system. And this is where the creative design of educators and schools will be asked to provide access facilities that can make it easier for students to absorb the material and understand it, especially in Islamic education learning, character building is emphasized in order to reflect that the students concerned have good morals.

Character formation is very appropriate in the exemplary process, that is, students can instill discipline from the teacher who educates them with examples of application directed by the teacher concerned. In learning Islamic religious education, teachers really need to apply the learning directly, this is concrete evidence if these character traits are applied. This is so that students can immediately apply it to everyday life, such as: teachers accustom students to sending assignments on time, teachers apply to students to always be orderly from the beginning to the end of learning, teachers apply to students to always be honest about everything they do. to fulfill learning tasks. In this way, a conclusion can be reached to what extent the implementation and habituation that has been attempted helps shape the character of students in distance learning during the pandemic.

The results of research carried out by researchers show that a teacher is the backbone of education. He is an example of real evidence as a good guide and role model for his students in their pursuit of knowledge. So it can be concluded that teachers have an important influence in the world of education from time to time. This is because in the learning system and levels of knowledge in the world of education, educators or teachers play an important role in the learning process that takes place. Not only in terms of knowledge in the world of education, but the character and personality of students will be reflected by the direction and guidance that has been distributed by the teacher or educator.

CONCLUSION

The conclusion in the results of this research states that in forming the character of high school students in learning Islamic religious education during the corona virus pandemic, teachers do various things to shape students' character. Namely, educators or teachers try to fulfill the instillation of character values as a form of application in daily life in the life they live, either individually or in groups. In this case, a researcher named Rahayu Eka Putri, who has conducted research in several high schools in Tanah Datar district, concluded that student character formation has begun to be ingrained and can be implemented well by students even though educators or teachers only provide direction and understanding. through virtual distance learning. And the conclusion from all the statements of educators or teachers is that they try as much as possible to be active, creative, innovative and master ICT more deeply for the continuity of active learning. This is useful so that educators can be optimal and effective in distance learning during the corona virus pandemic.

Access learning every day both in starting learning and collecting time assignments. Educators have confirmed this. This aims to ensure students are disciplined in their obligations in the tasks given. And to make it a habit for educators to make it a routine before entering learning, they will make it a habit to check the condition of students, whether they have complied with the rules in distance learning and continue to carry out the consequences if violations occur later. It is hoped that the distance learning process carried out will be effective in realizing the expected character formation.

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