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Problems and Alternative Solutions For the Implementation of Islamic Religious Education Learning During The Pandemic: A Literature Review

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Abstract

This study aims to analyze the problems in the implementation of PAI (Islamic Religious Education) learning, based on the results of preliminary research that the highest percentage of problems in the implementation of PAI learning is 44.4% internet network disturbances. This study uses a qualitative approach to the type of literature review by collecting information and data from various literatures (scientific articles) through the google scholar journal search database, researchers enter the boolean operators "AND" and "OR" to specify the search for data. While the results of this study obtained 9 articles that provide alternative solutions to network problems including 1) finding a place that allows strong access; 2) replace the cellphone card that can access the network better, 3) tethering with other family members; 4) in the implementation of PAI learning, it is expected to use the principle of flexibility in deciding policies and finding learning solutions during the covid-19 pandemic; 5) doing tasks manually (limited face-to-face); 6) use the facilities provided by the Ministry of Education, Culture, Research, and Technology in the form of learning programs on television (TVRI); 7) provide data packets; 8) prepare the material manually, students take it at school and do it at home. 9) Looking for a place with free Wi-Fi with health protocols; 10) give more time in collecting assignments with the collection system at school or at the teacher's house. Therefore, the implementation of education needs to be supported by policy makers to continue to provide the facilities needed in the implementation of online learning, one of which is access to a stable network as an effort to achieve effectiveness and achieve educational goals.

Keywords: Islamic Education; Internet Network Disturbances, Problems and Alternative Solutions, Pandemic Covid-19

Abstrak

Penelitian ini bertujuan untuk menganalisa problematika dalam implementasi pembelajaran Pendidikan Agama Islam. Berdasarkan hasil penelitian pendahuluan peneliti bahwa persentase tertinggi problematika dalam implementasi pembelajaran PAI terdapat 44,4% disebabkan karena adanya gangguan jaringan internet. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kepustakaan dengan mengumpulkan informasi dan data dari berbagai literatur (artikel ilmiah) melalui database pencarian jurnal google scholar, peneliti memasukan boolean operator “AND” dan “OR” untuk menspesifikan pencarian data. Sedangkan hasil penelitian ini didapatkan 9 artikel yang memberikan alternatif solusi dari permasalahan jaringan diantaranya 1) mencari tempat yang memungkinkan akses yang kuat; 2) mengganti kartu hp yang dapat mengakses jaringan lebih baik, 3) tethering dengan anggota keluarga yang lain; 4) dalam pelaksanaan pembelajaran PAI diharapkan menggunakan prinsip fleksibilitas dalam memutuskan kebijakan dan mencari solusi pembelajaran masa pandemi covid-19; 5) mengerjakan tugas secara manual (tata pmuka terbatas); 6) menggunakan fasilitas yang disediakan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi berupa program belajar di televisi (TVRI); 7) memberikan paket data; 8) menyiapkan materi secara manual, siswa mengambil di sekolah dan mengerjakan di rumah. 9) mencari tempat dengan wifi gratis dengan protocol kesehatan ketat; 10) memberikan tambahan waktu dalam pengumpulan tugas dengan system pengumpulannya ke sekolah atau ke rumah guru. Oleh karena itu pelaksanaan pendidikan perlu didukung dari pemangku kebijakan untuk terus berupaya memberikan fasilitas yang dibutuhkan dalam pelaksanaan pembelajaran daring salah satunya adalah akses jaringan yang stabil sebagai upaya efektifitas dan tercapainya tujuan pendidikan.

Kata Kunci: Pendidikan Agama Islam; Gangguan Jaringan Internet, Problematika dan Solusi Alternatif, Pandemi Covis-19,

Introduction

Indonesia is currently still struggling against the Covid-19 pandemic, all sectors are affected, including the education sector, the policies are set by the Minister of Education and Culture with number 36962/MPK/HK/2020 which contains online learning and working from home as an effort to prevent the transmission of the Covid-19 virus (Cahyani et al., 2020; Kusumah et al., 2021; Roni Hamdani & Priatna, 2020; Sobron et al., 2019; Yanti et al., 2020). Learning policies that are applied remotely using technology create a new challenge faced in the implementation of Islamic Religious Education learning. According to (Dewi, 2020; Nopiyanto et al., 2020; Winarsieh & Rizqiyah, 2020) teachers have an important role in the implementation of online learning and are required to have creativity in the learning and teaching process as an effort to effectively implement online learning.

Quality of education has become something that absolutely must continue even during the COVID-19 pandemic, where the face-to-face learning process has been replaced with online learning. Online learning is one of the learning methods through the internet network, both synchronously and asynchronously which give freedom for interaction between teachers and students to take place anytime and anywhere (Fahmi, 2020; Mustofa et al., 2019; Syarifudin, 2020). Based on (Pravarat Kumar Jena, 2020) Online learning during the covid 19 pandemic is the best solution to prevent virus transmission.

However, based on the results of preliminary research, the problems of implementing Islamic Religious Education learning include 22.2% of students having difficulty understanding the subject matter, 33.3% of students feeling bored and lazy to learn, 33.3% of teachers do not know the development of technology that can be used as a Media of learning, 22.2% of students do not find the example of teachers or parents, and 44.4% of problems are caused by internet network disturbances that are difficult to access and unstable.

Where the educational process is not only from the scope of the education, both from institutions and educational staff, but every place in the community element should carry out educational activities (Thoifah, 2018), According to (Abd. Basid, 2019; R. A. Harahap et al., 2019) that Islamic Religious Education is an effort to guide and direct students to become human to understand, practice and make Islam as a *way of life*. Omar Muhammad Al-Toumy Al-Syaibany in (Yahya, 2006) and (Abadi & Muthohirin, 2020) states that Islamic Religious Education is a process of behavior change that occurs for himself and for the community through the learning process as a activity and as a profession in society.

Parents who are expected to be the center of education at this time, in fact very few can do a role in helping and supporting their children's learning at home, because several difficulties experienced factors such as lack of tools, time, land expertise in using technology, and not offering several approaches to facilitate learning (Brom et al., 2020). Different state with Bao (2020) that the problem with learning Islamic Religious Education is that students lack concentration when online learning takes place. In this case the decision of a policy in learning must be careful, because students begin to ignore learning and act less disciplined. According to (Wang et al., 2020) if the problems are not resolved, this condition will affect the psychological students for a long time.

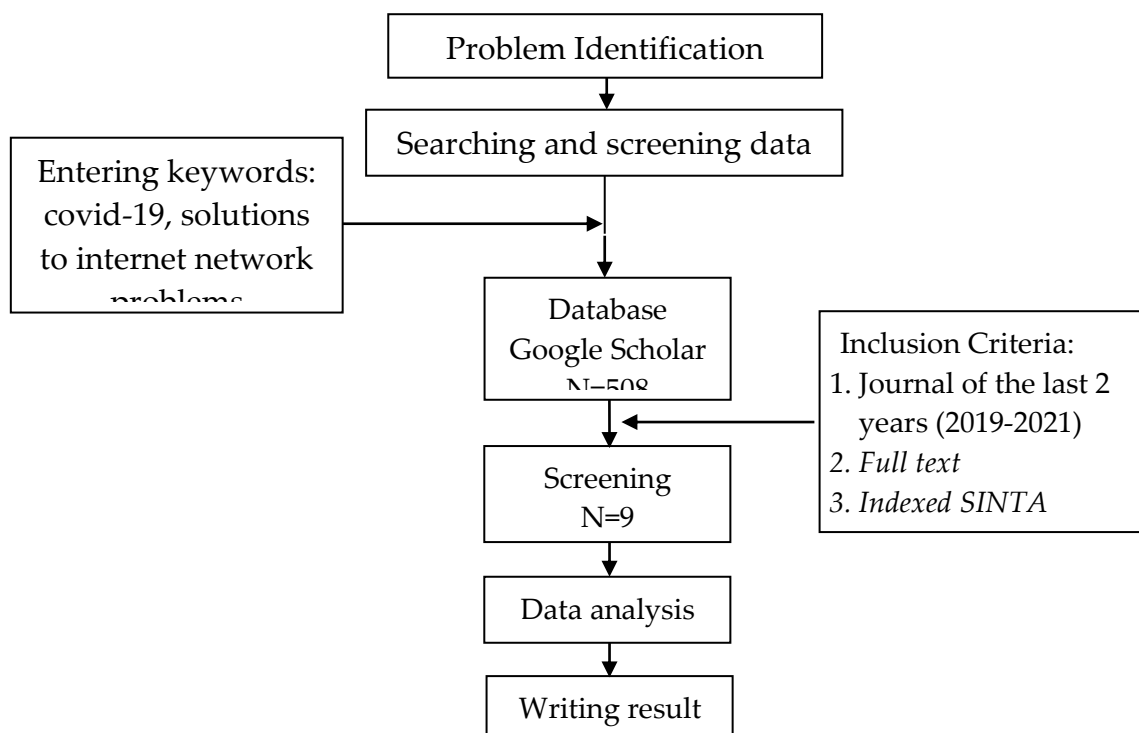
According to Putro et al (2020) the successes and obstacles that occur in each country are strongly influenced by facilities and infrastructure, human resources, and conditions before the COVID-19 pandemic. The impact of the COVID-19 pandemic from the education sector provides lessons that change is real. As in the education sector, it must continue to

grow by utilizing technology that can support learning that has never been used before. By (Jena, 2020) The education sector has struggled to survive the crisis with a different approach and digitalization to reduce or even eliminate the threat of the COVID-19 pandemic.

These problems to be finding alternative solutions with the problems of implementing Islamic Religious Education learning, this case the highest percentage of 44.4% namely the internet network, so it is hoped that internet network problems can be resolved with existing solutions.

Method Of Research

This research uses a qualitative approach with a literature review method. Based on (Sugiyono, 2008) literature is a reference, theoretical studies, scientific articles, and other references related to values, culture, and norms that develop in the situation under study. The collection of information and data uses various literatures (scientific articles) and search databases for journals such as Google Scholar by entering the boolean operators "AND" and "OR" to be able to specify data searches in the form of solutions to internet network problems in the implementation of Islamic Religious Education learning, including the following.



The data analysis used is a model (Miles et al., 2014), there are 4 components, namely 1) data collection; 2) data display; 3) data condensation, 4) drawing conclusions, with this analysis method the

researcher tries to analyze the results of research that have been studied by collecting some relevant data, then presenting the data, utilizing existing data and drawing conclusions, in the hope of identifying and specifying alternatives the solution offered is based on research as a solution to the problems of implementing Islamic Religious Education learning during the pandemic.

Results And Discussion

The internet network is an important factor in implementing an online learning system as an alternative choice during the covid-19 pandemic. Online learning is internet-based technology and depends on the availability of information technology. Based on Bilfqih & Qomarudin (2015) that online learning is a program for organizing online learning classes that aims to reach a massive and broad target group.

However, the problem of an unstable internet network is a problem that dominates the implementation of Islamic Religious Education learning, according to Asmuni (2020) that the solution when students are constrained by the internet network can do tasks manually, so that students can still learn even at home, students can tether to other family members or by connecting to the internet network when needed. The Ministry of Education, Culture, Research, and Technology is also collaborating with TVRI as an effort to facilitate education during the COVID-19 pandemic, so that those who are constrained by the internet can learn through television.

According to Guswanti & Satria (2021) that students can be provided with data package, teachers prepare materials and assignments while students can take them to school, a similar thing by Handayani (2020) and Kartika et al., (2021) that several solutions are needed which are not difficult for educators and students in the learning process is limited face-to-face and easy to understand and the occurrence of learning interactions between teachers and students, besides that teachers can control students' abilities in material lessons.

According to S. A. Harahap et al (2021) and Anugrahana (2020) that in order for Islamic Religious Education learning to remain effective during the COVID-19 pandemic, the government should give the school the freedom to choose the learning used (online or offline) in accordance with regional conditions. This is different with Muhajir & Muslimah, (2021) providing a solution that students and teachers can look for other areas that have internet networks such as places that provide free wifi for online learning while still implementing health protocols, teachers and students can exchange cards that have a stronger network in certain areas. In addition, parents can ask the teacher for permission to give more time in collecting online assignments or ask for permission to manually collect

assignments in the form of written notes to be collected at school or at the teacher's house (Rofi'ah, 2021).

Choosing an online-based learning strategy with several problems, it is necessary to first consider several things (Umam, 2020):

1. The condition of students in terms of health and thinking ability
2. The ability of parents both economic and knowledge in supporting online-based learning
3. Time or geographic location of the area/region where students live.

The strategies that can be chosen as solutions by considering these three things are independent learning strategies, problem-based learning strategies, and learning strategies using E-Learning (Fauzi et al., 2020).

Conclusion

The problems that dominate the implementation of Islamic Religious Education learning with a percentage of 44.4% are internet network disturbances, while the alternative solutions offered based on the results of the literature review found the several solutions is finding a place that allows strong access; replace the cellphone card that can access the network better, tethering with other family members; in the implementation of PAI learning, it is expected to use the principle of flexibility in deciding policies and finding learning solutions during the covid-19 pandemic; doing tasks manually (limited face-to-face); use the facilities provided by the Ministry of Education, Culture, Research, and Technology in the form of learning programs on television (TVRI); provide data packets; prepare the material manually, students take it at school and do it at home; looking for a place with free wifi with health protocols; give more time in collecting assignments with the collection system at school or at the teacher's house. Thus, it is expected to be able to provide alternative solutions that are effective in the implementation of Islamic Religious Education learning during the covid-19 pandemic.

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