

The Problems of Learning Islamic Religious Education in the New Normal Period in North Sumatra

Munawir Pasaribu

Universitas Muhammadiyah Sumatera Utara, Indonesia
munawirpasaribu@umsu.ac.id

Abstract

The Covid pandemic period, which does not know when it will end, has caused many problems for our nation, the problems caused not only have an impact on the government system but all lines. The economy plummeted, tourism declined, and the most impact was on the current education system. Education seems to be in suspended animation, helpless in what to do, the government is afraid to open schools for students, it is feared that it will add a new cluster in the spread of this covid. The closing of schools and being replaced with online learning creates many new problems for parents, teachers and the community. Many students do not get detailed and maximal learning, not to mention the internet network problems they face are sometimes a problem. Especially in learning Islam, many students have problems related to understanding Islamic learning because there are practical learning materials that must be carried out by students. Therefore, in this study, we will discuss the problems of learning Islamic Religious Education in the New Normal Period in North Sumatra. This research is a qualitative research with a case study approach, with respondents from schools in North Sumatra. Data collection techniques were carried out by observation, interviews and documentation, while the validity of the data was used by using descriptive data analysis techniques to be obtained through a qualitative approach where the data could be generated through research and studies both theoretically and empirically. In addition, to ensure the validity of the data, data triangulation is used. From the results of the study, it was found that Islamic religious education learning in the new normal period was very ineffective for students and it was feared that the Islamic values (uswah hasanah) that students would get from the teacher were not found in their entirety when learning online.

Keywords

Islamic Religious Education;
learning problems; new normal



I. Introduction

Efforts to build the nation's character have now become a necessity even in the midst of waves and dynamics social change, modernization, industrialization and globalization greatly influenced by the progress of education and technology which continues to increase. Everyone feels that at this time we are has been and is in the era of the industrial revolution 4.0 with everything implications, both positive and negative, both in the field of thought

patterns, different views, accepting behavior or not, and life orientation whether towards progress or decline. This situation demands for responded intelligently, including education and character building. In general, where character education and community development are mostly piled up to bear the responsibility, it is the world of education.

Education in schools when viewed as a whole has not been able to answer the anxiety of parents and the community, it is proven that there are still many who do not understand religion well, in the field of aqidah the understanding of the students is also not optimal, worship and reading the Koran are still just doing because of obligations and link to teachers and parents. So that many cases of juvenile delinquency and students who go to school are increasingly widespread which cannot be dammed anymore. Juvenile delinquency ranging from brawls between students, drugs, free sex, alcohol, to the moral crisis, which befell our youth, all of which are borne by the school administrator who will be responsible for it. (Pasaribu, 2020).

Now the world of education is being tested with such a severe test. The occurrence of a pandemic that has shaken the world has shattered the world of education. In fact, it is almost certain that there are no educational institutions in Indonesia that are not affected by the Covid-19 pandemic, even if viewed globally, almost all countries in the world have such a worrying impact. If we look at the releases from the mass media as well as electronically as well as from several published research results revealing that COVID-19 has had adverse effects on education, including learning disorders, decreased access to educational and research facilities, job losses and increased debt. students towards the educational institution they are pursuing (Ariani & Tawali, 2021; Dhawan, 2020; Efriana, 2021; Ismail et al., 2020).

With these problems, it turns out that there are various lessons that can be obtained in the world of education in Indonesia. The lessons that can be obtained include students and teachers being able to master technology in online teaching and learning activities. With the Covid-19 virus and the Work From Home (WFH) policy, it is imperative for teachers and students to have expertise in the field of learning technology, which is useful as a necessity for teachers and students in teaching and learning activities. The demands of these needs, make teachers and students able to know that online media can help smooth as a substitute for learning activities in the classroom directly. (Achmad, 2020; Ashraf et al., 2021; Kasdi, 2020; Thoifah, 2021).

In the current problems, education still has a very important role for students when facing the Covid-19 pandemic. Because basically learning Islamic religious education is one way that is done with the aim of developing a personality that goes on forever, whether formal or non-formal, the goal is to make a more qualified person. A qualified person in Islam is a person who is in accordance with spiritual, moral, social, intellectual aspects, physically and spiritually healthy according to Islamic teachings and is able to apply faith, knowledge, and actions according to Islamic teachings in daily life to get worldly pleasures and hereafter. (M. Pasaribu, 2021; Zailani et al, 2021).

The covid pandemic that is hitting right now, if asked to everyone, surely everyone will answer that they don't want to be in a position like they are now, the world of education has undergone very drastic changes, teachers as exemplary examples in terms of actions and attitudes just disappear without being able to be imitated by children. students. Although there are some lessons, such as teachers being able to adapt to modern media, on the other hand there are also many teachers who stutter with technology. So it is our big task to be able to provide useful knowledge to students who are waiting for the transfer of knowledge from the teachers.

II. Review of Literature

2.1 Islamic Education

Education is something that is needed by all people, even with this education later the quality of a person will be seen. It is a common agreement that education is something important for the development of human civilization. Now the world of education is being tested with such a severe test. The occurrence of a pandemic that has shaken the world has shattered the world of education. In fact, it is almost certain that there are no educational institutions in Indonesia that are not affected by the Covid-19 pandemic, even if viewed globally, almost all countries in the world have such a worrying impact. (Onyema et al., 2020; Sutrisno, 2015)

Education in the eyes of Islam is a system that allows a person to direct his life in accordance with the ideals of Islam so that he can easily shape and live his life in accordance with the teachings of Islam itself. The formation is a deliberate effort to help the growth and development of the students to be taught (Triwiyanto, 2014; Umar, 2010).

The COVID-19 pandemic that has hit all corners of the world has not prevented us from learning. Education must continue to be carried out, which bears the responsibility for this education not only the government, organizations, or the general public but everyone has a shared obligation in the process of implementing education, both as teachers and students, providing information to others about science and education itself cooperate and be responsible (Munawir Pasaribu, 2020). Sihombing (2020) state that Covid-19 pandemic caused everyone to behave beyond normal limits as usual. The outbreak of this virus has an impact especially on the economy of a nation and Globally (Ningrum, 2020). The problems posed by the Covid-19 pandemic which have become a global problem have the potential to trigger a new social order or reconstruction (Bara, 2021).

2.2 New Normal

Recently, there has been an explosion of studies regarding the new normal in education. While many focus on national policies, professional development, and curricula, others focus on the specific learning experiences of students during a pandemic. Copeland et al, reported that the pandemic had adverse effects on students' behavior and emotional functioning, particularly attention and externalization problems (i.e., mood and health behaviors), caused by isolation, economic/health effects, and uncertainty. (Barrot et al., 2021; Copeland et al., 2021; Tay, 2021).

III. Research Methods

This research method uses qualitative research (Bawani, 2016; Bungin, 2005; Moleong, 2005; Raco, 2010; Sugiyono, 2010) with a case study approach (K Yin, 2000). Where the researchers saw several cases that occurred in North Sumatra related to the learning of Islamic Religious Education. The respondents in this study were teachers and students in North Sumatra because Sumatra is so large, the researchers took several representatives from affordable districts and according to the researchers were representative, while the schools that were included in this study were Madrasah Tsanawiyah Negeri I Tapanuli Middle School, North Balige Tapanuli Private Elementary School, Bagan Kuala Serdang Bedagai Public Elementary School 102056, Dinda Hafizah Private Junior High School, Istiqlal Private Tsanawiyah Madrasah in Deli Serdang, Istana Hati Binjai Private School, Indonesian Nurul Islam Private School Medan. (Creswell, 2014).

To ensure the validity of the research, the researcher carried out several ways in the examination including the credibility test (extension of observation, namely the researcher went directly to the place of research that had been carried out. After that, the researchers increased their persistence in observing what was being studied. After that, the researchers also conducted triangulation, that is, the researcher repeats again if there are results from the data that according to the researcher are not correct, this triangulation the researcher does by using source structure. To strengthen the results of the research, the researcher also conducts confirmability, which is to directly confirm to the relevant source so that the data obtained is true really original and can be trusted (Arikunto, 2002; Moleong, 2005; Raco, 2010; Sugiyono, 2010).

IV. Discussion

4.1 Results

The COVID-19 pandemic that hit all countries in 2019 made the world of education shattered, in this case it was not only students who became victims, but almost all lines of society, the teachers who taught also experienced the impact. In the findings of the researchers, the teacher as a teacher had difficulty in providing learning materials to students.

Interviews conducted with BD teachers said

"Kami sangat mengalami kesulitan dalam memberikan materi pembelajaran kepada anak murid, terkhususnya kami yang tinggal di desa ini sangat tergantung dengan jangkauan internet dan juga perangkatnya yang memadai seperti handpone yang cocok digunakan dalam pembelajaran seperti hp android, laptop dan computer yang menjadi perangkat yang baik dalam pembelajaran online ini"

The same expression was conveyed by another teacher as said by a teacher in the field of Fiqh Sudi

"Saya mengajar fiqih sudah bertahun-tahun, dalam pembelajaran fiqih ini banyak praktek yang harus dilakukan seperti praktek pengurusan fardu kifayah, Praktek sholat, prakter bersuci mulai dari bagaimana menghilangkan najis dan hadas, menyamak pakaian atau tubuh yang terkena najis berat, tayammum, berwuduk sampai kepada mandi wajib yang semuanya merupakan butuh praktek, namun adanya ketetapan untuk melakukan pembelajaran online ini, materi yang saya sampaikan sangatlah kurang tepat di pahami oleh murid-murid saya karena saya menjelaskannya melalui group wa yang sudah ada" kata guru di salah satu Madrasah Tsanawiyah di Tapanuli Tengah".

It is almost the same as what happened at the Private Ibtidaiyah Madrasah in North Balige Tapanuli, that Islamic Religious Education learning is carried out with an emergency curriculum which is a circular from the Indonesian Minister of Religion, although there has been a circular from the Minister of Religion regarding Islamic religious education learning done by combining equipment and media that have been prepared but the teachers are still not ready to use them. The teacher with the initials RS said

"Kami disuruh untuk menggunakan media seperti google class, youtube, sementara di daerah ini signal saja kadang-kadang payah, jaringan tidak stabil dan terutama sekali adalah perangkat berupa handphon yang digunakan tidak memadai. Jangankan murid-murid dituntut untuk menggunakan Daerah kita ini saja Islam sangat sedikit, Islam di Balige ini merupakan minoritas, kebanyakan dari anak-anak yang masuk kesekolah ini dari keluarga Islam namun mereka yang kurang dalam perekonomian, sehingga jika pembelajaran online yang

menggunakan handphone kebanyakan dari murid-murid disini tidak semua murid-murid bisa".

In fact, according to other teachers, the implementation of online learning has resulted in many children who should have gone to school because they were diverted to online, it was considered that their parents were not attending school, so that their children were brought to the fields and forests to help their parents do gardening. Parents assume that online learning can be repeated later when there is a teacher sending through the wa group.

The learning at Bagan Kuala Serdang Bedagai Elementary School 102052 is slightly different from the learning conducted in Central Tapanuli, North Tapanuli, in that this school has student and parent control sheets that are accessed by the teacher, after which the teacher provides feedback to students and parents. From this feedback, we can evaluate the development of children's learning at home. The teacher then strengthens the characters that are already good and changes the characters that are still not right. The teacher gives gifts to students who have achievements, such as doing everything right at least with a congratulation "congratulations, son, everything is correct" and this is sent to the student WA group, and gives warnings and guidance through personal WA so that the good name is maintained and the child does not feel humiliated in front of his friends. Students can also congratulate if the assignment is on time and submit if it is late to do the task as an inculcation of disciplined character. When there was news that a student could not do an assignment because he did not have an internet quota, the teacher asked his classmate to transfer credit as a form of fostering empathy and caring character. Teachers and homeroom teachers must always control every word written by students in the WA children's group as an inculcation of courtesy and courtesy in speaking and being responsible for all their words and actions. When there was news that a student could not do an assignment because he did not have an internet quota, the teacher asked his classmate to transfer credit as a form of fostering empathy and caring character. Teachers and homeroom teachers must always control every word written by students in the WA children's group as an inculcation of courtesy and courtesy in speaking and being responsible for all their words and actions.

The learning that was carried out was indeed very good, but some people complained about the implementation because, this activity had to be carried out online which resulted in dependence on internet packet networks and good signals, parents complained that not all had laptops or gadgets with good capacity. . The number of tasks given by the teacher as a substitute for subject matter so that students feel burdened in doing it and this is also a burden for parents who must accompany their children when learning online. Parents think that online learning is not very effective, especially for students of SD Negeri 102045 who are not very familiar with technology and also parents who are still behind with modern technology.

On the other hand, from the researcher's observation that the teacher in explaining the lessons online still refers to the lesson plans that have been prepared previously, it's just that the time is adjusted by the teacher and the students themselves. Regarding the Covid-19 condition which has an impact on teachers and students to continue teaching and learning from home, the principal of SD Negeri 102052 Bagan Kuala continues to direct and always prioritizes professionalism as a teacher as well as a parent who always provides advice, motivation and guidance to online students first.

Even though the media used almost tell the story of learning the same Islamic religious education, in this school, these teachers often encounter obstacles in giving lessons to their

students through the WA group, because some of the parents of these students bring their cellphones to work, so students -students often do not follow the material according to the planned schedule. Not to mention if there are obstacles from rain and lightning which result in blackouts, if the lights go out in this area then the internet network will be disrupted, it will cause disruption to students who are studying online.

The learning process carried out in Deli Serdang Regency, precisely at Mts Istiqlal, is almost the same as in other places, the teacher does planning in the form of implementing online learning process, choosing the right application, namely WhatsApp, record student phone numbers, prepare lesson plans, prepare materials, media and also learning methods that make students understand more about the material delivered. The implementation of learning is not exactly the same as the RPP that has been prepared, this is because seeing the condition of the students the implementation begins preparation of learning materials, delivery of material through online media, and namely WhatsApp is usually in video or text format, question and answer sessions, assignments. Attendance is carried out after students deliver assignments directly school at the appointed time assessment seen from the aspect skills and knowledge, skill assessment seen from the task portfolio as well as practice, knowledge assessment seen from test results and also exam.

The results of this learning process are in accordance with what was expressed by Mr. ME as the Head of the Madrasah Said That:

"Perencanaan yang dilakukan pihak sekolah untuk menghadapi pembelajaran dimasa pandemi covid-19 ini adalah mengikuti anjuran pemerintah, sesuai dengan surat edaran dari kementrian pendidikan dan kebudayaan nomor 2 Tahun 2020 tentang pencegahan covid-19 pada satuan pendidikan, yaitu pembelajaran dilakukan secara daring. Jadi dari pihak sekolah mengikuti namun tidak terlalu persis dengan surat edaran tersebut, dikarenakan melihat kondisi siswa dan kondisi wilayah sekolah".

"Pembelajaran disekolah ini dilaksanakan secara daring, mengikuti surat edaran dari kemeterian pendidikan dan kebudayaan nomor 5 tahun 2020 tentang peraturan pembelajaran jarak jauh begitu".

"Perencanaan dan juga persiapan yang dilakukan dalam pembelajaran Pendidikan Agama Islam pada masa pandemi covid-19 yaitu menyusun RPP sesuai dengan anjuran pemerintah, sama dengan RPP sebelumnya namun ini lebih dipersingkat jadi 1 lembar".

"Media dan Metode yang digunakan dalam pembelajaran Pendidikan Agama Islam pada masa pandemi covid-19 yaitu, media nya seperti membuat video, audio dan juga format teks, kalau untuk metode ya mungkin saat pembelajaran daring yang paling efektif itu metode ceramah dan juga metode praktik, tetapi banyak siswa yang mengeluhkan kuota kalau guru sering mengirimkan video pembelajaran".

Islamic Religious Education teachers who teach at this Madrasa also experience difficulties as expressed by EB's mother that:

"Pada masa pandemi covid -19 ini RPP tetap disusun tetapi kali ini RPP disusun lebih singkat yaitu hanya 1 lembar, seperti yang di instruksikan dalam surat edaran kementerian pendidikan dan kebudayaan"

"Pelaksanaan pembelajaran Pendidikan Agama Islam pada masa pandemi covid-19 tetap dilakukan yaitu secara daring, pembelajaran dilaksanakan tidak terlalu mengikuti RPP, karena melihat kondisi siswa, guru menyiapkan materi pembelajaran sesuai dengan roster, kemudian mengirimkannya melalui aplikasi WhatsApp, setelah itu memerintahkan siswa untuk membaca atau memahami materi yang dikirim, jika ada yang tidak mengerti boleh ditanyakan, lalu

memberikan tugas. Terkait dengan tugas semua siswa diperintahkan untuk mengantarkan langsung kesekolah sesuai waktu yang telah ditentukan”.

“Sesuai dengan pengarahannya pihak sekolah jika ada siswa yang tidak memiliki handphone atau kuota dapat langsung datang kesekolah untuk mengambil materi pembelajaran dan juga mengambil tugas, dikarenakan tidak semua siswa di MTs Istiqlal Delitua memiliki handphone”

Islamic Religious Education Learning at Dinda Hafizah Middle School during the covid pandemic had a different story and problem. Most parents want face-to-face learning because the facilities and infrastructure of parents are not adequate, causing new problems for the school.

Interview with KH's mother said:

“Seluruh kegiatan selama pandemi ini dilakukan dengan waktu yang cukup singkat dan bisa dikatakan waktunya sangat sedikit dalam kegiatan pembelajaran dan pembelajaran pun hanya monoton dengan kegiatan ceramah serta cerita dan yang lainnya saja”

In carrying out her assignment, KH's mother said that:

“Selama pembelajaran seperti ini guru hanya mengajar dengan cara menjelaskan materi pelajaran saja, dan melakukan kegiatan dan sesi tanya jawab kepada peserta didik serta di akhir pembelajaran saya selalu memberi tugas atau Pekerjaan rumah kepada peserta didik, hal itu saya lakukan untuk mengukur seberapa pahamnya mereka dalam belajar dan supaya mereka juga akan rajin belajar dan membuka buku pelajaran selama di rumah serta mengulang pembelajaran di rumah dan mengulang pembelajaran di rumah terkait materi yang saya sampaikan di hari ini maupun materi yang lalu dan yang akan datang”

“Selama masa pandemi atau covid-19 seperti sekarang ini tentu saja kegiatan proses pembelajaran banyak yang menurun, begitu juga dengan kegiatan pembelajaran di SMP Dinda Hafidzah banyak terjadi problematika dalam pembelajaran terutama dalam penggunaan metode pembelajaran diantaranya siswa cenderung bosan, siswa jadi malas dalam belajar, pembelajaran lebih pasif, waktu banyak terbuang, siswa merasa takut dalam belajar dan siswa banyak menipu”

4.2 Discussion

The use of e-learning in the learning process is already widespread, because the e-learning system has advantages such as: increasing learning interactions (increasing interactivity), facilitating interaction from anywhere and anytime (flexibility of time and place), a wider area (potential to reach global audiences), and facilitates upgrading and storage of teaching materials (updating content and having archivable capabilities). The e-learning system provides benefits for both teachers and students. The principles of e-learning include: first, e-learning as a tool for the learning process to solve problems, generate creativity, make the learning process easier, more focused and meaningful; Second, e-learning as an alternative in the education system has a high-tech touch principle that the process is again dependent on advanced technology and many more important high-touch aspects benefit the teacher or the learner; Third, adapting electronic learning to the readiness of teachers, students, facilities and learning culture (Munir, 2009).

The rapid development of technology and information has affected various aspects of life, including in the field of Islamic education. Therefore, Islamic educational institutions must be able to anticipate these developments by continuously seeking a program that suits the needs of students. So in the application it is necessary to innovate education, one of the innovations of Islamic education by implementing e-learning, Electronic Learning, is a new

way in the teaching and learning process that uses electronic media, especially the internet as a learning system. The hope for the E-learning system in the future is that the use of E-learning will become more effective along with the development of technology and learning methods used. (Azhar, 2021; Barrot et al., 2021; Hidayat, 2017; Maqbulin, 2021; Tay, 2021).

Teachers in teaching Islamic religious education in schools are very dependent on the internet network. This is in line with the findings in the research researched by Thohifah 2021 which stated that the highest problem in the implementation of Islamic Religious Education learning was internet network disturbances at 44.4%. In terms of internet network problems, Thohifah provides alternative solutions to problems including; 1) look for a place with an internet network that has strong network access; 2) changing the phone card with better network access, 3) tethering with other family members; 4) in the implementation of Islamic Religious Education learning, it is expected to use the principle of flexibility in deciding policies and finding learning solutions during the covid-19 pandemic; 5) work on tasks manually (limited face-to-face) if possible; 6) take advantage of the facilities provided by the Ministry of Education, Culture, Research, and Technology in the form of learning programs on television; 7) The government provides data packages to students; 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 (Thohifah, 2021).

Parents in providing facilities for online learning in the form of sophisticated cellphones make some students in the online learning process in the midst of the Covid-19 pandemic. Online learning at Madrasah Ibtidaiyah still has several obstacles in its implementation. In terms of students, most of them prefer to play to learn, students find it difficult to understand the material given by the teacher, and they lack discipline in learning and feel bored studying at home. From the parents' side, several problems were found in online learning.

While the most inhibiting factors in online learning from the teacher's perspective, such as inadequate online learning facilities such as full cellphone memory, unstable internet connections, and erratic working hours, teachers are required to make creative teaching materials. Facing online learning problems faced by students, parents, and teachers at Madrasah Ibtidaiyah, parents must control their children's learning activities during online learning.

Parents must be wise in applying study rules to their children so that they are disciplined in studying at home, such as making a flexible but still regular study schedule like studying at school. In order to overcome the difficulties of parents in explaining certain learning materials studied to their children, parents should actively consult with teachers or look for appropriate sources.

Parents can also take advantage of online learning media that has been provided by the Ministry of Education and Culture (Kemendikbud) which provides free access to enrich learning resources. Creating a comfortable learning atmosphere such as giving children the freedom and flexibility to explore what they want, trying to learn outdoors, and interspersed with fun activities are important methods for killing children's boredom in online learning. In terms of the lack of quality teacher teaching materials and the use of technology in online teaching, teachers need not only to have basic technology skills (such as using a computer and being connected to the internet), but also knowledge to use recording devices and software (Apriliana, 2021).

In the online learning process during the pandemic, the main problem for students is the difficulty of understanding the material, the second problem is that there are too many assignments given by the teacher. Another problem is related to internet fees and pulses required, the next problem is about managing study time because they have to complete the given task to meet the deadline, and the last problem is with the operation of the platform to send their completed assignments.

The difficulties of students studying and teachers teaching during the COVID-19 pandemic are not in line with what some schools in Indonesia felt, such as research from Azhar and Maqbulin who said that many teachers did not thoroughly explain learning materials to students because of time limited use. The limitations of teachers in explaining material using YouTube or Zoom or Google Meet because these platforms tend to take a lot of time and high budget for financing.

In addition, the teacher gives many tasks to be completed simultaneously so that it is very burdensome for the students. Although most teachers use Google Classroom, WhatsApp Groups and school-prepared e-learning. But it also depends on the readiness of funding from students (Azhar, 2021; Maqbulin, 2021).

Online learning is getting more attention and is being applied by people who are interested in learning religious knowledge online. This makes it easier for them to listen and learn various fields anytime and anywhere. This study is seen as a study that meets the current need to ensure that the learning and study of Islamic sciences continues to be maintained in new media to continue to reach the world. Attachments, if necessary, appear before acknowledgment (Hamzah et al., 2019).

V. Conclusion

The problem of learning Islamic religious education in North Sumatra during the covid pandemic is very religious. The schools that were studied based on their location were in urban districts in North Sumatra. Based on the area where the study is located, there is no difference between in the city and in the countryside in general. However, regionally there is a difference between urban and rural areas.

One of the problems of learning Islam in North Sumatra is:

1. Teachers (teachers) have difficulty in providing learning materials to students, especially practical subjects such as fiqh.
2. Teachers (teachers) have difficulty in assessing students regarding assignments and test sheets given by students.
3. There was concern from the teacher about giving good examples in the form of attitudes and behavior of teachers to students from the form of actions taken by the teacher which did not appear to be clearly seen by students because the teacher taught online.
4. Between cities and rural areas, there are almost the same problems that occur when Islamic Religious Education learning in schools is carried out during the Covid period, the most common problems are facilities/infrastructure that do not support, such as internet signals and limited internet quota purchases.
5. Most parents cannot accompany their children to carry out learning at home because their parents have to earn a living/work outside.
6. Most students are bored and feel burdened by the many assignments given by the teacher during the pandemic.

References

- Achmad, W. (2020). Peran dan Tantangan Pendidikan Agama Islam di Era Pandemi Covid-19 pada Lingkungan Keluarga. *Journal Of Islamic Education*, 5(2), 169–182. <http://www.ejournal.stitmuhsbangil.ac.id/index.php/jie/article/view/188>
- Apriliana, N. (2021). The Problem of Online Learning in Islamic Primary School in Yogyakarta. *Indonesian Journal of Islamic Education Studies (IJIES)*, 4(1). <https://doi.org/10.33367/ijies.v4i1.1593>
- Ariani, S., & Tawali, T. (2021). Problems of Online Learning during Covid-19 Pandemic in Speaking For Professional Context Class. *Jo-ELT (Journal of English Language Teaching) Fakultas Pendidikan Bahasa & Seni Prodi Pendidikan Bahasa Inggris IKIP*, 8(1). <https://doi.org/10.33394/jo-elt.v8i1.3783>
- Arikunto, S. (2002). *Prosedur Penelitian Suatu Pendekatan Praktek (V)*. PT. Rineka Cipta.
- Ashraf, M., Ashraf, S., Ahmed, S., & Ullah, A. (2021). Challenges of online learning during the COVID-19 pandemic encountered by students in Pakistan. *Journal of Pedagogical Sociology and Psychology*, 3(1), 36–44. <https://doi.org/10.33902/jpsp.2021167264>
- Azhar, A. (2021). Online Learning amid the COVID-19 Pandemic: A Case Study of the State Islamic University of Mataram. *Nadwa: Jurnal Pendidikan Islam*, 14(2), 265–276. <https://doi.org/10.21580/nw.2020.14.2.6639>
- Bara, A., et.al. (2021). The Effectiveness of Advertising Marketing in Print Media during the Covid 19 Pandemic in the Mandailing Natal Region. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 4 (1)*: 879-886.
- Barrot, J. S., Llenares, I. I., & del Rosario, L. S. (2021). Students' online learning challenges during the pandemic and how they cope with them: The case of the Philippines. *Education and Information Technologies*, 26(6), 7321–7338. <https://doi.org/10.1007/s10639-021-10589-x>
- Bawani, I. (2016). *Metodologi Penelitian Pendidikan Islam*. Khazanah Ilmu.
- Bungin, H. B. (2005). *Metodologi Penelitian Kuantitatif Komunikasi, ekonomi, dan kebijakan Publik Serta Ilmu-ilmu Sosial Lainnya (2nd ed.)*. Kencana.
- Copeland, W. E., McGinnis, E., Bai, Y., Adams, Z., Nardone, H., Devadanam, V., Rettew, J., & Hudziak, J. J. (2021). Impact of COVID-19 Pandemic on College Student Mental Health and Wellness. *Journal of the American Academy of Child and Adolescent Psychiatry*, 60(1), 134-141.e2. <https://doi.org/10.1016/j.jaac.2020.08.466>
- Creswel, J. (2014). *A Concise Introduction to Mixed Methods Research*. Sage Publications.
- Dhawan, S. (2020). Online Learning: A Panacea in the Time of COVID-19 Crisis. *Journal of Educational Technology Systems*, 49(1), 5–22. <https://doi.org/10.1177/0047239520934018>
- Efriana, L. (2021). Problems of Online Learning during Covid-19 Pandemic in EFL Classroom and the Solution. *JELITA: Journal of English Language Teaching and Literature*, 2(1).
- G. Lawton. (2019). "The new normal,," *New Sci.*, 241(3213,).
- Galang, A. D. (2021). Teachers' Critical Reflections on the New Normal Philippine Education Issues: Inputs on Curriculum and Instruction Development. *International Journal of Social Learning (IJS�)*, 1(3), 236–249. <https://doi.org/10.47134/ijsl.v1i3.43>
- Hamzah, N., Zainol, Z. N., & Othman, H. (2019). A review on the needs analysis on online learning in islamic studies. *International Journal of Engineering and Advanced Technology*, 8(5), 877–880. <https://doi.org/10.35940/ijeat.E1124.0585C19>
- Hanafi, Y., Taufiq, A., Saefi, M., Ikhsan, M. A., Diyana, T. N., Thoriquttyas, T., & Anam, F. K. (2021). The new identity of Indonesian Islamic boarding schools in the "new

- normal”: the education leadership response to COVID-19. *Heliyon*, 7(3). <https://doi.org/10.1016/j.heliyon.2021.e06549>
- Hidayat, A. N. (2017). E-Learning Implementation in Islamic Education Innovation. *HUNFA: Jurnal Studia Islamika*, 14(1), 17. <https://doi.org/10.24239/jsi.v14i1.460.17-36>
- Ismail, N. S., Bakar, N. M. A., & Wafa, S. W. W. S. S. T. (2020). Online Learning Challenges during Pandemic COVID-19 in Malaysian Higher Learning Institution. *Universal Journal of Educational Research*, 8(12), 7151–7159. <https://doi.org/10.13189/ujer.2020.081282>
- K Yin, R. (2000). *Case Study Research: Design and Methods*. Sage Publications.
- Kasdi, A. S. (2020). Resilience of Muslim Families in the Pandemic Era: Indonesian Millennial Muslim Community’s Response Against COVID-19. *Jurnal Penelitian*, 17(1), 3224–3233. [http://dx.doi.org/10.1371/journal.pone.0239797%0Ahttp://dx.doi.org/10.1016/S2095-3119\(20\)63388-3%0Ahttps://doi.org/10.1016/j.crsust.2020.100014%0Ahttps://doi.org/10.1016/j.obmed.2020.100282](http://dx.doi.org/10.1371/journal.pone.0239797%0Ahttp://dx.doi.org/10.1016/S2095-3119(20)63388-3%0Ahttps://doi.org/10.1016/j.crsust.2020.100014%0Ahttps://doi.org/10.1016/j.obmed.2020.100282)
- Le, M. T. H. (2021). Examining factors that boost intention and loyalty to use Fintech post-COVID-19 lockdown as a new normal behavior. *Heliyon*, 7(8), e07821. <https://doi.org/10.1016/j.heliyon.2021.e07821>
- Maqbulin, A. (2021). Problems of Online Learning During Pandemic. *Inovasi-Jurnal Diklat Keagamaan*, 15(1), 1–13. <https://doi.org/10.52048/inovasi.v15i1.205>
- Moleong, L. J. (2005). *Metodologi Penelitian Kualitatif (Revisi)*. PT Remaja Rosdakarya.
- Munir. (2009). *Pembelajaran Jarak Jauh berbasis Teknologi Informasi dan Komunikasi (TIK)*. Alfabeta.
- Ningrum, P.A., Hukom, A., and Adiwijaya, S. (2020). The Potential of Poverty in the City of Palangka Raya: Study SMIs Affected Pandemic Covid 19. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 3 (3): 1626-1634*.
- Oktaria, R., & Putra, P. (2020). Child Education in the Family As an Early Childhood. *Jurnal Ilmiah PESONA PAUD*, 7(1), 41–51.
- Onyema, E. M., Sen, S., & Alsayed, A. O. (2020). Impact of Coronavirus Pandemic on Education. *Journal of Education and Practice*, June. <https://doi.org/10.7176/jep/11-13-12>
- Pasaribu, M. (2021). The Role of Islamic Education in The Resilience of Family in The Era of New Normal. In *Proceeding International Seminar of Islamic Studies*, 2(1), 206–214.
- Pasaribu, Munawir. (2020). *New Normal Kajian Multidisiplin (A. I. Latipun (ed.); p. 583)*. Psychology Forum UMM. <https://workpointnews.com/2020/05/06/new-normal-covid19-newworld/>
- Pasaribu, Munawir dkk. (2020). *Model Integratif Pendidikan Seks*.
- Quilter-pinner, H., & Ambrose, A. (2020). The ‘ New Normal : The Future of education after Covid-19, IPPR. In *Institute for Public Policy Research (Issue October)*. Institute for Public Policy Research. www.ippr.org
- Raco, J. (2010). *Metode Penelitian Kualitatif Jenis, karakteristik dan Kegunaanya*. Grasindo.
- Ramayulis. Nizar, S. (2011). *Filsafat Pendidikan Islam Telaah sistem Pendidikan dan Pemikiran para tokohnya*. Kalam Mulia.
- Reimers, Fernando M & Schleicher, A. (2020). *A framework to Guide an Education Response to the COVID-19 Pandemic of 2020*.
- Sihombing, E.H., and Nasib. (2020). *The Decision of Choosing Course in the Era of Covid 19 through the Telemarketing Program, Personal Selling and College Image*. Budapest

International Research and Critics Institute-Journal (BIRCI-Journal) Vol 3 (4): 2843-2850.

Sugiyono. (2010). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Alfabeta.

Sutrisno, S. (2015). *Pendidikan Islam di Era Peradaban Modern*. Kencana.

Tay, L. (2021). Building Community Well-Being in Higher Education: An Introduction to the Special Issue. *International Journal of Community Well-Being*, 4(4).
<https://doi.org/10.1007/s42413-021-00144-4>

Thoha, C. (1996). *Kapita Selakta Pendidikan Islam (Issue 1)*. Pustaka Pelajar.

Thoifah, I. (2021). Problems and Alternative Solutions For the Implementation of Islamic Religious Education Learning During The Pandemic : A Literature Review. *Progresiva*, 10(1), 1–11. <https://ejournal.umm.ac.id/index.php/progresiva/article/view/17693>

Triwiyanto, T. (2014). *Pengantar Pendidikan*. Bumi aksara.

Umar, B. (2010). *Ilmu pendidikan Islam*. Amzah.

Unctad. (2021). "Circular Economy: The New Normal?," United Nations Conf., Trade Dev., 2018.

Zailani dkk. (2021). *Buku Ajar Ilmu Pendidikan Islam*. UMSU Press.