PROCEEDING

9 TH METRO INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES (MICIS) : POST GRADUATE IAIN METRO

**CONSTRUCTING SUSTAINABLE
EDUCATION, LAW AND ECONOMICS SYSTEM
IN THE POST COVID-19 PANDEMIC ERA**

**POSTGRADUATE OF IAIN METRO
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9 TH METRO INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES (MICIS) : "CONTRUCTING SUSTAINABLE EDUCATION LAW AND ECONOMIC SYSTEMS IN THE POST COVID-19 PANDEMIC ERA"
POST GRADUATE IAIN METRO LAMPUNG OCTOBER 22 ND 2020

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مقدمة

السّلام عليكم ورحمة الله وبركاته.

الْحَمْدُ للهِ الَّذِيْ أَنْعَمَنَا بِنِعْمَةِ الْإِيْمَانِ وَالْإِسْلَامِ. وَنُصَلِّيْ وَنُسَلِّمُ عَلَى خَيْرِ الْأَنَامِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى اَلِهِ وَصَحْبِهِ أَجْمَعِيْنَ، أَمَّا بَعْدُ. كما عرفنا أن تقدم الأمم والحضارة بالعلم، أي مجتمعه يمتلكون الأفكار والعلوم الجيدة، ولا ينالون على ذلك إلا بالتربية وبخاصة التربية الإسلامية التي هي إعداد الجيل الناشئ عن طريق تَحْصِيْنِه الإيْمانيّ وتقوية نوازع الخير لديه وضبط نوازع الشرّ في داخله، وصرف الطاقات نحوَ الأهداف الساميّة التي بها تكون الشخصيّة الإسلاميّة الناضجة والمثال الذي يُحتذى في النجاح والتميّز.

كان النبي صلى الله عليه وسلم يقول: "أدبوا أولادكم فانّهم يعيشون فى زمن غير زمنكم". هذا الحديث يدل على أن تَحَدَّ الإنسان الذي يواجهه يختلف في كل زمان ويمكنه أكثر وأكبر من زماننا هذا، فلذلك أمرنا النبي ﷺ بتمليك التربية، وفي ضمنها التربية الإسلامية، لكي يُحَصَّنُ إيماننا وموقفنا لمواجهة كل الأحوال والعصور، فتقدم الشعوب والحضارة بتمليك الاجيال والشباب والمجتمع كله على العلوم الدينية والتربية الاسلامية الأحسن، كتأديبهم الايمان والتقوى ومحاسن الاخلاق النجوى لأن كثيرا من المجتمع والشباب خاصة فى هذا الزمان يفسد ايمانهم واخلاقهم وتقواهم بسبب انتفاء التربية الاسلامية والعلوم الدينية.

وكما قال الله تعالى في كتابه الكريم "يرفع الله الذين ءامنوا منكم والذين أوتوا العلم درجات" وهذه الأية تدل كرامة صاحب العلم، ولا يناله إلا بالتربية، فحينما يملك المجتمع التربية الحسنة تجري حياتهم مؤدبة ومكارمة. فلذالك ايها الشباب والفتيان والمجتمع كله اجتهدوا وتعلموا واملؤوا انفسكم بالعلم والايمان ومحاسن الاخلاق الذى علمنا القرآن لتكونوا من السعداء فى الدنيا الى دار الحسان حتى تنالوا الرحمة والرضوان.

يأتي هذه الندوات الإفتراضية الدولية والوطنية ليرصد حركة الإجتهاد المعاصر في أخطر نوازل العصر(فريوس كورونا- كوفيد 19)، بعدما جاء سيل جرار من الفتاوى هطل على سماء الدنيا، وانتشرفي الأفاق شرقا وغربا حول آثار فريوس كورونا الذي أفزع العامل مسلمهم وكافرهم، أقعدهم في بيوتهم ساكنين

خائفين، وعطلهم مصالحهم، فالشوارع الصاخبة لمتعد تسمع لها همسا، والمحلات التجارية التي كانت تضج بالناس حتى منتصف الليل خاوية على عروشها، والوزارات والمؤسسات التي كانت ملأى بالمراجعين والموظفينكأنها ديار بالية، والحدائق التي كانت تملأ نشاطا وحركة ولعبا؛ كأنها آثار السابقين، يمر الناس عليها مرورا سريعا، كأنها ديار ثمود، ومكث الناس في بيوتهم مكثا، بعدما ملئوا البعض بيوتهم بالأغذية والأطعمة والمشروبات، في سباق – غيرمحمود– نحو الجمعيات التعاونية والمحلات التجارية، يخطفون البضائع دون النظر إلى أهميتها أو إعادة التفكيرفي الحاجة إليها، حتى أصبح الناس في الجمعيات والسوبر ماركات طوابير تذكرنا بيوم الحشر، وما هو بيوم الحشر.

وخرجت قرارات وزارات الأوقاف بعدما تفشي المرض بالفتاوى التي تمنع المصلين من الذهاب إلى المساجد لصلاة الجماعة، وأخيرا عطلت صلاة الجمعة، فتحسرت القلوب وبكت الدموع، وتضايق البعض حتى ممكن كانوا لا يواظبون على صلاة الجماعة , لكن الجميل هو التزام غالب المسلمين بالأوامر، فقد أدركوا أن من أصدر تلك الفتاوى ما أراد بالمسلمين إلا خيرا، و أنهم ما باعوا دينهم، لكنهم خافوا على النفوس من التهلكة، ولذلك جامعة إسلامية حكومية ميترو لامبونج تنظم ندوات الإفتراضية الدولية والوطنية على موضوع : بناء التعليم والقانون والنظم الإقتصادي المستدام في مرحلة مابعد وباء فيروس كورونا.

والسّلام عليكم ورحمة الله وبركاته.

Director

Dr. Tobibatussa'adah,M.Ag
NIP. 19701020 199803 2 002

Constructing Sustainable Education, Law and Economics Systems in the Post Covid-19 Pandemic Era

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النَّفرة التَّعليميَّة التَّاهيليَّة والتَّنمويَّة ما بعد جائحة الكورونا:

دعوة للمراجعة .. وإمكانيَّة التَّجاوُز

مُحَمَّد بنُ داوُد سَمَارَوْه*

مُقَدِّمَة

الحَمْدُ للهِ رَبِّ العَالَمِينَ القَائِلِ: ﴿ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي ٱلْأَرْضِ مِنْ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴾.[1]

والصَّلَاةُ والسَّلَامُ عَلَى رَسُولِ اللهِ المَبْعُوثِ رَحْمَةً لِلْعَالَمِينَ القَائِلِ: «أَنْتُمْ أَعْلَمُ بِأُمُورِ دُنْيَاكُمْ».[2]

لَقَدْ نَاطَ المَوْلَى العَلِيْمُ الحَكِيْمُ بِالإِنْسَانِ أَمَانَةَ الاسْتِخْلَافِ في الأَرْضِ، وَأَهَّلَهُ بِتَعْلِيْمِهِ الأَسْمَاءِ لِعِمَارَتِهَا، قَالَ تَعَالَى: ﴿ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ﴾[3]، وَالقِيَامَ بِأَعْبَاءِ هَذَا الاسْتِخْلَافِ، وَإِقَامَةِ العُمْرَانِ وَفْقَ قِيَمِ الوَحْيِ الهَادِيَةِ، قَالَ تَعَالَى: ﴿ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا ﴾[4]، وَجَعَلَ الاضْطِلَاعَ بِتِلْكَ الأَمَانَةِ تَكْلِيْفاً وَمَسْؤُوْلِيَّةً، يَقُوْلُ تَعَالَى: ﴿ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾.[5]

وَبِذَلِكَ التَّكْلِيْفِ الإِلَهِي قَرِيْنَ مَطْلَبِ التَّقْوَى، يَقُوْلُ تَعَالَى: ﴿ وَٱتَّقُواْ ٱللَّهَ وَيُعَلِّمُكُمُ ٱللَّهُ وَٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾[6]؛ انْطَلَقَ الإِنْسَانُ في رِحْلَةِ الحَيَاةِ يَنْظُرُ وَيُفَكِّرُ، يَعْمَلُ وَيَبْنِي، فَيُخْطِئُ وَيُصِيْبُ، يَفْشَلُ وَيَنْجَحُ، يُقَدِّرُ وَيُنَظِّمُ، يُقَارِنُ وَيُقَارِبُ، وَلَكِنَّهُ يَسْعَى بِاسْتِمْرَارٍ لاكْتِشَافِ الطَّرَائِقِ وَالوَسَائِلِ وَالأَدَوَاتِ وَالآلِيَّاتِ وَالمَعَارِفِ وَالتَّجَارُبِ الأَفْضَلِ وَالأَرْقَى، الَّتِي تُيَسِّرُ لَهُ مُهِمَّتَهُ

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* أُسْتَاذ مُشَارِك، كُلِّيَّة الدِّرَاسَات الإِسْلَامِيَّة والقَانُون، جَامِعَةُ فَطَانِي – جَنُوْب تَايْلَانْد.

[1] سُوْرَةُ يُوْنُس: ١٤.

[2] صَحِيْحُ مُسْلِم، بِرَقَمِ: ٢٣٦٣.

[3] سُوْرَةُ البَقَرَة: ٣١.

[4] سُوْرَةُ هُوْد: ٦١.

[5] سُوْرَةُ الأَحْزَاب: ٧٢.

[6] سُوْرَةُ البَقَرَة: ٢٨٢.

وَتُمَكِّنُهُ مِنْ كَسْبٍ أَكْبَر، وَتُحَقِّقُ لَهُ أَهْدَافُهُ المَشْرُوعَة وَمَقَاصِدُ خَلْقِ اللهِ لَهُ، وَيُهَيِّءُ الإِنْسَانُ نَفْسَهُ لِيَكُونَ رَبَّانِياً، يَقُولُ تَعَالَى: ﴿وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۦنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴾[7]؛ سِيَّمَا المُؤْمِنِينَ المُلْتَزِمِينَ بِهَدْيِ القُرْآنِ لِلَّتِي هِيَ أَقْوَم، بِمَثَابَةِ الدَّلِيلِ وَالبَوْصَلَةِ لِلاهْتِدَاء، يَقُولُ تَعَالَى: ﴿إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ ﴾[8].

وَلَعَلَّ قَابِلِيَّةُ التَّعَلُّمِ وَاكْتِسَابِ المَعْرِفَةِ وَالقُدْرَةِ عَلَى اخْتِزَانِهَا، وَالتَّوَفُّرَ عَلَى إِدْرَاكِ كُنْهِ الأَشْيَاءِ وَالإِحَاطَةِ بِعِلْمِهَا، وَالتَّوَارُثِ الاجْتِمَاعِي لِلْخِبْرَاتِ وَالتَّجَارُب، وَالتَّرَاكُمِ المَعْرِفِي، وَالمُلاَحَظَةِ وَالتَّجْرِبَةِ، وَالخَطَأِ وَالتَّصْوِيب، وَإِبْدَاعِ الطَّرَائِقِ وَالوَسَائِلِ الأَكْثَرِ جَدْوَى؛ هُوَ سَبِيلُ الإِنْسَانِ إِلَى التَّرَقِّي وَالوُصُولِ إِلَى الأَدَاءِ الأَفْضَل.

وَفِي هَذَا السَّعْيِ - جَمِيعِهِ - يَسْتَصْحِبُ المُسْلِمُ هِدَايَةَ الوَحْي، الَّتِي تُشَكِّلُ لَهُ دَلِيلَ العَمَلِ فِي شُعَبِ الحَيَاةِ المُخْتَلِفَة، وَتُحَدِّدُ لَهُ الوُجْهَةَ وَالهَدَفَ، وَتُمَثِّلُ لَهُ فِي الوَقْتِ نَفْسِهِ المِعْيَارَ، الَّذِي يَخْتَبِرُ صَوَابِيَّةَ مَسَالِكَهُ...[9].

إِنَّ مُقَوِّمَاتِ النُّهُوضِ مَا تَزَالُ مَوْجُودَةً فِي الأُمَّةِ المُسْلِمَةِ، وَلَعَلَّ فِي مُقَدِّمَتِهَا مَا تَتَوَفَّرُ عَلَيْهِ دُونَ سَائِرِ الأُمَمِ مِنَ الخِطَابِ الإِلَهِي الصَّحِيح؛ أَمْكَنَ مَا يُؤَهِّلُهَا لِمُعَاوَدَةِ النُّهُوض، خَاصَّةً وَأَنَّهَا تَمْتَلِكُ إِلَى جَانِبِ ذَلِكَ التَّجْرِبَةِ الحَضَارِيَّةِ التَّارِيخِيَّةِ مِنْ تَجْسِيدِ نَصِّ الخِطَابِ الإِلَهِي فِي حَيَاةِ الأُمَّةِ الإِسْلاَمِيَّةِ، وَفِي حَيَاةِ النَّاسِ جَمْعَاءٍ.

إِنَّ فِي مَرْحَلَةِ بِنَاءِ الأَنْمُوذَجِ القُدْوَةِ، بِرِعَايَةِ وَتَسْدِيدِ الوَحْي فِي مَرْحَلَةِ السِّيرَةِ الصَّحِيحَةِ، أَوْ حِقْبَةَ خَيْرِ القُرُون؛ الأَمْرُ الَّذِيْ يَمْنَحُ القُدْرَةَ عَلَى اسْتِئْنَافِ الدَّوْرِ الحَضَارِي، وَالقِيَامِ بِمُقَارَبَةٍ وَمُوَاءَمَةٍ لِوَاقِعِ الحَالِ مَعَ نَمَاذِجِ وَمَرَاحِلِ التَّنْزِيلِ المُتَعَدِّدَة لِلنَّصِّ، بِحَسْبِ مَا يُتَوَفَّرُ مِنْ اسْتِطَاعَاتٍ، ابْتِدَاءً مِنْ أَدْنَى حَالاَتِ الاسْتِضْعَافِ إِلَى أَعْلَى دَرَجَاتِ القُوَّةِ وَالتَّمْكِين.

وَقَدْ يَكُونُ اسْتِمْرَارُ الطَّائِفَةِ القَائِمَةِ عَلَى الحَقِّ، الَّتِي قَدْ تَضِيقُ وَقَدْ تَتَّسِعُ لَكِنَّهَا لاَ تَنْقَطِع، الَّتِي أَخْبَرَ عَنْهَا الصَّادِقُ المَصْدُوقُ ﷺ، وَالَّتِي تُجَسِّدُ قِيَمَ الإِسْلاَمِ فِي حَيَاةِ الأُمَّةِ، وَتُدَلِّلُ عَلَى خُلُودِهِ

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[7] سُورَةُ آلَ عِمْرَان: ٧٩.

[8] سُورَةُ الإِسْرَاء: ٩.

[9] عُمَر عُبَيْد حَسَنَه (تَقْدِيْم): الإِدَارَةُ التَّرْبَوِيَّةُ لِمَنْظُورٍ إِسْلاَمِي، عَارِف عَطَّارِي، العَدَد (١٢٣)، كِتَابُ الأُمَّة، ص: ٥.

وَتَجَرُّدِهِ عَنْ حُدُودِ الزَّمَانِ وَالمَكَانِ بِاسْتِمْرَارِهَا، دَلِيلاً عَمَلِيّاً لِكُلِّ أَصْحَابِ الهِمَمِ، الَّذِي يَبْعَثُ فِيهِمُ الهِمَّةَ، وَيَدْفَعُهُمْ لِلتَّفْكِيرِ بِسُبُلِ الخُرُوجِ مِنَ الوَاقِعِ، وَإِبْصَارِ كَيْفِيَّاتِ مُعَاوَدَةِ إِظْهَارِ الأُمَّةِ، لِتَسْتَأْنِفَ دَوْرَهَا الرِّسَالِي الحَضَارِي مِنْ جَدِيدٍ.

إِنَّ وُجُودَ وَاسْتِمْرَارَ امْتِدَادِ خَمَائِرِ النُّهُوضِ مِنْ لَوَازِمِ خَاتِمِيَّةِ الرِّسَالَةِ وَخُلُودِ النَّصِّ، إِضَافَةً إِلَى أَنَّ الأُمَّةَ المُسْلِمَةَ هِيَ مُجْتَمَعٌ مَفْتُوحٌ، هِيَ أُمَّةٌ إِنْسَانِيَّةٌ .. عَالَمِيَّةٌ، خِطَابُهَا لِكُلِّ إِنْسَانٍ، وَأَنَّ مِنْ صِفَاتِ هَذِهِ الأُمَّةِ، كَمَا أَخْبَرَ عَنْهَا الرَّحْمَةُ المُهْدَاةُ ﷺ: «إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ»[١٠]، الَّذِي يَنْفِي التَّوَاطُؤَ عَلَى الضَّلَالِ، كَمَا يَعْنِي دَائِماً وُجُودَ الشُّعْلَةِ المُتَوَقِّدَةِ، وَاسْتِمْرَارَ النُّورِ، وَتَوَفُّرَ البَصِيرَةِ، وَبَيَانَ الحَقِّ وَنُصْرَتَهُ، وَلَوْ كَانَ ذَلِكَ ضَئِيلاً ...

وَالسُّؤَالُ الكَبِيرُ المَطْرُوحُ دَائِماً: كَيْفَ نَصْنَعُ هَذِهِ الرُّؤْيَةَ؟ وَكَيْفَ نُقَوِّمُهَا وَنُعَدِّلُ وَنُبَدِّلُ فِيهَا، وَنُوجِدُ المُتَخَصِّصِينَ الَّذِينَ يُشَكِّلُونَ أَهْلَ حَلٍّ وَعَقْدٍ لَهَا؟ .. وَيَلُوحُ الجَوَابُ فِي الأُفْقِ بِـ:

تَوْفِيرِ الاِخْتِصَاصِ فِي جَمِيعِ شُؤُونِ الحَيَاةِ؛ لِأَنَّ الإِسْلَامَ دِينُ الحَيَاةِ وَهِدَايَةُ النَّاسِ، وَلَا يُمْكِنُ إِقَامَةُ الحَيَاةِ وَفْقَ مَنْهَجِهِ إِلَّا بِالنَّفْرَةِ لِاسْتِدْرَاكِ شَتَّى العُلُومِ وَالمَعَارِفِ وَشُعَبِ المَعْرِفَةِ، الَّتِي تُشَكِّلُ المَنَاخَ الثَّقَافِي، وَالعَقْلَ الجَمْعِي، وَالخِبْرَةَ المَطْلُوبَةَ، وَالسَّيْرَ فِي الأَرْضِ، وَالتَّعَرُّفَ إِلَى عَوَامِلِ سُقُوطِ وَنُهُوضِ الأُمَمِ، وَقِرَاءَةَ التَّجْرِبَةِ النَّبَوِيَّةِ التَّارِيْخِيَّةِ بِدِقَّةٍ؛ اسْتِجَابَةً لِقَوْلِهِ تَعَالَى: ﴿ ۞ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾[١١]؛ ذَلِكَ أَنَّ طَلَبَ الفِقْهِ الحَضَارِي وَالوَعْي الثَّقَافِي وَالتَّخَصُّصِ العِلْمِي، وَأَنَّ السَّيْرَ المَعْرِفِي فِي الأَرْضِ، وَالِاطِّلَاعَ عَلَى التَّجَارُبِ: فَرْضٌ كِفَائِيٌّ.

وَلَوْ لَمْ تَكُنِ النَّفْرَةُ مَطْلُوبَةً لِمَيَادِينِ الحَيَاةِ المُخْتَلِفَةِ لِاسْتِكْمَالِ الوَعْي وَالفِقْهِ بِجَمِيعِ جَوَانِبِ الحَيَاةِ، وَفَهْمِ وَاقِعِهَا، وَتَجَارِبِهَا المَيْدَانِيَّةِ؛ لَاكْتَفَى خِطَابُ الوَحْي وَاقْتَصَرَ عَلَى سَاحَةِ الفِقْهِ، بِمَعْنَى العِلْمِ بِالأَحْكَامِ الشَّرْعِيَّةِ، الَّتِي تَتَلَقَّى عَنِ الرَّسُولِ ﷺ، وَكَانَ المَطْلُوبُ عَدَمَ مُغَادَرَةِ مَجْلِسِهِ! إِلَّا أَنَّ المَطْلُوبَ هُوَ النَّفْرَةُ لِلتَّفَقُّهِ فِي الدِّينِ.

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١٠ سُنَنُ ابْنِ مَاجَةَ، بِرَقَمِ: ٣٩٥٠.

١١ سُورَةُ التَّوْبَةِ: ١٢٢.

وَالنَّفْرَةُ وَالسَّيْرُ فِي الأَرْضِ لَيْسَ لِنَشْرِ قِيَمِ الدِّيْنِ فَقَطْ؛ وَإِنَّمَا لِلْفِقْهِ بِآلِيَّاتِ وَأَدَوَاتِ وَوَسَائِلِ نَشْرِ الدِّيْنِ أَيْضاً، سَوَاء كَانَ فَهْمُ الوَاقِعِ وَمَيْدَانِ العَمَلِ، وَفَهْمُ تَنْزِيلِ القِيَمِ عَلَى حَرَكَةِ الحَيَاةِ، أَوْ كَانَ لِلتَّبَصُّرِ بِالسُّنَنِ وَالقَوَانِيْنِ الاجِتْمَاعِيَّةِ وَالتَّرْبَوِيَّةِ، الَّتِي شَرَعَهَا الله ﷻ لِتَحْكُمَ التَّارِيْخَ وَالحَاضِرَ، سُقُوطاً وَنُهُوْضاً .. فَفَهْمُ المُسْلِمِيْنَ الحَضَارِي أَنَّ الدِّيْنَ لِبِنَاءِ الدُّنْيَا وَإِقَامَةِ العُمْرَانِ، وَحُسْنِ إِدَارَةِ الحَيَاةِ بِكُلِّ شُعَبِهَا؛ لِتَحْقِيقِ الحَسَنَةِ فِي الدُّنْيَا وَالحَسَنَةِ فِي الآخِرَةِ: هُوَ الَّذِي كَانَ وَرَاءَ حَرَكَتِهِمْ وَانْدِفَاعِهِمْ لِاسْتِدْرَاكِ مُقَوِّمَاتِ الاسْتِخْلَافِ كُلِّهَا.¹²

✴ مطلب التَّنمية والإعمار في الأرض بالتَّعليم:

إِنَّ التَّعْلِيْمَ مِفْتَاحٌ لِلاسْتِخْلَافِ وَالإِعْمَارِ وَالتَّسْخِيْرِ فِي الأَرْضِ، فَقَدْ كَانَ التَّعْلِيْمُ مُرَافِقاً لِخُطُوَاتِ الإِنْسَانِ الأُوْلَى عَلَى الأَرْضِ، وَلاَ يَزَالُ العِلْمُ وَالتَّعْلِيْمُ دَلِيْلَ العَمَلِ وَالتَّعَامُلِ، وَسَبِيْلَ التَّنْمِيَةِ وَالنُّمُوِّ وَالارْتِقَاءِ بِخَصَائِصِ الإِنْسَانِ وَصِفَاتِهِ وَأَدَوَاتِهِ، عَلَى حَدٍّ سَوَاءٍ، حَيْثُ اقْتَضَتْ حِكْمَةُ الله ﷻ جَعْلَ آدَمَ ﷺ وَذُرِّيَتِهِ خُلَفَاءَ الأَرْضِ، وَأَنْ يَكُوْنَ التَّعْلِيْمُ مِنْ مُتَطَلَّبَاتِ هَذَا الجَعْلِ وَمُؤَهِّلَاتِهِ.

وَأَنَّ التَّعْلِيْمَ مُنْطَلَقُ رَسُوْلِ اللهِ ﷺ وَالغَايَةُ مِنْ مُبْتَعَثِهِ، فقَالَ ﷺ: «...إِنَّمَا بُعِثْتُ مُعَلِّمَاً»¹³، وَكَانَتِ التَّزْكِيَةُ وَتَنْمِيَةُ خَصَائِصِ وَصِفَاتِ الإِنْسَانِ سَبِيْلَهُ فِي الارْتِقَاءِ وَإِقَامَةِ اللَّبِنَةِ فِي بُنْيَانِ النُّبُوَّةِ، وَقَدْ قَالَ تَعَالَى عَنْ رَسُوْلِهِ النَّبِيِّ الأُمِّيِّ: ﴿هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ﴾¹⁴؛ وَبِتِلْكَ النُّبُوَّةِ الخَاتَمَةِ قَدَّمَ الإِسلام أُنْمُوْذَجاً كَامِلاً شَامِلاً لِعَمَلِيَّةِ الاسْتِخْلَافِ، فَكَانَ التَّوَازِي فِي العَمَلِيَّةِ التَّنْمَوِيَّةِ بَيْنَ خَصَائِصِ وَصِفَاتِ الإِنْسَانِ: وَبَيْنَ الارْتِقَاءِ بِوَسَائِلِهِ وَأَدَوَاتِهِ وَإِبْدَاعَاتِهِ وَابْتِكَارَاتِهِ، فَلاَ تَعْلِيْم بِدُوْنِ تَرْبِيَةٍ وَحِكْمَةٍ، وَلاَ تَنْمِيَةٍ بِدُوْنِ تَزْكِيَةٍ لِلنَّفْسِ؛ لِأَنَّ الإِنْسَانَ وَسِيْلَةُ التَّنْمِيَةِ وَهَدَفُهَا فِي الوَقْتِ نَفْسِهِ، إِذْ لاَ يُمْكِنُ أَنْ يُتَصَوَّرَ أَنْ تَنْمُوَ خَصَائِصُ الإِنْسَانِ وَتَتَخَلَّفَ وَسَائِلُهُ؛ لِأَنَّ تَنْمِيَةَ الوَسَائِلِ مِنْ لَوَازِمِ نُمُوِّ الخَصَائِصِ وَالصِّفَاتِ، وَمُتَطَلَّبَاتِهَا.

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¹² عُمَر عُبَيْد حَسَنَه (تَقْدِيْم): الإِدَارَةُ التَّرْبَوِيَّةُ لِمَنْظُوْرٍ إِسلامِيٍّ، مَرْجِعٌ سَابِقٌ، ص: ٥ – ١١، (بِتَصَرُّف).

¹³ سُنَنُ ابْنِ مَاجَة، بِرَقْمِ: ٢٢٩.

¹⁴ سُوْرَةُ الجُمُعَة: ٢.

إِنَّ التَّنْمِيَةَ رُؤْيَةٌ ثَقَافِيَّةٌ وَعَمَلِيَّةٌ حَضَارِيَّةٌ مُتَرَاكِبَةٌ وَشَامِلَةٌ، ذَاتُ أَبْعَادٍ مُتَعَدِّدَةٍ وَمُتَكَامِلَةٍ، وَالتَّنْمِيَةُ أَيْضاً فِعْلٌ حَضَارِيٌّ، بِكُلِّ مَا يَشْتَمِلُ عَلَيْهِ مُصْطَلَحُ الحَضَارَةِ مِنْ أَنْشِطَةٍ، وَالتَّنْمِيَةُ هِيَ مَنْهَجِيَّةٌ وَاسْتِرَاتِيجِيَّةُ عَمَلٍ تَأْخُذُ فِي اعْتِبَارِهَا بُعْدَيِ الزَّمَانِ وَالمَكَانِ، وَتَسْتَوْعِبُ عَمَلِيَّاتِ التَّغْيِيرِ وَالإِصْلَاحِ وَالمُرَاجَعَةِ.

وَمِنْ ثَمَّ تَكْمُنُ إِشْكَالِيَّةُ التَّنْمِيَةِ – فِي العَالَمِ الإِسْلَامِي وَالعَالَمِ كَكُلٍّ– فِي نِظَامِ التَّعْلِيمِ وَمَنْهَجِيَّتِهِ وَأَدَائِهِ، وَأَنَّ التَّرْبِيَةَ هِيَ التَّنْمِيَةُ فِي جِمَاعِ القَوْلِ، وَأَنَّ عَامِلَ النُّهُوضِ وَالتَّنْمِيَةِ لَابُدَّ أَنْ يَبْدَأَ بِالعِلْمِ وَالتَّعْلِيمِ، وَأَنَّ نَهْضَةَ الأُمَّةِ المُسْلِمَةِ وَثَقَافَتَهَا وَرِسَالَتَهَا وَحَضَارَتَهَا انْطَلَقَتْ مِنْ قَوْلِهِ تَعَالَى: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾[15]، وَلَمْ تَبْدَأْ بِأَيَّةِ تَكْلِيفٍ آخَرَ، فَلَا عِبَادَةَ وَلَا إِنْجَازَ وَلَا مُجَاهَدَةَ وَلَا تَقَدُّمَ وَلَا تَنْمِيَةَ بِدُونِ مَعْرِفَةٍ، لِذَلِكَ قَالَ مُعَلِّمُ البَشَرِيَّةِ ﷺ: «اقْرَأْ وَارْتَقِ»[16]؛ فَسَبِيلُ النُّمُوِّ وَالِارْتِقَاءِ هُوَ المَعْرِفَة.

فَالمُشْكِلَةُ التَّنْمَوِيَّةُ إِذَنْ تَكْمُنُ فِي مَنَاهِجِ التَّعْلِيمِ، وَطَرَائِقِهِ، وَسِيَاسَاتِهِ، وَمُؤَسَّسَاتِهِ، وَنَوْعِيَّتِهِ، وَأَهْدَافِهِ، فَمَلَفُّ التَّعْلِيمِ وَدَيْمُومَةِ النَّظَرِ فِيهِ وَتَطْوِيرِ وَسَائِلِهِ، وَإِعَادَةِ النَّظَرِ فِي سِيَاسَاتِهِ، وَأَهْدَافِهِ؛ مِنْ أَهَمِّ مُتَطَلَّبَاتِ التَّنْمِيَةِ.

أَمَّا إِذَا أَصْبَحَ التَّعْلِيمُ يُعَانِي مِنْ غُرْبَةِ الزَّمَانِ وَالمَكَانِ، وَيَعِيشُ خَلْفَ المُجْتَمَعِ بَعِيداً عَنْهُ وَعَنْ مُشْكِلَاتِهِ، وَيُحَاصِرُ نَفْسَهُ وَحَرَكَتَهُ ضِمْنَ مُعْطَيَاتِ عُقُولٍ أُنْتِجَتْ لِعَصْرٍ آخَرَ وَمُشْكِلَاتٍ أُخْرَى مَهْمَا كَانَتْ مُتَأَلِّقَةً وَمُبْدِعَةً؛ فَلَنْ يُحَقِّقَ نَقْلَةً تَنْمَوِيَّةً نَوْعِيَّةً ...[17]

وَثَمَّةَ الكَثِيرُ مِنْ فَتَرَاتِ التَّخَلُّفِ فِي تَارِيخِ الأُمَّةِ المُسْلِمَةِ المُمْتَدِّ، الَّتِي كَانَتْ تُمَثِّلُ تَحَدِّيَاتٍ وَعَقَبَاتٍ وَمُعَوِّقَاتٍ؛ اسْتَطَاعَتْ مُؤَسَّسَاتُ التَّرْبِيَةِ وَالتَّعْلِيمِ أَنْ تُحَوِّلَهَا إِلَى أَدَاةٍ لِإِيقَاظِ الأُمَّةِ وَشَحْذِ فَاعِلِيَّتِهَا، وَجَمْعِ طَاقَاتِهَا، وَدَفْعِهَا إِلَى التَّجَاوُزِ، وَكَانَ لِهَذِهِ المُؤَسَّسَاتِ الدَّوْرُ الأَسَاسُ فِي عَمَلِيَّاتِ النُّهُوضِ.

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[15] سُورَةُ العَلَقِ: ١.

[16] سُنَنُ التِّرْمِذِي، بِرَقَمِ: ٢٩١٤.

[17] عُمَر عُبَيْد حَسَنَه (تَقْدِيم): التَّعْلِيمُ وَإِشْكَالِيَّةُ التَّنْمِيَةِ، حَسَن إِبْرَاهِيم الهِنْدَاوِي، العَدَد (٩٨)، كِتَابُ الأُمَّةِ، ص: ٥-١٩.

❊ تَعْزِيزُ التَّعْلِيمِ فِي الفُرُوضِ الكِفَائِيَّةِ:

قَالَ الدُّكْتَورُ مُصْطَفَى مَحْمُودُ ﵀ (تُوُفِّيَ عَامَ ٢٠٠٩): "لَوِ انْتَشَرَ فَايْرُوسٌ قَاتِلٌ فِي العَالَمِ، وَأَغْلَقَتِ الدُّوَلُ حُدُودَهَا، وَانْعَزَلَتْ خَوْفاً مِنَ المَوْتِ المُتَنَقِّلِ؛ سَتَنْقَسِمُ الأُمَمُ بِالغَالِبِ إِلَى فِئَتَيْنِ:

– فِئَةٌ تَمْتَلِكُ أَدَوَاتِ المَعْرِفَةِ تَعْمَلُ لَيْلاً وَنَهَاراً؛ لِاكْتِشَافِ العِلَاجِ.

– وَالفِئَةُ الأُخْرَى تَنْتَظِرُ مَصِيرَهَا المَحْتُومَ. وَقْتَهَا سَتَفْهَمُ المُجْتَمَعَاتُ أَنَّ العِلْمَ لَيْسَ أَدَاة لِلتَّرْفِيهِ؛ بَلْ وَسِيلَةَ لِلنَّجَاةِ.

إِنَّ القِيَامَ بِأَعْبَاءِ الِاسْتِخْلَافِ الإِنْسَانِي، وَإِقَامَةَ العُمْرَانِ البَشَرِي، وَبِنَاءَ الحَضَارَةِ، وَالِاضْطِلَاعَ بِالتَّنْمِيَةِ المُسْتَدَامَةِ، وَاسْتِفْرَاغَ الجُهْدِ لِلْخُرُوجِ مِنْ عُهْدَةِ التَّكْلِيفِ والمَسْؤُولِيَّةِ فِي أَكْثَرِ مِنْ مَجَالٍ، يَتَطَلَّبُ النَّفْرَةَ مِنَ الأُمَّةِ جَمِيعًا، لِتَغْطِيَةِ شَتَّى المَسَاقَاتِ .. فَفِي الحَدِيثِ النَّبَوِيِّ: «اعْمَلُوا؛ فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ».[١٨]

فَالأَعْمَالُ وَالأَعْبَاءُ فِي الحَيَاةِ مُتَفَاوِتَةٌ وَمُتَنَوِّعَةٌ وَمُتَعَدِّدَةٌ، وَعَمَلِيَّةُ الِاضْطِلَاعِ بِهَا جَمِيعاً تَتَطَلَّبُ مَهَارَاتٍ مُتَنَوِّعَةٍ، وَقُدُرَاتٍ مُتَفَاوِتَةٍ، وَقَابِلِيَّاتٍ مُتَعَدِّدَةٍ وَمُتَمَايِزَةٍ.

إِنَّ اللهَ ﷻ خَالِقُ الحَيَاةِ والأَحْيَاءِ، العَالِمُ بِمَا خَلَقَ، بِقَوْلِهِ تَعَالَى: ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ﴾[١٩]، العَالِمُ بِمُتَطَلَّبَاتِ القِيَامِ بِأَعْبَاءِ الِاسْتِخْلَافِ وَإِقَامَةِ العُمْرَانِ وَبِنَاءِ الحَضَارَةِ الإِنْسَانِيَّةِ، الَّتِي تَهْدِفُ إِلَى تَحْقِيقِ سَعَادَةِ الإِنْسَانِ فِي مَعَاشِهِ وَمَعَادِهِ، خَلَقَ النَّاسَ بِقُدُرَاتٍ وَمَوَاهِبَ وَمُؤَهِّلَاتٍ وَقَابِلِيَّاتٍ مُتَنَوِّعَةٍ، صَالِحَةٍ بِمَجْمُوْعِهَا لِبِنَاءِ الحَيَاةِ، وَبِكُلِّ مَجَالَاتِهَا[٢٠]، قَالَ تَعَالَى: ﴿وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾[٢١].

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[١٨] صَحِيحُ البُخَارِي، بِرَقَم: ٤٩٤٩.

[١٩] سُورَةُ المُلْك: ١٤.

[٢٠] عُمَر عُبَيْد حَسَنَه (تَقْدِيم): إِحْيَاءُ الفُرُوضِ الكِفَائِيَّةِ سَبِيلُ تَنْمِيَةِ المُجْتَمَعِ، عَبْدُ البَاقِي عَبْدُ الكَبِيرِ، العَدَدُ (١٠٥)، كِتَابُ الأُمَّةِ، ص: ٥.

[٢١] سُورَةُ الزُّخْرُف: ٣٢.

وَلَمَّا كَانَتِ الأَعْمَالُ وَالمَهَامُ المَنُوطَةُ في هَذِهِ الحَيَاةِ تَتَطَلَّبُ مَهَارَاتٍ مُتَنَوِّعَةٍ وَمُتَفَاوِتَةٍ؛ فَقَدْ خَلَقَ اللَّهُ ﷻ القُدُرَاتِ وَالمُؤَهِّلَاتِ الَّتِي يَمْتَلِكُهَا البَشَرُ مُتَنَوِّعَةٍ وَمُتَفَاوِتَةٍ، حَتَّى يَكُونَ بَيْنَ الأَعْمَالِ وَالمَهَامِ في بِنَاءِ الحَيَاةِ، وَبَيْنَ البَشَرِ - أَدَوَاتِ وَأَصْحَابِ هَذَا البِنَاءِ - تَوَاعُدٌ وَالْتِقَاءٌ.

وَكَانَ الرَّسُولُ ﷺ القُدْوَةَ الأُنْمُوذَجَ؛ يُؤَكِّدُ تَنَوُّعَ القَابِلِيَّاتِ وَالقُدُرَاتِ وَالمُؤَهِّلَاتِ في تَقْسِيمِهِ لِلأَعْمَالِ وَتَكْلِيفِهِ لِأَصْحَابِهِ الكِرَامِ بِالمُهِمَّاتِ المُتَنَوِّعَةِ، فَمَنْ يَصْلُحُ لِأَمْرٍ قَدْ لاَ يَصْلُحُ لِآخَرَ،²² بَلْ وَيُوَجِّهُ إِلَى ذَلِكَ بِقَوْلِهِ ﷺ: «أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ في دِينِ اللَّهِ عُمَرُ، وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ، وَأَقْضَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَأَقْرَؤُهُمْ لِكِتَابِ اللَّهِ أُبَيُّ بْنُ كَعْبٍ، وَأَعْلَمُهُمْ بِالحَلَالِ وَالحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، أَلَا وَإِنَّ لِكُلِّ أُمَّةٍ أَمِينًا، وَأَمِينُ هَذِهِ الأُمَّةِ: أَبُو عُبَيْدَةَ بْنُ الجَرَّاحِ».²³

فَإِذَا عَرَفَ النَّاسُ إِمْكَانَاتِهِمْ وَقَابِلِيَّاتِهِمْ، وَعَرَفُوا أَعْمَالَهُمْ، وَأَحْسَنُوا اخْتِيَارَهَا، وَالتَّوَجُّهَ إِلَيْهَا، اسْتَقَامَتِ الحَيَاةُ، وَانْسَجَمَتِ العَلَاقَاتُ، وَأَنْتَجَ الفِعْلَ الحَسَنَ، الَّذِي تَوَفَّرَ لَهُ النِّيَّةُ وَالرُّؤْيَةُ السَّلِيمَةُ، وَالأَدَوَاتُ الصَّحِيحَةُ، وَالقَابِلِيَّاتُ المُنَاسِبَةُ، أَيْ تَوَفَّرَ لَهُ الإِخْلَاصُ وَالصَّوَابُ.

وَالمَيْدَانُ الفِكْرِيُّ وَالثَّقَافِيُّ هُوَ المُنْطَلَقُ، وَهُوَ مَحَلُّ الفِعْلِ الحَضَارِي، وَسَبِيلُ النُّهُوضِ وَمُعَاوَدَةُ النُّهُوضِ بِالأُمَّةِ مِنْ جَدِيدٍ، وَأَنَّ المَعْرِفَةَ هِيَ القُوَّةُ الحَقِيقِيَّةُ لِنُهُوضِ الأُمَمِ وَنُمُوِّهَا، وَأَنَّ المَيَادِينَ الأُخْرَى تُصْبِحُ - إِنْ لَمْ تَكُنْ مِنْ لَوَازِمِهِ وَحِمَايَتِهِ وَتَأْمِينِهِ - نَوْعاً مِنْ هَدْرِ الطَّاقَةِ؛ فَعَمَلِيَّةُ النُّهُوضِ وَالتَّغْيِيرِ تَبْدَأُ مِنْ دَاخِلِ النَّفْسِ بِتَغْيِيرِ مَجْمُوعَةِ الأَفْكَارِ المُنْتِجَةِ لِلْوَاقِعِ،²⁴ اسْتِجَابَةً لِقَوْلِهِ تَعَالَى: ﴿إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ﴾.²⁵

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٢٢ عُمَر عُبَيْد حَسَنَه (تَقْدِيم): إِحْيَاءُ الفُرُوضِ الكِفَائِيَّةِ، مَرْجِعٌ سَابِقٌ، ص: ٧.

٢٣ سُنَنُ التِّرْمِذِي، بِرَقْمِ: ٣٧٩٠.

٢٤ عُمَر عُبَيْد حَسَنَه (تَقْدِيم): إِحْيَاءُ الفُرُوضِ الكِفَائِيَّةِ، مَرْجِعٌ سَابِقٌ، ص: ١١.

٢٥ سُورَةُ الرَّعْدِ: ١١.

وَوُجُودُ الطَّائِفَةِ الَّتِي تَقُومُ بِالْحَقِّ، كَمَا فِي قَوْلِ الرَّسُولِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةً بِأَمْرِ اللهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ، أَوْ خَالَفَهُمْ؛ حَتَّى يَأْتِي أَمْرُ اللهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ»[٢٦]، وَتُجَسِّدُهُ، وَتُمَارِسُ التَّصْوِيبَ وَالتَّجْدِيدَ، هِيَ مِنْ لَوَازِمِ الرِّسَالَةِ الْخَاتِمَةِ، حَيْثُ هَذَا الْحَدِيثُ لَيْسَ مُجَرَّدَ إِخْبَارٍ صَادِقٍ وَتَقْرِيرٍ لِحَقَائِقٍ، وَإِنَّمَا هُوَ- مِنْ بَعْضِ الْوُجُوهِ- مَسْؤُولِيَّةٌ وَتَكْلِيفٌ لِلْأُمَّةِ، لِلْعَمَلِ عَلَى بِنَاءِ هَذِهِ الطَّائِفَةِ الَّتِي تَضْطَلِعُ بِالتَّصْوِيبِ، وَبِهَا تَتَحَقَّقُ الْخَيْرِيَّةُ.

إِنَّ الْعَمَلَ عَلَى تَشْكِيلِ هَذِهِ الطَّائِفَةِ وَقِيَامِهَا يَأْتِي عَلَى رَأْسِ [الْفُرُوضِ الْكِفَائِيَّةِ]، الَّتِي بِهَا يَكُونُ بَقَاءُ الْأُمَّةِ، وَنَمَاءُ الْمُجْتَمَعِ، وَتَحَقُّقُ الْخَيْرِيَّةِ وَالتَّنْمِيَةِ الِاجْتِمَاعِيَّةِ الْمُسْتَدَامَةِ.[٢٧]

وَتَتَمَثَّلُ الْإِشْكَالِيَّةُ - بِالتَّالِي- فِي غِيَابِ الْوَعْيِ وَالْإِدْرَاكِ لِأَنْوَاعِ [الْفُرُوضِ الْكِفَائِيَّةِ] وَأَبْعَادِهَا، وَالرُّؤْيَةِ الصَّحِيحَةِ لِأَحْكَامِهَا الشَّرْعِيَّةِ وَتَكَالِيفِهَا، وَمَسْؤُولِيَّتِهَا فِي الدُّنْيَا وَالْآخِرَةِ، وَدَوْرِهَا فِي التَّنْمِيَةِ وَالِاجْتِهَادِ وَالْمُجَاهَدَةِ الْمُسْتَمِرَّةِ فِي ارْتِيَادِ آفَاقٍ جَدِيدَةٍ تَقَعُ فِي إِطَارِ مَسْؤُولِيَّتِهَا، وَبِذَلِكَ فَهِيَ تَأْتِي عَلَى رَأْسِ التَّكَالِيفِ الشَّرْعِيَّةِ، إِنْ لَمْ تَكُنْ فِي مُقَدِّمَتِهَا.

وَ[الْفُرُوضُ الْكِفَائِيَّةُ] هِيَ وَاجِبَاتٌ اجْتِمَاعِيَّةٌ، أَوْ تَكَالِيفُ شَرْعِيَّةٌ اجْتِمَاعِيَّةٌ، الْمَسْؤُولِيَّةُ عَنْهَا جَمَاعِيَّةٌ، تَضَامُنِيَّةٌ، حَيْثُ لَا يَنْجُو الْفَرْدُ مِنَ الْمَسْؤُولِيَّةِ عَنْهَا، وَلَا يَخْرُجُ مِنْ عُهْدَةِ التَّكْلِيفِ مَا لَمْ تُحَقِّقِ الْأُمَّةُ بِمَجْمُوعِهَا الْإِنْجَازَ لَهَا، وَالْكِفَايَةُ لِمُجْتَمَعِهَا.

وَوُجْهَةُ [الْفُرُوضِ الْكِفَائِيَّةِ] بِالدَّرَجَةِ الْأُولَى الْمُجْتَمَعُ، بِحَيْثُ تَتَحَقَّقُ الْكَفَاءَةُ وَالْكِفَايَةُ لِمُؤَسَّسَاتِهِ جَمِيعاً، السِّيَاسِيَّةِ وَالتَّرْبَوِيَّةِ وَالِاقْتِصَادِيَّةِ وَالتَّنْمَوِيَّةِ ... إِلَخْ.[٢٨]

إِنَّ اسْتِدْرَاكَ التَّخَصُّصَاتِ الْعِلْمِيَّةِ، فِي الشُّعَبِ الْمَعْرِفِيَّةِ جَمِيعاً، وَتَحْصِيلَ مَا تَحْتَاجُهُ الْأُمَّةُ مِنَ الْآفَاقِ الْمُتَجَدِّدَةِ، وَتَحْقِيقَ الِاكْتِفَاءِ الذَّاتِي، أَوْ بُلُوغَ حَدِّ الْكِفَايَةِ، هُوَ مِنْ تَكَالِيفِ الدِّينِ، وَالِاضْطِلَاعَ بِهَذِهِ الْوَاجِبَاتِ الِاجْتِمَاعِيَّةِ، هُوَ مِنَ الْفُرُوضِ الدِّينِيَّةِ الْكِفَائِيَّةِ، إِذْ لَوْ تَخَصَّصَ بَعْضُ

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[٢٦] صَحِيحُ مُسْلِم، بِرَقَمِ: ٥٠٦٤ .

[٢٧] عُمَر عُبَيْد حَسَنَه (تَقْدِيم): إِحْيَاءُ الْفُرُوضِ الْكِفَائِيَّةِ، مَرْجِعٌ سَابِقٌ، ص: ١٤ .

[٢٨] مَرْجِعٌ نَفْسُهُ، ص: ١٦.

الأَفْرَادِ، وَحَاجَةُ الأُمَّةِ لأَكْثَرِ مِنَ العَدَدِ الَّذِي تَخَصَّصَ لِتَحْقِيقِ الكِفَايَةِ، فَلَيْسَ ثَمَّةَ قِيَامٍ بِالفَرْضِ الكِفَائِي.[٢٩]

وَمِنَ اللاَّفِتِ لِلنَّظَرِ حَقّاً أَنْ يَسْتَخْدِمَ القُرْآنُ لَفْظَ «النَّفْرَة» فِي قَوْلِهِ تَعَالَى: ﴿فَلَوْلَا نَفَرَ﴾، ذَلِكَ أَنَّ مُصْطَلَحَ «النَّفْرَة» غَالِباً مَا يُسْتَخْدَمُ لِلاسْتِجَابَةِ لِدَاعِي الجِهَادِ، وَكَأَنَّ «النَّفْرَةَ» المَطْلُوبَةَ هُنَا لاسْتِدْرَاكِ المَعَارِفِ وَالفِقْهِ بِالتَّخَصُّصَاتِ المُتَنَوِّعَةِ، وَالاجْتِهَادُ فِيهَا هُوَ جِهَادٌ مِنَ الجِهَادِ، بَلْ لَعَلَّهُ مَيْدَانَ الجِهَادِ الَّذِي يَصْنَعُ النَّصْرَ فِي المَوَاقِعِ جَمِيعًا؛ لأَنَّ المَعْرِفَةَ هِيَ القُوَّةُ المَرِنَةُ الَّتِي تُحَرِّكُ سَائِرَ القُوَى وَتُوَجِّهُهَا.

فَإِذَا كَانَتْ «النَّفْرَةُ» لِلْجِهَادِ، بِمَفْهُومِهِ الوَاسِعِ، وَإِذَا كَانَ جِهَادُ القِتَالِ – لِبَعْضِ جَوَانِبِهِ إِذَا تَوَافَرَتْ شُرُوطُهُ وَظُرُوفُهُ، إِذَا تَهَدَّدَتِ الأُمَّةَ بِاعْتِدَاءٍ– (فَرْضَ عَيْنٍ)، لِحِمَايَةِ الحُرِّيَّةِ وَالحَيْلُولَةِ دُونَ الفَسَادِ وَالطُّغْيَانِ، وَتَحْقِيقِ حُرِّيَّةِ الاخْتِيَارِ، فَإِنَّ جِهَادَ القِتَالِ أَيْضاً (فَرْضُ كِفَايَةٍ) بِمَفْهُومِهِ الوَاسِعِ.

وَفِي المُقَابِلِ إِذَا كَانَتِ «النَّفْرَةُ» لِفِقْهِ العُلُومِ وَالمُجَاهَدَةِ وَتَحْقِيقِ التَّخَصُّصَاتِ الَّتِي تَحْتَاجُهَا الأُمَّةُ فِي شَتَّى المَيَادِينِ تَكُونُ (فَرْضَ عَيْنٍ) وَتَكُونُ (فَرْضَ كِفَايَةٍ) أَيْضاً؛ فَإِنَّ كِلاَ الأَمْرَيْنِ مِنْ تَعَالِيمِ الدِّينِ وَتَجَلِّيَاتِ التَّدَيُّنِ فِي المُجْتَمَعِ.[٣٠]

إِنَّ «النَّفْرَةَ» لِكَلاَ المَجَالَيْنِ تَبْدَأُ (فَرْضَ كِفَايَةٍ) وَتَتَحَوَّلُ إِلَى (فَرْضِ عَيْنٍ) لِمَنِ اخْتَارَهَا، لاَ يَجُوزُ لَهُ أَنْ يُوَلِّيَ دُبُرَهُ، وَيَنْكَفِئَ عَنْهَا، وَيُخْلِيَ المَيْدَانَ، وَبِذَلِكَ يُصْبِحُ فَرْضُ الكِفَايَةِ [فَرْضَ عَيْنٍ] أَيْضاً، وَيُثَابُ المَرْءُ بِأَيِّهِمَا آكَد.

إِنَّ [الفُرُوضَ الكِفَائِيَّةَ] تَتَطَلَّبُ الكَثِيرَ مِنَ الاجْتِهَادِ فِي بَيَانِ أَبْعَادِهَا، وَأَحْكَامِهَا، وَمَجَالاَتِهَا، وَفَلْسَفَتِهَا، وَدَوْرِهَا فِي تَقْسِيمِ العَمَلِ وَإِتْقَانِهِ، وَتَحْقِيقِ المُيُولِ وَالمَوَاهِبِ المُخْتَلِفَةِ، وَتَوْفِيرِ الفُرَصِ الكَامِلَةِ لِلْمَوَاهِبِ المُتَنَوِّعَةِ، وَامْتِلاَكِ القُدْرَةِ عَلَى تَوْظِيفِهَا وَوَضْعِهَا فِي المَوْضِعِ المُنَاسِبِ؛ لِتُسَاهِمَ فِي التَّنْمِيَةِ الشَّامِلَةِ، وَتُؤَدِّي إِلَى إِعَادَةِ بِنَاءِ شَبَكَةِ العَلاَقَاتِ الاجْتِمَاعِيَّةِ القَائِمَةِ عَلَى الحَاجَةِ وَالمَصْلَحَةِ وَالمَنْفَعَةِ، وَالثَّوَابِ قَبْلَ ذَلِكَ كُلِّهِ .. وَلاَبُدَّ لإِعَادَةِ وَصْلِ الدِّينِ بِالحَيَاةِ،

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[٢٩] مَرْجِعٌ نَفْسُهُ، ص: ١٩.

[٣٠] عُمَر عُبَيْد حَسَنَه (تَقْدِيم): إِحْيَاءُ الفُرُوضِ الكِفَائِيَّةِ، مَرْجِعٌ سَابِقٌ، ص: ٢٠.

وَالْحُضُورِ الْفَاعِلِ لِقِيَمِ الدِّينِ فِي خِضَمِّ الْحَيَاةِ، مِنْ إِبْصَارِ دَوْرِ [الْفُرُوضِ الْكِفَائِيَّةِ] وَدَوْرِهَا فِي بِنَاءِ الْمُجْتَمَعِ وَتَنْمِيَتِهِ، وَتَطْوِيرِ الرُّؤْيَةِ بِحَسَبِ تَطَوُّرِ الْحَيَاةِ؛ لِتَبْلُغَ آفَاقاً جَدِيدَةً وَمُتَطَوِّرَةً.٣١

وَلَعَلَّ مِنْ نِعْمَةِ اللهِ ﷻ عَلَى الْإِنْسَانِ أَنْ رَبَطَ بَذْلَ الْجُهْدِ فِي الْمَجَالَاتِ جَمِيعًا وَالْمُجَاهَدَةِ وَالْمُجَالَدَةِ بِالثَّوَابِ؛ قَالَ رَسُولُ اللهِ ﷺ:«إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صِغَارًا فَهُوَ فِي سَبِيلِ اللهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبَوَيْنِ شَيْخَيْنِ كَبِيرَيْنِ فَهُوَ فِي سَبِيلِ اللهِ، وَإِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ يُعِفُّهَا فَهُوَ فِي سَبِيلِ اللهِ، وَإِنْ كَانَ خَرَجَ رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ»٣٢؛ فَثَمَّةَ أُسُسًا نَفْسِيَّةً تَرْبَوِيَّةً، أَوْ أُصُولاً نَفْسِيَّةً مَعْرِفِيَّةً لِلنَّفْرَةِ لِتَحْقِيقِ [الْفُرُوضِ الْكِفَائِيَّةِ].٣٣

فَالأُخُوَّةُ وَمُتَطَلَّبَاتُهَا وَاسْتِحْقَاقَاتُهَا، وَالرَّحْمَةُ وَمَجَالَاتُهَا، وَالْإِيثَارُ وَثَمَرَاتُهُ، وَالْعَفْوُ وَدَوْرُهُ، وَالتَّطَوُّعُ وَدَوْرُهُ، وَقَبْلَ ذَلِكَ وَبَعْدَهُ الثَّوَابِ الْعَظِيمِ إِيمَاناً وَاحْتِسَاباً؛ لَابُدَّ أَنْ تُسْتَخْدَمَ مُحَرِّضَاتٌ نَفْسِيَّةٌ؛ لِتَأْتِيَ [الْفُرُوضُ الْكِفَائِيَّةُ] مُحَرِّكَاتٍ اجْتِمَاعِيَّةٍ؛ لِتَحْقِيقِ التَّنْمِيَةِ الْمُسْتَدَامَةِ.

إِنَّ [الْفُرُوضَ الْكِفَائِيَّةَ]؛ إِضَافَةً إِلَى أَنَّهَا تَكْلِيفٌ شَرْعِيٌّ: هِيَ رُؤْيَةٌ اسْتِرَاتِيجِيَّةٌ مُسْتَمِرَّةٌ لِلنُّمُوِّ وَالتَّنْمِيَةِ.

❊ تنمية المهارات .. تميّز وإبداع:

إِنَّهُ عَلَى الرُّغْمِ مِنْ تَنَوُّعِ وَتَعَدُّدِ مُحَاوَلَاتٍ، وَمَشَارِيعِ الْإِصْلَاحِ وَالنُّهُوضِ، وَنَظَرِيَّاتِ التَّرْبِيَةِ وَسِيَاسَاتِهَا، لِمُعَاوَدَةِ بِنَاءِ الْإِنْسَانِ الصَّالِحِ لِلْوِرَاثَةِ الْحَضَارِيَّةِ؛ يَبْقَى الْقُرْآنُ هُوَ مَنْهَجَ الْإِصْلَاحِ وَالصَّلَاحِ، وَمِحْوَرَ الْهِدَايَةِ وَالاهْتِدَاءِ لِلَّتِي هِيَ أَقْوَمُ، وَيَبْقَى الاقْتِدَاءُ بِالرَّسُولِ ﷺ الأُنْمُوذَجَ، الَّذِي كَانَ خُلُقُهُ الْقُرْآنَ، الْعُنْصَرَ الأَسَاسَ وَالْفَعَّالِ فِي إِنْهَاضِ الأُمَّةِ مِنْ جَدِيدٍ.

وَالَّذِي يَجْعَلُ الْقُرْآنَ مُؤَهَّلاً لِلْقِيَامِ بِمُهِمَّةِ ارْتِقَاءِ الأُمَّةِ مِنْ جَدِيدٍ، أَنَّ الْقُرْآنَ كَانَ- وَلاَ يَزَالُ- مَحَلَّ إِجْمَاعِ الْمُسْلِمِينَ، بِكُلِّ فِرَقِهِمْ وَتَجَمُّعَاتِهِمْ، وَمَذَاهِبِهِمْ وَوُجْهَاتِهِمْ.

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٣١ عُمَر عُبَيْد حَسَنَه (تَقْدِيم): إِحْيَاءُ الفُرُوضِ الكِفَائِيَّةِ، مَرْجِعٌ سَابِقٌ، ص: ٢٣.

٣٢ المُعْجَمُ الكَبِيرُ لِلطَّبَرَانِي، بِرَقَم: ١٥٦١٩.

٣٣ عُمَر عُبَيْد حَسَنَه (تَقْدِيم): إِحْيَاءُ الفُرُوضِ الكِفَائِيَّةِ، مَرْجِعٌ سَابِقٌ، ص: ٢٤.

وَمِنَ القُرْآنِ الكَرِيمِ، مَا تَزَالُ جَمِيعُ الفِرَقِ وَالمَذَاهِبِ وَالمَنَاهِجِ وَالتَّجَمُّعَاتِ وَالجَمَاعَاتِ الإِسْلَامِيَّةِ تُحَاوِلُ اكْتِسَابَ مَشْرُوعِيَّتِهَا، سَوَاءٌ فِي ذَلِكَ مَنْ قَارَبَتِ الحَقَّ وَمَنْ بَاعَدَتْهُ.³⁴

وَقَدْ تَكُونُ الإِشْكَالِيَّةُ الكُبْرَى تَتَمَثَّلُ اليَوْمَ فِي غِيَابِ المَنَاهِجِ وَأَدَوَاتِ التَّوْصِيلِ وَالتَّوَاصُلِ مَعَ القُرْآنِ، وَصِنَاعَةِ وَبِنَاءِ سُبُلِ الهِدَايَةِ بِالقُرْآنِ لِلْوُصُولِ لِلَّتِي هِيَ أَقْوَمُ؛ ذَلِكَ أَنَّ القُرْآنَ بِكُلِّ مَا يَمْتَلِكُ مِنْ عَطَاءٍ وَتَرْبِيَةٍ وَبِنَاءٍ لَا يُثْمِرُ فِي فَرَاغٍ، وَلَا يَنْبُتُ فِي هَوَاءٍ، عَلَى الرَّغْمِ مِنْ إِيمَانِنَا اليَقِينِ بِأَنَّ إِرَادَةَ اللهِ نَافِذَةٌ، لِقَوْلِهِ تَعَالَى: ﴿بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ﴾³⁵، إِلَّا أَنَّهُ إِنَّمَا تَتَحَقَّقُ هِدَايَةُ اللهِ ﷿ لِلْبَشَرِ مِنْ خِلَالِ عَزَمَاتِ البَشَرِ، وَخُطَطٍ وَبَرَامِجَ مِنْ وَضْعِ العَقْلِ البَشَرِي؛ لِتَنْزِيلِهِ عَلَى وَاقِعِ البَشَرِ، وَالاجْتِهَادِ فِي تَرْبِيَةِ البَشَرِ عَلَى الطَّرِيقِ القُرْآنِي القَوِيمِ؛ بُغْيَةَ الوُصُولِ لِلْحَيَاةِ، الَّتِي هِيَ أَقْوَمُ.

وَإِنْ كَانَ الفِعْلُ التَّرْبَوِيُّ، أَوْ بَرَامِجُهُ وَوَسَائِلُهُ التَّرْبَوِيَّةُ، بِطَبِيعَتِهَا دَائِمَةَ التَّغَيُّرِ وَالتَّطَوُّرِ وَالإِبْدَاعِ وَالتَّجْدِيدِ؛ لِأَنَّ مَحَلَّهَا المُتَلَقِّي، وَمُجْتَمَعُهُ دَائِمُ التَّغْيِيرِ وَالتَّغَيُّرِ وَالتَّطَوُّرِ، وَأَنَّ أَيَّ جُمُودٍ أَوْ تَوَقُّفٍ فِيهَا يَعْنِي العَجْزَ عَنِ التِقَاطِ الفُرَصِ وَالقُدْرَةِ عَلَى التَّعَامُلِ مَعَهَا فِي ضَوْءِ الإِمْكَانَاتِ المُتَوَفِّرَةِ وَالظُّرُوفِ المُحِيطَةِ .. فَالثَّبَاتُ هُوَ فِي الحَقِيقَةِ لِلْقِيَمِ وَالأَهْدَافِ البَعِيدَةِ وَالغَايَاتِ النِّهَائِيَّةِ وَالمُنْطَلَقَاتِ المُحَدِّدَةِ لِلْوُجْهَةِ، أَمَّا البَرَامِجُ وَالوَسَائِلُ وَالأَدَوَاتُ وَالأَهْدَافُ القَرِيبَةُ، الَّتِي تَتَحَوَّلُ فِي السَّيْرُورَةِ العَامَّةِ إِلَى وَسَائِلَ وَلَبِنَاتٍ فِي البِنَاءِ النِّهَائِيِّ، فَهِيَ مُتَغَيِّرَة، مُتَحَرِّكَة، مُتَجَدِّدَة دَائِماً؛ فَإِنْ كَانَ ذَلِكَ كَذَلِكَ، فَالحَرَكَةُ نُمُوٌّ، وَالجُمُودُ مَوْتٌ، فِي الفِعْلِ التَّرْبَوِيِّ.³⁶

لِذَلِكَ أَصْبَحَ مِنَ الأَهَمِّيَّةِ بِمَكَانٍ اليَوْمَ التَّفْكِيرُ بِكَيْفِيَّةِ تَنْمِيَةِ المَهَارَاتِ، وَإِبْدَاعِ وَابْتِكَارِ الوَسَائِلِ المُنَاسِبَةِ لَهَا، وَتَطْوِيرِهَا، وَالتَّوَسُّعِ فِي مَدْلُولِ المَهَارَاتِ؛ لِيَقَعَ تَحْتَ هَذَا المَدْلُولِ، جَمِيعُ مُتَطَلَّبَاتِ التَّعَامُلِ مَعَ الحَيَاةِ وَالانْخِرَاطِ فِيهَا..³⁷

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³⁴ عُمَر عُبَيْد حَسَنَه (تَقْدِيم): مَهَارَاتُ التَّرْبِيَةِ الإِسْلَامِيَّةِ، عَبْدُ الرَّحْمَن المَالِكِي، العَدَدُ (١٠٦)، كِتَابُ الأُمَّةِ، ص: ٥.

³⁵ سُورَةُ البَقَرَةِ: ١١٧.

³⁶ عُمَر عُبَيْد حَسَنَه (تَقْدِيم): مَهَارَاتُ التَّرْبِيَةِ الإِسْلَامِيَّةِ، مَرْجِعٌ سَابِقٌ، ص: ٢٣ (بِتَصَرُّف).

³⁷ مَرْجِعٌ نَفْسُهُ، ص: ٢٨ (بِتَصَرُّف).

✳ تَنْمِيَةُ المَهَارَاتِ لِلارْتِقَاءِ بِالأُمَّةِ:

لَقَدْ أَصْبَحَتْ مَرَاكِزُ التَّدْرِيبِ وَالمُخْتَبَرَاتِ جُزْءاً مِنَ العَمَلِيَّةِ التَّرْبَوِيَّةِ وَالتَّعْلِيمِيَّةِ؛ فَالجَامِعَاتُ وَالمَعَاهِدُ المُتَخَصِّصَةُ بِدِرَاسَاتِ العُلُومِ التَّجْرِيبِيَّةِ تُقِيمُ المُخْتَبَرَاتِ وَالمَعَامِلَ الَّتِي تُشَكِّلُ اخْتِبَاراً لِلْمَعْلُومَاتِ النَّظَرِيَّةِ، وَتَمْنَحُ اليَقِينَ المَادِّيَّ بِحَقَائِقِهَا، وَتَدْفَعُ لِلتَّفْكِيرِ وَالإِبْدَاعِ وَالاخْتِرَاعِ وَالتَّوْلِيدِ، وَتَكُونُ نَوَاةً لِلْفِعْلِ فِي الحَيَاةِ، ذَلِكَ أَنَّ هَذِهِ المُخْتَبَرَاتِ تَصْنَعُ النَّمَاذِجَ، وَتُدَرِّبُ عَلَيْهَا، وَتُحَوِّلُ الفَرْدَ إِلَى الحَيَاةِ لِلامْتِدَادِ بِهَا، وَتَحْوِيلِهَا إِلَى مُكْتَشَفَاتٍ وَصِنَاعَاتٍ تُحَقِّقُ ارْتِقَاءَ الأُمَّةِ.

وَلإِعْمَالِ هَذَا كُلِّهِ، وَالارْتِقَاءِ بِهِ يَتَطَلَّبُ مَهَارَاتٌ عِدَّةٌ؛ يَنْبَغِي تَنْمِيَتُهَا، فِي أَنْوَاعِهَا الآتِيَةِ،[38] الَّتِي نَذْكُرُهَا عَلَى سَبِيلِ الإِجْمَالِ، وَأَنَّ التَّفْصِيلَاتِ فِيهَا فِي مَظَانِّهَا مِنَ المَصَادِرِ وَالمَرَاجِعِ:

<u>أَوَّلاً</u>: المَهَارَاتُ العَقْلِيَّةُ، وَيُمْكِنُ تَصْنِيفُهَا إِلَى:

(١) مَهَارَاتُ التَّحْصِيلِ؛ فَإِنَّ ثَمَّةَ عَدَداً مِنَ المَهَارَاتِ المُهِمَّةِ، الَّتِي تُسَاعِدُ عَلَى تَنْمِيَتِهَا، مِنْ أَهَمِّهَا: مَهَارَةُ القِرَاءَةِ، مَهَارَةُ الكِتَابَةِ، مَهَارَةُ الحِفْظِ، مَهَارَةُ الاسْتِمَاعِ، مَهَارَةُ الحِوَارِ، مَهَارَةُ تَنْمِيَةِ الثَّرْوَةِ اللُّغَوِيَّةِ، وَمَهَارَةُ البَحْثِ.

(٢) مَهَارَاتُ التَّفْكِيرِ، وَمِنْ أَهَمِّهَا: مَهَارَةُ الفَهْمِ، مَهَارَةُ التَّأَمُّلِ، مَهَارَةُ حَلِّ المُشْكِلَاتِ، مَهَارَةُ الاسْتِنْبَاطِ، مَهَارَةُ الاسْتِقْرَاءِ، مَهَارَةُ الاسْتِدْلَالِ، مَهَارَةُ الإِبْدَاعِ، وَمَهَارَةُ وَضْعِ الخُطَطِ.

(٣) مَهَارَاتُ اكْتِشَافِ العَلَاقَاتِ، وَمِنْ أَهَمِّهَا: مَهَارَةُ التَّجْرِيدِ، مَهَارَةُ التَّجْرِيبِ، مَهَارَةُ التَّحْلِيلِ، مَهَارَةُ التَّصْنِيفِ، مَهَارَةُ التَّلْخِيصِ، وَمَهَارَةُ المُقَارَنَةِ.

<u>ثَانِياً</u>: المَهَارَاتُ العَمَلِيَّةُ، وَبِالرُّجُوعِ إِلَى عَدَدٍ مِنَ الأَدَبِيَّاتِ وَالمَرَاجِعِ؛ نَجِدُ أَنَّ المَهَارَاتِ العَمَلِيَّةَ: إِمَّا أَنْ تَكُونَ مَهَارَاتٌ عَامَّةٌ، وَإِمَّا أَنْ تَكُونَ مَهَارَاتٌ خَاصَّةٌ، وَذَلِكَ عَلَى النَّحْوِ التَّالِي:

(١) مَهَارَاتٌ عَمَلِيَّةٌ عَامَّةٌ، وَيُمْكِنُ تَقْسِيمُهَا إِلَى الأَنْوَاعِ الآتِيَةِ: مَهَارَةُ إِجْرَاءِ التَّجَارُبِ، مَهَارَةُ صُنْعِ النَّمَاذِجِ، مَهَارَةُ الرُّسُومِ الإِيضَاحِيَّةِ، مَهَارَةُ جَمْعِ العَيِّنَاتِ، وَمَهَارَةُ تَوْظِيفِ المُحْتَوَى التَّعْلِيمِي.

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[38] عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللهِ المَالِكِي، مَهَارَاتُ التَّرْبِيَةِ الإِسْلَامِيَّةِ، مَرْجِعٌ سَابِقٌ، ص:٦٧- ١٩٠ (بِتَصَرُّف).

(٢) مَهَارَاتٌ خَاصَّةٌ، وَهِيَ المَهَارَاتُ ذَاتِ الصَّلَةِ بِكُلِّ فَرْعٍ مِنْ فُرُوعِ عُلُوْمِ الِاخْتِصَاصِ، سَوَاءٌ أَكَانَتْ فِي العُلُوْمِ التَّجْرِيبِيَّةِ وَالتَّطْبِيقِيَّةِ، أَوْ كَانَتْ هَذِهِ العُلُوْمُ فِي الدِّرَاسَاتِ الإِنْسَانِيَّةِ وَالِاجْتِمَاعِيَّةِ، أَوْ كَانَتْ هَذِهِ العُلُوْمُ فِي الدِّرَاسَاتِ وَالعُلُوْمِ الإِسْلَامِيَّةِ.

وَفِيمَا يَتَعَلَّقُ بِالدِّرَاسَاتِ وَالعُلُوْمِ الإِسْلَامِيَّةِ؛ فَلَابُدَّ مِنْ مُرَاعَاةِ الآتِي – بِاعْتِبَارِهَا مَعَارِفَ الوَحْيِ:

أ– المَهَارَاتُ الخَاصَّةُ بِالقُرْآنِ الكَرِيمِ: مَهَارَةُ التِّلَاوَةِ وَالتَّرْتِيلِ، مَهَارَةُ تَطْبِيقِ أَحْكَامِ التَّجْوِيدِ، وَمَهَارَةُ تَطْبِيقِ آدَابِ التِّلَاوَةِ.

ب– المَهَارَاتُ الخَاصَّةُ بِالحَدِيثِ الشَّرِيفِ، وَمِنْ أَهَمِّهَا: مَهَارَةُ إِلْقَاءِ الحَدِيثِ النَّبَوِيْ بِشَكْلٍ يَلِيقُ بِمَكَانَةِ السُّنَّةِ المُطَهَّرَةِ، مَهَارَةُ تَخْرِيجِ الأَحَادِيثِ، مَهَارَةُ تَطْبِيقِ آدَابِ الحَدِيثِ، وَمَهَارَةُ الخَطَابَةِ حِيَالَ إِعْمَالِ نُصُوْصِ الحَدِيثِ الشَّرِيفِ.

ج– المَهَارَاتُ الخَاصَّةُ بِالعَقِيدَةِ، وَمِنْ أَهَمِّهَا: مَهَارَاتُ اجْتِنَابِ المُصْطَلَحَاتِ المَحْذُوْرَةِ، وَمَهَارَةُ اجْتِنَابِ المُمَارَسَاتِ المَحْظُوْرَةِ.

د– المَهَارَاتُ الخَاصَّةُ بِالشَّرِيْعَةِ، وَهِيَ كَثِيْرَةٌ، مِنْهَا مَا يَتَعَلَّقُ بِتَطْبِيْقِ القُدُرَاتِ الفِقْهِيَّةِ، وَبِتَطْبِيْقِ الأَحْكَامِ الشَّرْعِيَّةِ فِي العِبَادَاتِ، وَبِتَطْبِيْقِ الأَحْكَامِ الفِقْهِيَّةِ فِي المُعَامَلَاتِ، وَكَذَلِكَ مَا يَتَعَلَّقُ بِأَحْكَامِ الأَطْعِمَةِ، مُنْطَلِقاً مِنَ المَنْظُوْرِ القُرْآنِي، وَبِمَنْهَجٍ فِقْهِيٍّ مُقَارِنٍ، وَبِتَضْمِيْنٍ تَخْرِيجِ عِلَلِ هَذِهِ الأَحْكَامِ؛ لِتَكُوْنَ أَسَاساً لِلْبَحْثِ وَالِاجْتِهَادِ فِيمَا يَسْتَجِدُّ مِنَ الأَطْعِمَةِ مُسْتَقْبَلاً ...

ثَالِثاً: **المَهَارَاتُ الِاجْتِمَاعِيَّةُ**، وَتَكْتَسِبُ أَهَمِّيَتَهَا مِنْ اهْتِمَامِ الإِسْلَامِ بِالجَانِبِ الِاجْتِمَاعِي فِي شَخْصِيَّةِ المُسْلِمِ. وَبِشَكْلٍ عَامٍ يُمْكِنُ تَصْنِيفُ المَهَارَاتِ الِاجْتِمَاعِيَّةِ إِلَى ثَلَاثَةِ أَصْنَافٍ:

(١) مَهَارَاتُ التَّكَافُلِ الِاجْتِمَاعِي، وَالَّتِي مِنْ أَهَمِّهَا: مَهَارَةُ القِيَامِ بِوَاجِبِ النَّصِيْحَةِ، مَهَارَةُ الإِحْسَانِ بِالآخَرِيْنَ، وَمَهَارَةُ العَمَلِ الجَمَاعِي.

(٢) مَهَارَاتُ العَلَاقَاتِ الِاجْتِمَاعِيَّةِ، وَمِنْ أَهَمِّ المَهَارَاتِ الَّتِي تُسَاعِدُ عَلَى تَنْمِيَةِ العَلَاقَاتِ الِاجْتِمَاعِيَّةِ: مَهَارَةُ حُسْنِ المُعَامَلَةِ، مَهَارَةُ إِلْقَاءِ التَّحِيَّةِ، مَهَارَةُ الِاسْتِئْذَانِ، وَمَهَارَةُ الصُّحْبَةِ.

(٣) مَهَارَاتُ النِّظَامِ الِاجْتِمَاعِي، وَمِنْ أَهَمِّهَا: مَهَارَةُ العَمَلِ بِالنِّظَامِ، مَهَارَةُ الِالْتِزَامِ بِالمَظْهَرِ الإِسْلَامِي، مَهَارَةُ اسْتِثْمَارِ الوَقْتِ ...

الخاتمة

إِنَّ العِلْمَ وَالتَّفْكِيرَ وَإِيقَاظَ الوَعْيِ وَاكْتِسَابَ العِبْرَةِ طَرِيقُ الإِيمَانِ، وَأَنَّ الإِيمَانَ هُوَ المُحَرِّضُ وَالمُوَجِّهُ لِاكْتِسَابِ العِلْمِ وَالمَعْرِفَةِ، حَيْثُ جَعَلَ الإِسْلَامُ الإِيمَانَ عِلْمًا، وَالعِلْمَ إِيمَانًا.

إِنَّ التَّارِيخَ العِلْمِيَّ البَشَرِيَّ فِيمَا وَصَلَ إِلَيْهِ مِنَ الحَقَائِقِ وَاليَقِينِيَّاتِ لَمْ يُسَجِّلْ إِصَابَةً وَاحِدَةً عَلَى القِيَمِ وَالنُّصُوصِ الإِسْلَامِيَّةِ، وَإِنَّمَا كَانَ سَبِيلاً لِيَقَظَةِ العَقْلِ وَعَوْدَةِ الوَعْيِ وَاسْتِئْنَافِ التَّوَجُّهِ صَوْبَ الدِّينِ الصَّحِيحِ، بِمَا يُحَقِّقُهُ مِنَ الأَمْنِ وَاليَقِينِ .. فَالِارْتِقَاءُ بِالعِلْمِ وَزِيَادَةُ مَسَاحَتِهِ وَالرُّؤْيَةُ المَعْرِفِيَّةُ يُتِيحُ تَبَيُّنَ الحَقِّ وَالوُصُولَ إِلَى الإِيمَانِ وَاليَقِينِ، قَالَ تَعَالَى: ﴿سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْأَفَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ﴾[39]، كَمَا جَعَلَ الإِسْلَامُ الحُكْمَ عَلَى الشَّيْءِ فَرْعاً عَنْ تَصَوُّرِهِ وَعِلْمِهِ، فَقَالَ تَعَالَى: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ﴾[40]، وَجَعَلَ الإِسْلَامُ الإِنْسَانَ مَسْؤُولاً عَنْ حَوَاسِّهِ، الَّتِي هِيَ نَوَافِذُ مَعْرِفَتِهِ، وَوَسَائِلِهَا، وَجَعَلَهُ مَسْؤُولاً عَنْ تَعْطِيلِهَا وَعَدَمِ تَشْغِيلِهَا، كَمَا جَعَلَهُ مَسْؤُولاً عَنْ عَدَمِ الِالْتِزَامِ بِعَطَائِهَا، فَقَالَ تَعَالَى: ﴿إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰئِكَ كَانَ عَنْهُ مَسْؤُولًا﴾[41]؛ لِذَلِكَ فَالمَسْؤُولِيَّةُ هُنَا مُزْدَوَجَةٌ، مَسْؤُولِيَّةٌ عَنِ التَّشْغِيلِ وَالتَّحْرِيكِ وَالكَسْبِ المَعْرِفِيِّ، وَمَسْؤُولِيَّةٌ عَنِ الِالْتِزَامِ بِخُلُقِ المَعْرِفَةِ وَأَدَبِهَا وَثَمَرَاتِهَا.

وَمِنْ هُنَا نُدْرِكُ لِمَاذَا جَعَلَ الإِسْلَامُ أَهْلَ الخِبْرَةِ وَالمَعْرِفَةِ مَحَلَّ السُّؤَالِ وَالتَّعْلِيمِ؛ بِقَوْلِهِ تَعَالَى: ﴿وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾[42]، وَقَوْلِهِ تَعَالَى: ﴿فَسْئَلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾[43]؛ لِضَبْطِ المَسِيرَةِ العِلْمِيَّةِ بِأَهْدَافِهَا، حَيْثُ دُعَاءُ الرَّسُولِ القُدْوَةِ ﷺ الدَّائِبُ – بَعْدَ صَلَاةِ الصُّبْحِ – «اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلاً مُتَقَبَّلاً»[44].

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[39] سُورَةُ فُصِّلَتْ: ٥٣.

[40] سُورَةُ الإِسْرَاءِ: ٣٦.

[41] سُورَةُ الإِسْرَاءِ: ٣٦.

[42] سُورَةُ فَاطِرٍ: ١٤.

[43] سُورَةُ النَّحْلِ: ٤٣.

[44] سُنَنُ ابْنِ مَاجَةَ، بِرَقْمِ: ٩٢٥.

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DESIGNING A NEW ISLAMIC EDUCATION APPROACH

IN THE POST PANDEMIC ERA

By:

Mahrus Asád

Pascasarjana IAIN Metro
e-mail: mahrusasadsyarif@gmail.com

I

The rapid spread of the coronavirus *pandemic* has forced countries across the world to shut down their public spaces and suspend all mass gatherings in order to ensure social distancing.One of the areas affected greatly by the Covid-19 pandemic has been the world of education: it has particularly been hit hard.[1]To curb virus infections, schools across the world has been forced to close their doorsnationwide. SinceMarch 28, 2020, a current study shows that there are more than 1.6 billion children and youth in 161 countriesto be out of schooldue to the COVID-19pandemic. This amount is close to 80% of the world's enrolled students.[2]Such a global education crisisis likely to have a far-reaching impact for the future of millions of young people around the world,for both children and adults,for lost instructional time[3]and shortfalls in education in general.[4]

With the start of the new normal, the educational policymakers of these countries attemptto find innovative ways to reach and teach their studentsin theirstudy-at-hometo avoid the physical classes.One of the primary ways is through

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[1]Torwali,Z. (2020), "Education and a Pandemic", April 30, RetrievedonSeptember 27, 2020 from https://www.thenews.com.pk/.

[2]Saavedra,J. (2020),"Educational Challenges and Opportunities of the Coronavirus (COVID-19) pandemic", |March 30, Retrieved onSeptember 19, 2020 fromhttps://blogs.worldbank.org/education/.

[3]https://mainichi.jp/, Retrieved onSeptember 27, 2020.

[4]Horton,O, (2020),"Covid-19 is Hampering Access to Education Particularly in Africa", 09/09/- 10:51,RetrievedonSeptember 27, 2020 fromhttps://www.rfi.fr/en/international/20200909.

online education.By online education means electronically supported learning that relies on the Internet for teacher/student interaction and the distribution of class materials.From this simple definition comes an almost infinite number of ways to teach and learn outside of traditional classrooms and away from college campuses. It can include audio, video, text, animations, virtual training environments and live chats with teachers.[5]It's a rich learning environment with much more flexibility than a traditional classroom.[6]

This is one of many "leapfrog" approaches that can result in new and more effective ways of giving the students a quality education during the pandemic and beyond.[7]With online education, students can turn anywhere with internet access and electricity in order to maintain the continuity of educationfrom home orthrough remote learning.[8]However, what is crucial at this time of educational crisis is to save an entire generation of students from the most significant risk educational opportunity has experienced in their lives and in the lives of their parents and grandparents. As Reimers stated, this is really a time to stand up for and with the future of our children.[9]

<center>II</center>

Like other countries, all Muslim countries in various parts of the world, from West Africa to Southeast Asia, have also experienced this severe pandemic.It is just that their level of seriousness of its outbreak varies from one country to another. Some are categorized as very severe; moderate, and relatively mild.However, to stop

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[5]https://www.indiaeducation.net/online-education/articles/what-is-online-education.html, Retrieved onOctober 10, 2020 from

[6]Nyariki, L. (2020), "Africa Supports Reading and Learning during the COVID-19 Pandemic", April 23, RetrievedonSeptember 27, 2020 fromhttps://www.globalpartnership.org/

[7] Bernard, J.M.,Coulibaly, B. S., & Winthrop, R.(2020),"Education is Crucial to Africa's COVID-19 response", June 4, Retrieved onSeptember 27, 2020fromhttps://www.brookings.edu/.

[8]Nyariki, L. (2020),"Africa Supports Reading and Learning during the COVID-19 Pandemic", April 23,RetrievedonSeptember 27, 2020from https://www.globalpartnership.org/.

[9]Reimers, F. M. (2020), "What the Covid-19 Pandemic will Change in Education Depends on The Thoughtfulness of Education Responses Today", 09.04.2020RetrievedonSeptember 19, 2020fromhttps://www.worldsofeducation.org/

the rate of infection, the education activities in their schools were stopped.[10]Instead, schoolchildren are provided with online classes to ensure that they can continue to study at home.How far the extent of its effectiveness, many education observers question it.[11]What is clear, owing to most of the Muslim-populated countries are classified as developing countries, the program of continuing to learn at home through online learning for their students is not automatically able to answer the educational needs they should receive.

First of all, it is about the distribution of equityof education. With this fact, certainly, our children are the most affected. According to a report, our children are in the Sub-Saharan Africa region, nearly 50 percent of all children unable to learn remotely, followed by the Middle East and North Africa, where the figure was some 40 percent.[12]In Central and South Asia, the condition is the same. There are tens of millions of Pakistani[13] and Afghan children[14] out of school, and in times of pandemic they experience learning difficulties due to its inadequate education system and technological inequities in this sector.A great number of our students in Southeast Asia, except in Singapore, Malaysia,and Brunei, also face a similar situation; do not have access to the internet and electronic devices.[15]According to a UNICEF report,at least a third of schoolchildren around the world during the coronavirus pandemic lack access to remote learning.[16]It could be that most of them come from our children. This means that the closure of schools due to coronavirus

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[10]https://www.worldometers.info.coronavirus, RetrievedonOctober 14, 2020.

[11]Parviz, S. (2020), "Schools set to open Sept. 5 amid pandemic", September 5, RetrievedonOctober 14, 2020 from https://www.tehrantimes.com/news.

[12]https://mainichi.jp/english/articles/.Retrieved onOctober 14, 2020.

[13]Sarfaraz, I (2020), "Literacy during The Pandemic and Beyond", Tue, 09, 20, Retrievedon September 27, 2020 fromhttps://www.thenews.com.pk/.

[14]Ians, "Afghan Children hot Getting Education during Pandemic", RetrievedonSeptember 27, 2020 fromhttps://www.msn.com/.

[15]https://theconversation.com/, RetrievedonOctober 14, 2020.

[16]David, R. (2020), "Reinventing Education in A Pandemic Era", Philippine Daily Inquirer / 05:25 AM September 06, RetrievedonSeptember 19, 2020 fromhttps://opinion.inquirer.net/.

has made tens or even hundreds of millions of our children experience learning lags when they have to take online classes.

According to Reimers,the idea of online learning as a substitute to the convectional method of instruction during the period of social distancing is well appropriate for children whose parents have more education, who have other social advantages, and who have access to resources, including online connectivity and devices, so they can continue to enjoy to learn.For many children lacking those conditions, online learning in is likely to result in very limited opportunities to learn.In addition, the pandemic will differentially impact children from different households, in ways more detrimental to the poor and otherwise marginalized.For the vast majority of our children who loose opportunities to learn because of the pandemic, it will be hard to recover from those losses, the harder the longer the period of physical isolation from other students and teachers.[17]In the end, our society itself will will suffer as their productivity is diminished.

Pedagogically, online classes during the pandemic are inadequate and thereforecannot in any way replace the physical classroom experience.[18]Besides having created a huge accessibility gap among the societies,[19]the actual situation online classesin the ground has gone worse. Indeed, online classes are a new experience to everybody.Some believe that the unplanned and rapid move to online learning – with no training, insufficient bandwidth, and little preparation – will result in a poor user experience that is unconducive to sustained growth.[20]Even if children have the technology and tools at home, they may not be able to learn remotely due to pressure to do chores,being forced to work, being in a poor environment for learning

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[17]Reimers, F. M. (2020), "What the Covid-19 Pandemic will Change in Education Depends on the Thoughtfulness of Education Responses Today", 09.04.2020RetrievedonSeptember 19, 2020fromhttps://www.worldsofeducation.org/.

[18]Ogbonnay, R.O, (2020), "Managing Children's Education during COVID-19 Pandemic", 2020-05-23, RetrievedonSeptember 27, 2020from https://www.msn.com/.

[19]Parviz, S. (2020), "Schools Set to Open Sept. 5 amid Pandemic", September 5, RetrievedonSeptember 19, 2020fromhttps://www.tehrantimes.com/.

[20]Fuentes,G. (2020),"The COVID-19 Pandemic has Changed Education Forever. This is How",29 Apr,RetrievedonSeptember 19, 2020from https://www.weforum.org/.

or lacking support in using an online classes.[21] For this reason,Sarfaraz said, it was definitely creating a rift.[22]

Considering UNICEF's appeal, IOC (Organization of Islamic Cooperation) needs to urge its membersfor urgent investment to bridge the digital divide and urged their governments around the world to assist each othertoreopen their schools safely, incorporate compensatory learning for lost instructional time and build education systems that will withstand future crises.[23]Accordingly,Muslim-majority states must take it upon themselves to strengthen ties of mutual solidarity in this difficult period,[24] and to trytheir best to assist each other by developing their existing online platforms, apps and providing training to teachers to use these apps and platforms to the optimum level.[25]Quoting a mother from Nigeria, "This is our new reality and it is time we begin to renegotiate and rework our education policies to accommodate issues such as this." As a mother, as all of us as parents,she wishes that no child is left behind.[26]It means that education in the post-pandemic world cannot be the same again.[27]

III

As part of the global community, the Muslims must reform their education system in such a way thatnot only being able to survive in conditions of having to "study at home" due to the policy of social distancing during the Covid-19 pandemicbut also to meet the new educational needs to respond to the demands of Industry 4.0, into what we called a"Islamic education 4.0".As we have seen, Industry

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[21]https://mainichi.jp/,Retrieved onSeptember 27, 2020.
[22]Sarfaraz,I, (2020) "Literacy during The Pandemic and Beyond", Tue, 09, RetrievedonSeptember 27, 2020https://www.thenews.com.pk/.

[23]https://mainichi.jp/,Retrieved onSeptember 27, 2020.
[24]Fadel,M.H, (2020),"Coronavirus and Islam: How Muslims can Come to Terms withthe Pandemic", April 2020 09:22 UTC,RetrievedonSeptember 27, 2020fromhttps://www.middleeasteye.net/.

[25]Singh, A. (2020),"Online Learning and Education for All during and after Covid-19 Pandemic", July 13, Retrieved onSeptember 19, 2020 fromhttps://www.financialexpress.com/.
[26] Ilo, N. (2020), "A mother's Reflections on Education in a COVID-19Pandemic Era", May 09,Retrieved onSeptember 19, 2020 from https://www.thecable.ng/.
[27]Bindra, J. (2020), "Education in the Post-Pandemic WorldCannot be the Same Again", Updated: 25 Juni, RetrievedonSeptember 19, 2020fromhttps://www.livemint.com/.

4.0 has brought about change to many professions, including education. The use of code 4.0 is to mark the disruptive change in educationwhich creates the term education 4.0.as a response to the needs of Industry 4.0in which human and technology are aligned together to enable new possibilities.[28]Etymologically, the term Education 4.0 denotes a lot of meaning, such as"the concept of education in the digital era",[29] "a futuristic vision on education",[30]"a new learning system,[31]"model of education for thefuture",[32] "a futuristic ecosystem of education".[33] Each of these terms may refer to a specific meaning depending on which an expert's or a group of experts' preferences to give a specific educational respond to the needs of Industry 4.0.

Whichever term is, they are in agreement that Education 4.0 talks about the importance of how to reform today's education system[34] to face the demands of innovative society in the digital era, and in responding to platforms of Industry 4.0.[35]The attribution of "Islamic" before the term "Education 4.0" is to refer to the "islamization" of this term, and hopefully,it enables the muslemsto take its advantage to response to the needs of Industry 4.0. The term "education 4.0"deriving

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[28]Hussin, A. A. (2017),"Education 4.0 Made Simple: Ideas for Teaching",*International Journal of Education & Literacy Studies*,6(3): pp. 92-98;Shahroom, A. A. &Hussin, N. (2018),"Industrial Revolution 4.0 and Education", *International Journal of Academic Research in Business and Social Sciences,* Vol. 8, No. 9.

[29]Abdelrazeq, A., Janssen, D., Tummel, C., Richert A., Jeschke, S.(2016),"Teacher4.O:RequirementsoftheTeacheroftheFutureinContextoftheFourthIndustrialRevolution, *ICERI,SevilleNov,16th–Nov,14th.*

[30]Chea, C. C.& Huan, J. T. J.(2019),"Higher Education 4.0: The Possibilities and Challenges", *Journal of Social Sciences and Humanities,* Vol. 5, No. 2, pp. 81-85.

[31]Puncreobutr, V. (2016),"Education 4.0: New Challenge of Learning",*St. Theresa Journal of Humanities and Social Sciences*,Vol.2 No.2 July-December.

[32]Shahroom, A. A. &Hussin, N. (2018),"Industrial Revolution 4.0 and Education", *International Journal of Academic Research in Business and Social Sciences,* Vol. 8, No. 9.

[33]Srivastava, A. K(2019)**,**"Is Education 4.0 the Future of Learning?Retrievedon October 7, 2020fromhttps://www.indiatoday.in/

[34]Sirůček, P. & Džbánková, Z.(2018), "Quo Vadis, Education4.0?", *The 12thInternational Days of Statistics and Economics*, Prague, September 6-8.

[35]Abdelrazeq, A., Janssen, D., Tummel, C., Richert A., Jeschke, S.(2016),"Teacher4.O:RequirementsoftheTeacheroftheFutureinContextoftheFourthIndustrialRevolution, *ICERI,SevilleNov,16th–Nov,14th;*Kunnari, I., Tien, H. T. H., & Nguyen, T.-L. (2019),"Rethinking Learning Towards Education 4.0."*HAMK Unlimited Journal* 8.10.2019. Retrievedon October 7, 2020from https://unlimited.hamk.fi/.

from the West constitutes a neutral concept. Islamization is necessary so that the philosophy of Islamic education becomes the fundamental basis for its operation.It must be hard for the muslims to address because it involves something which is difficult to change.[36]

Many countries in the world declaredthat they had been going into Education 4.0,[37] whereas some are still skeptical.[38]However, the present of the Covid-19 pandemic which forcesalmost all schoolsacross the world to shut downto ensure the social distancing has opened the awareness of the educators and policymakers aboutthe importance of the use of online schooling which belongs to one of the main elements ofEducation 4.0.[39]This means that Education 4.0 can be the main alternative for the development of a new and stronger approach to the Islamic futuristic education in this disruptive era. In more detail, Fisk insisted that, Education 4.0 is to

> "responds to the needs of "industry 4.0" or the fourth industrial revolution, where man and machine align to enable new possibilities; harnesses the potential of digital technologies, personalised data, open sourced content, and the new humanity of this globally-connected, technology-fueled world; and establishes a blueprint for the future of learning – lifelong learning – from childhood schooling, to continuous learning in the workplace, to learning to play a better role in society." [40]

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[36]Makrides, G. A. (2019),"The Evolution of Education from Education 1.0 to Education 4.0: Is it an evolution or a revolution?", *European Association Erasmus Coordinators*, Beer Sheva, Israel; Burner, T. (2018),"Why is Educational Change so Difficult and How Can We Make It More Effective? *Forskning og Forandring*, 1(1), 122–134. https://doi.org/10.23865/fof.v1.1081.

[37]Rideout**,** J. (2017)**,** **"**Industry 4.0: 11 Questions Answered**"**, September 1, Retrieved on October 7, 2020from https://gblogs.cisco.com/.

[38]Sirůček, P. & Džbánková, Z.(2018), "Quo Vadis, Education4.0?", *The 12ᵗʰInternational Days of Statistics and Economics*, Prague, September 6-8.

[39].https://www.indiatoday.in/,Retrievedon October 7, 2020.

[40]Fisk, P. (2017), "Education 4.0", January 24, Retrieved on October 7, 2020from https://www.thegeniusworks.com/

Such an Islamic futuristic education offers a new paradigm of how to build a self-sustaining model for Islamic education which givesthe graduates the tools to become active lifelong learnersin a diverse and pluralistic changing society.This model of education, using the language of Puncreobutr[41] and Priatmoko,[42]allows the learners to develop their ability to apply technology to discover new innovation and possibilities that are beneficial for the betterment of the moslem life in the society of innovative era.The emphasis is on placing the learners at the center of the learning ecosystem and empowering them to structure their individual problem keeping in mind to the final outcome. With the emphasis, the learnersare prepared to becomeindependent learners which can determine their own way of learningfreely, without any intervention from anyone outside themselves.[43]

The Islamic futuristic education aims at creating graduates to become creative members of of Islamic society and moslem employees who can play a valuable role in the new workspaceas well. Forthispurpose, the traditional ways of implementing education are not enough; hence it should be redefined to match the needs of the changing world.The use of technology in teaching-learning is emphasized to enable human-machine alignment to make rapid revolutions in innovation.What should be redefined about the Islamic education today is not only its vision and curriculum, its system of learning management and methods/approach, but also all roles the stakeholders should play in order to createa new Islamic teaching-learning model and teaching-learning ecosystem in general, compatible with the demands of an inevitablechange over the years ahead.

Transformation into Islamic Education 4.0 is urgent need in the Post-Pandemic era.Hopefully, in the long runIslamic education has multiple capabilities: survivingfrom non-natural disasters occasionally to come, such as the Covid-19 pandemic, and quicklyadapting itself to find innovative ways to teach the students in

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[41]Puncreobutr, V. (2016),"Education 4.0: New Challenge of Learning",*St. Theresa Journal of Humanities and Social Sciences*,Vol.2 No.2 July-December.

[42]Priatmoko, S. (2018), "Memperkuat Eksistensi Pendidikan Islam di Era 4.0, *Ta'lim, Jurnal Studi Pendidikan Islam*, Vol. 1 No. 2.

[43]Andaya, J. (2018),"Education 4.0: Challenges and Directions", Patef-Update, November 28, Retrievedon October 7, 2020fromhttp://patef-update.org/.

the disruptive era of teaching and learning. In addition, this transformation also facilitates the Islamic education to reach its remote studentswherever theyare around the world.

IV

The transformationintoIslamic Education 4.0 must face many challenges, both internal and external, because it must involve many elements of the Islamic education.In practical terms, they can be classified into five types, which if quicklyhandled by related parties, the transformation can be easily carried out. First, related to curriculum challenges, which must be redesigned to fit the vision of Education 4.0, that is to prepare students for life and work in the 21st century.It means that it is necessary to formulate an Islamic education curriculum that gives a good and proportional place for developmentof these skills and charactersthe students need tolife and work in the 21st century.[44]

Second, involving pedagogical challenges. Islamic education 4.0 bring about a very fundamental paradigmatic shift in which the teaching-learning process becomes flexible. Because students can learn anywhere and anytimethroughe-learning,it needs a flexible approach to pedagogy to create a pleasant teaching-learning environment.[45]For this purpose,the changing of a more flexible method of teaching is very important.[46]Thirdly, the challenge of developing an efficient, equitable, and sustainable learning management without worrying about disturbing intrusions. For this purpose, radical changingis required in managing the learning system so that all students can be served efficiently and equally, and blended learning approach is

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[44]Priyanto, A. (2020),"Pendidikan Islam dalam Era Revolusi Industri 4.0, J-PAI",*Jurnal Pendidikan Agama Islam*, Vol. 6 No. 2 (Januari-Juni), pp. 80-89.

[45]Islam, I., Beer, M., Slack, F. (2015),"E-Learning Challenges Faced by Academics in Higher Education: A Literature Review",*Journal of Education and Training Studies*, Vol. 3, No. 5; September 2015, pp. 102-112.

[46]Ilham Pratama Putra,"Tanpa Perbaikan Metode Belajar Daring, Subsidi Kuota Sia-sia", 16 Oktober 2020 19:01,Retrievedon October 7, 2020 fromhttps://www.medcom.id/pendidikan/.

believed to be an option because it can showsome positive results when it is implemented in the classroom.[47]

Fourth is related to the cultural challenge.This means that it is not easyfor the Islamic education togoing into education 4.0.The experienceof modernization of Islamic education in many places in the Islamic world does not always take place smoothly because of the strong adherence of Islamic education proponents to tradition.[48]Fifth concerns the challenges of the availability of infrastructure. As we have known, transformation into Education 4.0 requires Islamic education to emphasizesmuch on the use of digital teaching-learning.So, without equitable infrastructure availability, transformation into Education 4.0 for the Islamic education is impossible to achieve.[49]

V

The unprecedented arrival ofthe Covid-19 pandemic since the beginning of this year has brought about changes to new ways of life for mankind around the world, including in dealing with education because the old system was simply unable to meet the needs of education afterwards.As part of a global community, the Muslims have to anticipate the changing demands of the new world by preparing a new and strong education system which can withstandsvarious distractionshindering the schooling of our children, and at the same time it has capability to adapt itself to the demands and changing needs in education in the digital era.Accordingly, "Islamic education 4.0" becomesa good option to meet these needs.

In the future the challenges of Islamic education are not easy.Nowadays, we are witnessing tens or even hundreds of millions of Muslim schoolchildren who have

[47]Setiawan, A. (2019),"Implementation of Islamic Education Study Program Learning Based on Blended Learning in the Industrial Era 4.0 at IAIN Samarinda", *Dinamika Ilmu*, Volume 19(2), pp. 305-321.

[48]Rehman, M.M. (2020),"Online Education in Pakistan in COVID-19 Era,"April 23, Retrieved on September27, 2020 fromhttps://dailytimes.com.pk/.

[49]Novianda, A. (2020),"Menjembatani Kesenjangan Digital dalam Pendidikan", Jumat, July 10, 13:00 WIB,Retrieved on September 27, 2020 fromhttps://news.detik.com/.

experienced educational backwardness due to school closures during the pandemic.On the other hand, the massive disruption of digital learning technology that cannot be avoided into the established Islamic learning tradition must be responded immediately so that the Islamic education is always incapability to adopt it appropriatelyand makes itbenefit in a maximum way for the advancement of Islamic education.For this purpose, cooperation among the stakeholders across the muslim countries is necessary.

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Role of Islamic Financial Institutions during Covid-19 Period

By

Dr. Irum Saba
Assistant Professor
Program Director
Institute of Business Administration (IBA)
Karachi

Abstract

In 2019 the Islamic financial asset grew by 12% but in 2020 the growth is affected by Covid-19. More than 45 million people were infected by Covid-19 since January 2020 and the cases are still increasing during the second wave of Covid-19. The role of Islamic financial institutions increases many folds during these challenging periods in terms of the conduct of the business, development of policies and procedures. Islamic financial institutions have to earn Shariah compliant profit and the profit is one of the priority of the bank but in current situation will the Islamic financial institutions be able to earn profit and manage the business well without compromising the mental and physical health of their employees and customers or they have to forgo their profits. This research focus on the problems faced by Islamic financial institutions and how to solve/manage these problems. The research shows that Islamic financial institutions can be profitable even in Covid-19 situation without compromising the health of the employees and customers. The results show that the Islamic financial institutions have a bigger role and responsibility for the growth of the economy. The central banks, governments, multilateral financial institutions and Shariah boards must help the institutions for the smooth running of the business.

Keywords: Covid-19, Islamic finance, Pakistan, central bank

INTERNALIZATION OF LEARNING ISLAMIC RELIGIOUS EDUCATION POST PANDEMIC COVID-19

Prof. Dr. Syaripudin Basyar, M.Ag,

Lecturer at Raden Intan Lampung State Islamic University.

Abstract

Information technology has developed so fast and massive. Its influence reaches various lines of life. Education as part of socio-cultural development cannot be separated from this influence. In the past, the learning process was still focused on the central role of the teacher, but for now students have become the subject of the learning process. The Covid-19 pandemic has increasingly emphasized the importance and need for information technology as a solution and a bridge so that teaching and learning activities can continue. The Covid-19 pandemic situation has placed the role of the Islamic Religious Education teacher as an important figure in building this solution. Teachers must ensure teaching and learning activities continue even though students are at home, except for those who enter the green zone. It also has to follow strict and continuous health protocols. Therefore, the teachers of Islamic Religious Education must be creative and willing to make learning innovations which are solutions that need to be designed and implemented by maximizing existing media such as online media. The beauty is that the Islamic Religious Education teachers in general already have ideas in responding to the current situation, to maintain the continuity of the learning process so as not to be left behind in any condition.

Keywords: Online media, Learning innovations, Continuity

Introduction

Pandemic which has spread to almost all corners of the world, including Indonesia (Susilo, 2020: 45), has caused significant changes in various aspects that surround human life, so that all are required to respond to this quickly in order to find a solution to the changes that have occurred. One of the aspects

whose position is vital enough to be highlighted is the aspect of education (formal). The RAI Law (No. 20 of 2003 Chapter 2 Article 3) states that "national education functions to build capabilities and shape the character and civilization of a nation with dignity in the context of educating the nation's life, aiming at developing the potential of students to become faithful and devoted humans. to God Almighty, have noble character, Straits, knowledgeable, capable, creative, independent, and become democratic and responsible citizens ". The contents of the law serve as a reference for educational actors to be able to continue implementing the learning in order to achieve these ideal educational goals, especially for Islamic religious education teachers as the spearhead in planting The value of the most important goal is to develop the potential of students to become human beings who believe and have devotion to God Almighty. On a general scale, the government implements a social distancing policy or other terms of *physical distancing* as an effort to reduce the rate of spread Covid-19 in the community. The consequence of this policy is the limited space for people to move around in their activities, so that many have to work from home (for certain workers), worship at home, and students also have to learn from home through online which is a response from the Indonesian Minister of Education and Culture. as a connector for physical distancing policies (Mendikbud, 2020).

The existence of an online learning from home policy has changed several orders in the world of education. As an effort to solve problems that occur in the field, it is necessary to be careful for educational actors to describe the problems faced in learning through online / online which are seen as new, especially in schools in rural areas.

The problems that can be seen in general are how the learning continues as effectively as learning in the classroom. Here a learning implementation plan (RPP) which contains learning objectives, learning models and methods, learning evaluation needs to be needed. What is no less important is how the inculcation of literacy and character values goes beyond the direct supervision of the teacher. As well as how the appropriate assessment / assessment of student learning outcomes is carried out by teachers in this COVID-19 pandemic situation. Of course this

needs to be answered by teachers as the spearhead of education in this country. Jumping from that problem, namely before the COVID-19 pandemic, the Indonesian Minister of Education, Nadiem Makarim launched 4 Freedom Learning policies. In the 4 main points of the policy, it is pointed out that several problems that occur in the world of education in Indonesia can be dissolved. The 4 policies in outline are;

(1) The National Examination (UN) will be replaced by the Minimum Competency Assessment and Character Survey. This assessment emphasizes literacy and numerical reasoning skills based on best practice PISA tests. Unlike the UN which is held at the end of the education level, this assessment will be carried out in grades 4, 8, and 11. The results are expected to be input for educational institutions to improve the next learning process before students finish their education.

(2) National Standard School Examination (USBN) will be submitted to schools. According to the Ministry of Education and Culture, schools are given independence in determining forms of assessment, such as portfolios, papers, or other forms of assignments.

(3) Simplification of the Learning Implementation Plan (RPP). According to Nadiem Makarim, the RPP is sufficient to make one page only. Through administrative simplification, it is hoped that the remaining teacher time for the administrative making process can be diverted for learning activities and competency improvement.

(4) In the admission of new students, the zoning system is expanded (excluding 3T areas). For students who go through the affirmation and achievement paths, they are given more opportunities from the new student admission system. Local governments are given technical authority to determine these zoning areas (Kemendikbud RI, 2019: 1-4). Referring to the 4 policies, it can substantially be used as a guide in overcoming problems faced by teachers in online learning during the COVID-19 pandemic. Although at the formal level this policy can only be implemented in the 2020/2021 academic year, the values in the policy can be internalized in learning, in this case Islamic religious education

during the COVID-19 pandemic in schools affected by physical distancing (physical distancing restrictions) .

The Problems of Learning Islamic Religious Education in Schools

In Islamic religious education learning activities, there are certainly goals that an educator and student want to achieve. To achieve the objectives of Islamic religious education, it is necessary to implement good learning, in the implementation of Islamic religious education learning there are factors that can influence it, both from educators, students, facilities and infrastructure factors, and environmental factors.

In the world of education, of course we are not far from a problem or problem, without exception to study Islamic religious education. Every problem that occurs, of course there is a solution, if we can find a solution, it can simplify the learning process and can provide more optimal results. There are several problems or problems found in learning activities, including limited learning resources, time allocation, and limited funds available. In English, *"problematic"* means a problem or problem, and in the Big Indonesian Dictionary, problematic means a problem that causes problems and is still unsolvable.

According to Bukran, learning problems are interpreted as one of the things that hinders learning activities, marked by there are certain obstacles or problems that cannot be resolved for a teacher during learning activities teach. According to Miss Bismee Chamsaeng, learning problems are various problems that disturb, hinder, complicate, or even result in failure to achieve learning goals. Learning problems can be traced from the basic process of learning.

So from some of the above meanings it can be concluded that the learning problem is one of the obstacles that occurs when the teaching and learning process takes place. This problem can be felt or not felt by a teacher. The problems faced by a teacher should not be ignored or forgotten. Because this is one of the evaluation processes towards effective learning, it must be anticipated, corrected and solutions sought immediately.

Miss Bismee Chamaeng explained that learning is a combination of two words of learning and teaching activities, learning is the core of the educational process. In it there is an interaction between various components, namely teachers, students, and subject matter or learning resources. The interaction between these three main components involves facilities and infrastructure such as methods, media and the arrangement of the learning environment, so as to create a learning process that allows the achievement of planned goals. According to Abdul Majid and Dian Andayani, quoted by Yusuf that learning Islamic religious education is a conscious and planned effort to guide and foster students with the aim that students are able to recognize, understand, appreciate and believe in the teachings of Islam accompanied by demands to mutually have a religious tolerance to maintain harmony between religions and create national unity and integrity.

According to Zakiah Daradjat, quoted by Elihami and Abdullah Syahid, learning Islamic religious education is an effort to foster and guide students so that they can always find out about basic Islamic teachings. Then live up to the goal, which will then be practiced in everyday life, in personal and social life, and will also make Islam a guide for life. According to Ahmad Supardi, quoted by Elihami and Abdullah Syahid, that learning Islamic religious education is education based on Islamic teachings or the demands of Islam with the aim of fostering and shaping a Muslim personality. who have devotion to Allah SET, love their parents and also their homeland.

So from some of the above definitions it can be concluded that the meaning of Islamic religious education learning is a conscious and planned effort made by the teacher so that students are able to believe, understand, and practice Islamic teachings in everyday life and in society through guidance, teaching or activities. The aim of the training is so that students can always know about the teachings of Islam fundamentally and can shape students to become Muslim individuals who devote themselves to Allah SWT.

In learning Islamic religious education, of course there are goals to be achieved. The aim of the defense of Islamic religious education is to increase the

faith, understanding, appreciation and practice of students about Islam so that they become Muslim humans who believe and believe in Allah SET and have noble morals in personal, social, national and state life. Then in general the learning of Islamic religious education aims to shape the human person into a person who reflects Islamic teachings and is fearful of Allah, or "the essence of the purpose of learning Islamic education is the formation of Kamil people".

According to Datik Nurmuslimah and Istanto, the purpose of learning is to create a generation of people who have a high fighting spirit to gain knowledge so that they are able to become more qualified individuals. Qualified personal is a person who makes education a source of great hope to achieve the expected goals, to achieve these goals, education must also be of quality. Quality education can be obtained from schools of superior quality.

According to AM. Arifin was quoted by the Bismee Chamaeng Mission as saying that the purpose of learning Islamic religious education is "to foster and underlie children's lives with the values of Islamic law according to religious knowledge." Meanwhile, Iman al-Ghazali argues that the most important goal of Islamic education is "worship. and taqarrub to Allah the perfection of human beings whose goal is happiness in the world and the hereafter.

Relevant research in accordance with the title, namely the problems of learning Islamic religious education during the Covid-19 pandemic, greatly influenced teachers and students because there were some students who experienced many changes in their attitudes and behavior. So that, not all of the learning objectives of Islamic religious education can be achieved, because there are problems that are seen in the from teachers and students. This is because students feel free because they are not under the supervision of the teacher, so that participants can freely do what they want and forget their obligations as Muslim individuals.

Islamic religious education teachers carry out learning using *Google Form,* it can be concluded that in the process of teaching and learning activities during the Covid-19 pandemic, this certainly cannot be separated from the problems or obstacles to learning Islamic religious education faced by educators and students.

So that from this problem, it is necessary to find a solution and solve it immediately, because if the problem is not resolved immediately it will cause problems or obstacles in achieving the predetermined learning objectives.

The following are the kinds of problems in learning Islamic religious education faced by educators and students during the Covid-19 pandemic in various schools:

a. Educator Factors

In learning activities during the Covid -19 pandemic, of course it cannot be separated from the problems or problems faced by teachers while teaching. So that a teacher must be good at finding solutions to a problem or learning problem. This is because if the problem is not resolved immediately it will cause problems or obstacles in the process of achieving learning objectives. The following are the problems faced by a teacher during the Covid-19 pandemic:

1. Limited infrastructure facilities.

From the research results, the problem felt by a teacher was the ineffectiveness of learning activities because they were carried out with incomplete infrastructure so that students could not meet face to face directly directly with the teacher. Lack of adequate facilities during the implementation of learning at home will lead to a lack of understanding of the material the teacher delivers to students. Supposedly to make learning easier *(online) it is* necessary to prepare prescription facilities such as laptops, computers or *cellphones* which can make it easier for teachers to carry out learning activities. Because if the learning activities experience limited facilities, it will hinder the learning process and affect the achievement of learning outcomes.

2. Low mastery of technology

In carrying outlearning activities, *online* not all teachers are skilled in using internet and social media technology. There are some teachers who still need guidance and training in advance to use the tools or materials used duringteaching and learning activities *online.* So because of the Covid-19 outbreak, teachers must be willing to learn and be willing to give lessons *online*.

3. Lack of teaching and learning effectiveness

The level of student learning outcomes online has decreased, this is due to the lack of effectiveness in online learning which does not allow students to learn verbally or directly, so students cannot interact and discuss directly with classmates or with PAI teacher.

b. Student Factors

In the process of learning Islamic religious education during the Covid-19 pandemic, of course there were several problems or problems experienced by students. The problem or problem can be seen from several points of view, for example in terms of the learning process or the learning situation. These problems include:

1. Lack of Cultural Literacy. From the author's research to students in school, it turns out that there is one student who forgets his responsibility as a Muslim person. Students started not being on time in carrying out compulsory prayers, did not perform dhuha prayers, memorized and began not to read the Koran as was implemented in school before learning began. In this condition, students should still carry out their duties and still obey the rules even though they are not under teacher supervision. But in reality students only want to do assignments and obey the rules if they are under close supervision from the teacher. So that when students learn online or at home, students feel freer and freer to do all things as they like. The religious teachings that have been obtained in school are not reapplied at home.

2. Different levels of religious understanding. The level of knowledge of students about understanding religion is different. Students who already have basic religious knowledge through their parents' education at home, and there are also students who have obtained basic knowledge from the school level they have been through. Students who already have religious knowledge with students who do not have religious knowledge will be a problem in learning Islamic religious education. Thus students who are in a religious family and in their subsequent education receive a good religious education, then they will become religious people, and vice versa if their religious basis is not properly maintained and

nurtured, the students will become religious. People who do not have a religion, and their knowledge of religious education will also be lost.

3. Low willingness of students to learn some of the effects experienced by students during learning activities during the Covid-19 pandemic were that students had to study remotely with inadequate facilities. The lack of facilities in learning will make students less interested in studying religion. Students who are not serious in studying religion have the aim of only looking for values, not to equip themselves with religious knowledge as a means to perform worship to Allah SET. Whereas students who are serious in studying religion will definitely pay more attention, deepen and live up to every religious teaching they get, and will practice these teachings in their daily life.

4. The diversity of knowledge of different students In learning activities not all students have the same intelligence, there are those who experience difficulties in learning activities in Islamic religious education subjects, because teachers give too many assignments, some cannot do all their tasks properly. maximum. However, students who have a higher level of intelligence will more easily accept religious lessons than students who have a lower level of intelligence. This problem will also cause a factor in the emergence of problems in learning Islamic religious education provided by educators. Thus an educator must know the level of intelligence of each student, lest the teacher give assignments that are not in accordance with their abilities, so that students are unable to complete them. So that during the current pandemic, teachers and students must be willing to adapt and continue to learn in various *platforms* learning *online*, so that students are able to achieve maximum learning outcomes as desired.

5. Family Environment Family

is the number one place of education for a child, in this family environment children will get a lot of religious education and guidance on religion, because most of the children's activities are in the family environment. Thus, if the students' families have a good religious level and always provide support to their children, automatically the development of children's religious education will be good too. Conversely, if the family environment does not provide support to their

children, the development of students will be very different from the above. From the results of research conducted by researchers through interviews with Adnan Ferdiansyah, he explained that his parents were working together. Therefore, with the existence of Covid-19, the government issued a WFH *(work from home)*policy, in which the policy advises the public to do all their work from home. So that it makes parents unable to monitor their children properly.

6. Community

Environment The community environment greatly influences the growth and development of students, because the mental development of students is very much influenced by the state of the environment. If students socialize with a religious community, they will always try to balance themselves with the good habits in the surrounding environment, and vice versa if students socialize with an abangan society, students will automatically follow bad habits in the surrounding environment. the. From the results of interviews conducted by researchers to Ayu Citra Lestari, she explained that she lives in a less supportive community, so that sometimes her attitudes and behavior are carried away with bad habits in the surrounding environment.

7. Play

Environment The play environment in everyday life is often referred to as the social environment, if a child is in an environment where his friends are good and diligent, it is likely that the child will also be influenced by good things and will follow the behavior like other friends. . However, if a child is hanging out with bad friends, it willhave aeffect *negative* alsoon the child's development. Because the influence of friends is very influential on children and very difficult to avoid, it is necessary to instill religious habituation, discipline and responsibility to oneself. Someone explained that students often forget the time when playing with their friends, because their friends always invite them to play thegame *Mobile Legends*, so they neglect their assignments given by their teacher.

Suggestions in overcoming the problems of Learning Islamic Religious Education

From the research results obtained by researchers through brief interviews with Islamic religious education teachers and some school students using *Google Forms* andmessages *WhatsApp* , there are several efforts which are must be done in overcoming the problems of learning Islamic religious education during the Covid-19 pandemic. These efforts include: c. Suggestions for teachers in dealing with the problems of learning Islamic religious education during the Covid-19 pandemic:

1. Before thelearning program was carried out *online, it was* necessary to prepare learning support facilities such as *cellphones*, laptops, quotas, so as not to affect the quality of teaching learning outcomes.

2. The next effort is to conduct training first for students and teachers. Because not all students are accustomed to learning usinglearning *online* and not all teachers can learn using internet technology or other social media.

d. Suggestions for students in dealing with the problems of learning Islamic religious education during the Covid-19 pandemic:

1. In this situation, the support of teachers and school with parents is needed by students. So that teachers and schools with parents must establish good communication relationships. With the aim of helping teachers to continue to monitor students so that they continue to carry out their duties even though learning is not carried out in school.

2. The next effort is to conduct socialization to children so as not to forget their duties and responsibilities as children and as students. So that children continue to do their duties and responsibilities even though they are not under the supervision of the teacher.

3. Furthermore, the effort that must be made is the application of disciplinary habituation for obligatory prayers on time, dhuha prayer, and reading the Koran as taught in school so that students continue to carry out these habits even though they are not under the supervision of the teacher.

4. The next effort is not to let the child play too long with friends who are in a bad environment, the goal is that the child is not affected by the bad habits of his friends. So that in conditions like this do not let the child feel free and the child forgets his duties as learners.

From the theories described by the figures above regarding the problems of learning Islamic religious education accompanied by the results of brief interviews with teachers and students at schools, the researchers concluded that the learning problems of the Islamic religious education during the Covid-19 pandemic affected teachers and students very much. Because in this state without any prior training or preparation of teachers and students are forced to inevitably have to conduct classes using a variety of *platforms.* online In addition, learning during the Covid-19 pandemic also affects children's attitudes and behavior when they are at home, because students feel that they are not under the supervision of the teacher so that they can act at will and are free to do all things without realizing that they also have a responsibility. although learning Islamic religious education is not carried out in schools. Students begin not to carry out their responsibilities as individual Muslims, they begin to be reluctant to carry out the obligatory prayers, pray Duha, and read the Koran. Even though all of that has been taught by the teacher while in school, the hope is that students will continue to do it when they are at home, but it turns out that when students are at home students are reluctant to do so. They think that studying religion is just a ritual, the main goal is just to find values, so they don't really study religion. Thus it is very necessary for parental guidance at home to apply the habits that have been taught in school, so that students continue to carry out their responsibilities even though they are not under teacher monitoring.

Conclusion

The Covid-19 outbreak requires teachers to rack their brains, in an effort to find the right and fast way to carry out learning in an era like today. Teachers can carry out learning using the e-learning method, namely learning to utilize information and communication technology. The learning system is implemented through a computer connected to an internet connection. With this connection,

teachers can learn together using groups on social media such as Whatsapp, telegram, zoom applications, or other social media. This way, the teacher can ensure students are studying at the same time, even in different places. Changing challenges as opportunities The teacher is a facilitator to transfer knowledge to students. To avoid rigidity and verbalism in transmitting the process,says

an attractive learning medium is needed so that students can accept and understand what the teacher. To realize interesting learning, teachers are required to be able to present interactive and interesting learning (joyful learning). The current digital era, IT is a basic requirement. Therefore, today's teachers must be able and IT literate to make it easy in the administration of planning, implementation and assessment of learning. The progress that occurs in the world of communication and information technology creates new opportunities and challenges in the world of education. New opportunities that have emerged include greater access to richer multimedia content, and the development of new learning methods that are no longer limited by time and space.

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THE EFFECT OF COVID-19 TO ISLAMIC EDUCATION IN SINGAPORE
(The Experience of Muhammadiyah Islamic College)

Dr. Saifuddin Amin[1]

Rahmatullah, S.Sos.I, MA[2]

Abstract

This paper aims to determine the effect of Covid 19 which is currently hitting the entire world with a very high mortality rate in the world of education, especially the Islamic Education Institution in Singapore, namely the Muhammadiyah Islamic College. With a qualitative method and a literature review approach through the official website of the Singapore government, it was found that MIC took a policy to conduct online learning through zooming and changes to the student evaluation system. With the current excellent acceptance of online learning, it is hoped that an online-based international Islamic university will be built.
Keyword : Covid 19, Islamic Education, Evaluation System.

A. Introduction

In this year, 2020, the world was shaken by the discovery of a mysterious virus known as Corona virus Disease 2019 (COVID-19). This virus was first discovered in Wuhan, China, in late December 2019. It spread rapidly to many countries including Singapore within just a matter of months.

Due toCOVID-19, roads were empty, places of worship have been deserted, the *Ka'bah* for a period of time was unavailable, *Masjid Nabawi*, known as the Prophet's Mosque where longing is satiated, was closed. Family units were separated – spouses from their partners, children and even grandchildren from their parents and grandparents; even the playgrounds were silent from the sounds and laughter of children. It was as though everyone was under suspicion of carrying the virus.

The impact of COVID-19 has made life uncertain bussines experienced losses, many economies collapsed, many people lost their jobs, plans made for 2020

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[1]**Saifuddin Amin** is a Senior Lecturer at Muhammadiyah Islamic College, Singapore Email : saifuddin@muhammadiyah.org.sg
[2]**Rahmatullah** is a Lecturer at Islamic Law Faculty at Muhammadiyah Islamic Institute Sinjai, Indonesia, email : rahmatbugis1983@gmail.com

had to be altered or worse, cancelled. Global superpowers like America and China along with European countries, were unable to cope with handling this virus.

COVID-19 has greatly affected the education sector. Based on the report from Organization for Economic Cooperation and Development (OECD), entitled "Education and COVID-19: Focusing on the long-term impacted of school closures", the impact of COVID-19 on about 188 countries has affected about 1.7 million students who were left unable to study due to the closure.[3]

In Singapore, the Islamic Religious Council of Singapore (MUIS) informed all Islamic Education Centres and Providers (IECP) on closure of schools, Madrasah and the cancellation of all activities and instead learning was shifted to online learning with effect from 7 April 2020.

A.2 Research questions

The purpose of this research is to investigate two questions in the education sector:

1. How has COVID-19 affected Muhammadiyah Islamic College, Singapore?
2. What is the future of online learning in Islamic education through online learning?

A.3 Method Of Research

The approach used in this research is the qualitative method. It will describe Muhammadiyah Islamic College in the light of pandemic Covid 19 and how they respond towards the changes.

The methodology in collecting data is through literature review which were collected from trusted government websites, and through in-depth interviews with lecturers and field observations. Once the data has been collected and analyzed, it is then interpreted in the form of research results.

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[3]https://www.oecd.org/coronavirus/policy-responses

B. Discussion

B.1 Islamic Education in Singapore

Singapore was part of Malaya before gaining independence in 1965. As one of the states in the Straits Settlement, Singapore was under British rule like Penang and Melaka. Due to this, the emergence of Islamic education in Singapore, historically, is similar to other parts of Malaya – as early as the arrival of Islam itself. According to Nor Raudah Haji Siren, Azrin Abdul Majid and Syed Muhd Khairudin Aljunied, Islamic Education was taught by Muslim Scholars who came from the other countries in South East Asia or Western Asia and also from the Indian subcontinent. Syaikh Khatib Minangkabau, Syaikh Tuanku Mudo Wali Aceh, Syaikh Ahmad Aminuddin Luis Bangkahulu, Syeikh Syed Usman bin Yahya bin Akil (Mufti Betawi), Syaikh Habib Ali Hansyi (Kwitang Jakarta), Syaikh Anwar Seribandung (Palembang), Syaikh Mustafa Hussain (Purba Baru Tapanuli) dan Syaikh Muhammad Jamil Jaho (Padang Panjang) were among the Muslim scholars. [4]

Islamic Education from the 15th century to the end of 19th century was only on Quranic Studies and these were taught in Quranic boarding schools or at the local schools. In these informal institutions, students learnt the Arabic language by memorizing the Quran. Students were also taught about the 5 daily prayers, fasting during the month of Ramadhan and Pilgrimage to Mecca. Lessons on *Aqidah*, etiquette and Arabic Islamic songs were also taught with the intention of having Islamic traditions inculcated in students. However, unfortunately, the principles of the Quran on the social, moral, political and economic roles of humans that can be found in the Quran were not taught to the students. During this limited learning period, capable students went the extra mile by studying the Malay language by using the Jawi writing system and they were later appointed as teachers.[5]

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[4]Nor Raudah Haji Siren, Azrin Abdul Majida dan Syed Muhd Khairudin Aljunied, *Sistem Pendidikan Islam Sekolah Agama (Madrasah) Di Singpura,* Jurnal al-Tamaddun, Bil 9 (2), 2014, 19
[5]https://en.wikipedid.org/wiki/Madrasahs_in_Singapore. Retrieved 11 August 2016

Islamic boarding schools provided accommodation for all students nearby to the homes of the religious teachers. Here, they were taught lessons on Tawhid (Monotheism in Islam), Tafsir (Exegesis of the Quran), Fiqh (Islamic Jurisprudence), Hadith (Record of the traditions and sayings of the prophet), Arabic grammar, Tasawwuf (Etiquettes) and Islamic History. The method of learning is by memorizing and copywriting.

The first formal institution was Madrasah As-Sibyan, founded in 1905 at Bussorah Street, close to the Sultan Mosque. The system and curriculum taught were similar to the education system at the Islamic boarding schools.

Madrasah Al-Iqbal was the first modern madrasah, founded in 1908 by Syed Sheikh Ahmad Al-Hadi. He was an Islamic reformer, who was well known in the world of journalism. Students in this madrasah learnt techniques of memorizing the Quran and Arabic Language and Grammar, Islamic Ethics, Geography, History, Mathematics, English Language and Town Planning. However this Madrasah was short lived.

Subsequently, other madrasahs were established such as Alsagoff Al-Arabiah (1912) , Madrasah Aljunied Al-Islamiah (1927), Madrasah Al-Ma'arif Al-Islamiah (1936), Madrasah Al-Arabiah Al-Islamiah (1946), Madrasah Al-Irsyad Zuhri Al-Islamiah (1947) and Madrasah Wak Tanjong Al-Islamiah (1958). These madrasah served as platforms for Malay Muslim children to receive Islamic education to this day and function as full-time madrasah, where students are guided on how to face modern challenges of globalization in this era.[6]

When the Singapore government approved The Administration of Muslim Law Act (AMLA) in 1966 and MUIS was created in 1968, full-time madrasah were then placed under the care of MUIS. Currently, Islamic Education in Singapore can be divided into two groups namely:

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[6]https://www.muis.gov.sg/madrasah

1. Full time madrasah
2. Part time madrasah

Based on AMLA, there are 6 full time madrasahs currently under the guidance of MUIS. The 6 madrasah are Madrasah Al Irsyad Al Zuhri, Madrasah Alsaqoff Al Arabiyyah, Madrasah Al Ma'arif al Islamiyyah, Madrasah Aljunied Al Islamiyyah, Madrasah Al Arabiyyah Al Islamiyyah and Madrasah Wak Tanjung Al Islamiyyah.

On the other hand, part time madrasah can be divided into two categories, namely:

1. Part time education conducted by Islamic community organisations such as the Muhammadiyah Association of Singapore, the Jamiyyah Association and other organisations.
2. Part time education conducted at the mosques in Singapore.

The difference between the two categories above is that part time education conducted by Islamic community organizations usually use their own self-developed curriculum with approval from MUIS. On the other hand, parttime education conducted in mosques, uses the curriculum developed by MUIS called aLIVE, which stands for Learning Islamic Values Everyday. There are four types of aLIVE classes, namely, Kids aLIVE, Tweens aLIVE, Teens aLIVE and Youth aLIVE as shown in the diagram below:[7]
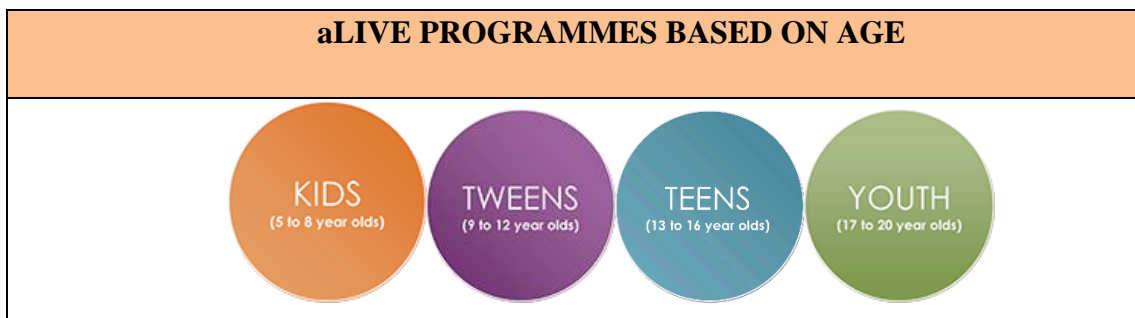

Photo 1: aLIVE programmes conducted at the Mosques

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[7]http://www.muis.gov.sg/alive/

The aLIVE program provides Islamic Religious Education for children aged between 5 to 20 years old, Kids aLIVE for children aged between 5 to 8 years old; Tweens aLIVE for children aged 9 to 12 years old; Teens aLIVE for teenagers between 13 to 16 years old and Youth aLIVE for teenagers between 17 to 20 years old.

In addition to the madrasah mentioned above, there are several Islamic higher education institutions that are recognized and accredited by the Singapore government through MUIS. One of the Islamic education institutions currently active in Singapore is the Muhammadiyah Islamic College (MIC), also known as Kolej Islam Muhammadiyah.

MIC is one of the Islamic higher education institutions under Muhammadiyah Association of Singapore. The MIC was inaugurated on 15 April 2000, and is currently located at 17, Geylang Lorong 13, Singapore. MIC's journey from 2000 to 2020 in terms of its history is something to be proud of, overcoming various challenges to successfully produce graduates in Islamic education.

B.2 COVID-19 situation in Singapore.

COVID-19 has infected more than 37 million people with a death rate of more than one million people worldwide. In Singapore alone, there were 57,786 cases as of 11 October 2020, with 27 deaths.[8] With this very minimal mortality rate, Singapore is one of the countries that has succeeded in reducing the number of deaths caused by the Covid-19 virus. Singapore is also recognized as the country with the smallest percentage of deaths in the world.

Singapore's success in this regard is due to the persistence and good cooperation between the government and its citizens. Since the first COVID-19 case was discovered in Singapore on 23 January 2020, the government and the COVID-19 front liners have been working in tandem with government policy safety measures

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[8]https://www.worldometers.info/coronavirus/

have been implemented at all entry points in Singapore on land, sea and air. Body temperature screening devices have been installed in all crowded places such as malls and restaurants as well as places of gathering such as houses of worship and markets.

On 3April2020, Prime Minister Lee Hsien Loong announced a large scale transitional restriction, known as Circuit Breaker, aimed at stopping the spread of COVID-19 in Singapore. These measures were taken after the increase in new cases that were not related to the infected cases in the previous month, as well as the risk of infection arising from previously infected groups. Non- essential companies were instructed to close and work from home. Since 8 April 2020, virtual learning has taken place in both government and private institutions. All restaurants and food courts were prohibited to operate fully and were only permitted to sell packed food or via food delivery applications. In addition, on 14 April 2020, the then Minister of National Development Mr Lawrence Wong has made it mandatory for everyone to use masks when outside of their places of residence. It would be an offence for those who does not comply with the law. This Circuit Breaker was initially planned to end on 14 May 2020 but it was delayed with the announcement on 19 May 2020 of Safe Reopening which was to happen in several phases

The safe reopening was divided into 3 phases, which are:

1. Phase 1 of Safe Reopening happened on 2 June 2020 where work activities at offices can resume with restrictions of the number of staff and operating hours. Essential services like hair salons and gym were permitted to resume activities.
2. Phase 2, known as the Safe Transition, allowed office activities to resume like before but safety management measures have to be observed. Restaurants and food courts can resume operations but with restrictions on the number of patrons at any one time. Currently Phase 2 is still in place and awaiting announcement for Phase 3.

3. Phase 3, known as Safe Nation, where all activities will be allowed to reopen and it is hoped that during this phase, a vaccine is found.

B.3.1 COVID-19's impact on MIC

One of the key areas that is affected by the presence of COVID-19 is the education sector. The COVID-19 pandemic forced almost all higher education institutes in the world to change their teaching modes and go online using various platforms for online learning, mobile learning and web-based learning.

E-learning is defined as an innovative type of learning that occurs online with materials in digital or other forms. The main purpose is to provide a personal, open, pleasant and interactive learning experience that supports students in their learning process.

This online learning brought about a lot of uncertainties starting from exact learning technology and the ideal lecture scheme will be implemented in higher education institutes for the coming years.

Given that Singapore is one of the more developed countries in the field of technology, it was not an obstacle implementing e-learning here. In terms of internet speed, according to a study done by Cupo Nation, as quoted by Kompas.com, on average, the speed of internet cable in Southeast Asia is 45.69 Mbps. Singapore is the country with the fastest internet cable connection speed. Singapore's average internet speed is able to reach a speed as high as197.04 Mbps. In second place is Malaysia, with internet speed up to 70,18 Mbps.[9] This greatly supported the implementation of distance learning or online learning.

That is also the experience of MIC. Singapore's Ministry of Education (MOE) announced that home-based learning was to start on 7 April 2020. However, MIC implemented distance learning or e-learning two weeks before the official start date of home-based learning. Since March 2020, MIC decided to stop all face-to-face

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[9] https://tekno.kompas.com/read/2019/03/18/16530097/adu-kencang-internet-kabel-se-asia-tenggara-hasilnya#

classroom learning and replace it with online learning via applications like Zoom or others that were able to support online learning.

The learning evaluation system also went through a significant change. Previously MIC used written exams and assignments to evaluate the students. For all courses that are taught, regardless of whether they are compulsory or optional, the weight age to assess assignments should not exceed more than 30% from the total grade of 100%.

The above system has undergone a change since the spread of COVID-19 in line with the changes from face-to-face learning to online learning from April 2020 to January 2021.

The new evaluation system that will be used as reference would be as the follows:

1. Written assignment
2. Presentation using Powerpoint or video
3. Daily assignment
4. Oral test
5. Attendance and participation

Each lecturer is expected to choose 2 or 3 of the above options to fulfill 100% of students' grades with the condition that attendance and participation scores cannot exceed 30% of the total score. An example of the application of the evaluation system mentioned is as follows:

1. Written assignment (40%) + Presentation (40%) + Attendance (20%) and/or
2. Daily assignment (35%) + Oral Test (35%) + Attendance (30%) and/or
3. Written assignment (70%) + Attendance (30%)

At the start of the shift towards online learning during Phase One of Circuit Breaker, things did not go so smoothly. There were many technical and non-technical difficulties faced by both lecturers and students. Based on interviews by researchers

with both local and overseas lecturers for the degree programme at MIC, we can conclude that the following difficulties were experienced during online learning:

1. Unstable internet connection that caused intermittent audio
2. Inadequate display devices for learning
3. Electronic tools like laptops or computers that did not support online learning sufficiently.

The learning process also was not as easy as imagined. A lot of challenges were found in the learning process. Some of these difficulties were:

1. Skills of both lecturers and students in using online learning technology specifically for the Zoom application.
2. Lower participation from students in learning
3. Communication became one-way only
4. Lecturers faced difficulties assessing understanding of students based on the lessons taught.
5. According to lecturers, education is not only about transferring knowledge to students. It is also about passing on good morals and manners, which was missing in online learning.
6. Cyber crime that was able to attack online learning applications. Development of technology does not rule out the possibility of gaps in a system for such applications.

B.3.2 Positive impact and future of online learning

Certainly, from a policy that is newly applied, we can learn from its negative aspects so that we could improve it and make it better. In addition, there will also be positive changes that can be applied to improve on status quo.

This is the same for online learning. There are many positive takeaways that we can take from online learning. Some of these are:

1. Flexibility in learning, in terms of time and place. Learning can be conducted anytime according to a pre-arranged agreement between lecturers and students.
2. Lecturers and students are certainly safer as there is no direct contact that would potentially spread COVD-19.
3. Online learning also allows for more freedom in thinking creatively as students are at home, which is a comfort zone for them.
4. Institutions can be more efficient in managing operational costs.
5. As we are already in the Industry 4.0 era, lecturers and students are compelled to be more competent in utilising modern technologies.
6. Able to invite overseas lecturers who have competence in specific fields of knowledge to share their knowledge.

With the positive aspects mentioned above, there is a possibility in the future that online learning may be a strong contender for education in the future. Furthermore, the community's enthusiasm in responding to change due to the spread of COVID-19 was very good. With current learning technology applied almost everywhere in the world, it opens the opportunity to learn in campuses anywhere without leaving the country or even their house. College students can come from various countries with diverse knowledge options and even lecturers can come from various countries with competence in specific knowledge areas.

Various opportunities are available to be considered for the future of Islamic Education in Singapore, among them:
1. Develop an online-based International Islamic University at an affordable cost which is reputable and recognized internationally.
2. Co-operation between universities across countries in developing online-based joint research.
3. Co-operation in areas of learning with a credit transfer system.
4. Conducting skills courses that will equip students in facing the current challenges.

5. Develop research in the form of cross knowledge disciplines and across countries.

6. Co-operation in exchange of lecturers with academic qualifications and international recognition.

To conclude, this pandemic has forced us to get used to the new normal. This virus has brought a wind of change that should be addressed with faith and knowledge. Do not let the virus stop our creativity and the world of Islamic Education from progressing, or even go backwards.

C. Conclusion

Since end of March 2020, learning at MIC has changed from face-to-face to online learning via Zoom application. The assessment system was also changed such that assignments were given the most weight age replacing written exams.

Online learning can be an alternative learning system in the future and there can be a possibility of starting a reputable and recognized International Islamic University by developing knowledge cross disciplines and across countries.

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LEGAL PROTECTION OF CHILDREN AS VICTIMS OF PEDOPHILIAN PREDATORS IN THE TIME OF THE COVID-19 PANDEMIC

Dinda Dinanti, Hartiwiningsih, Pujiyono

Faculty of Law, Universitas Sebelas Maret Surakarta

dindadinanti@student.uns.ac.id

Abstract

The Covid-19 pandemic that is being faced, has a very large impact. Both in the economic system, employment, and also pressure on psychology. Based on a report received by the Ministry of Women's Empowerment and Child Protection, it noted that nearly two thousand children were victims of sexual violence during the Covid-19 pandemic. So, a problem arises regarding how the legal protection for children who are victims of pedophile predators during the Covid-19 pandemic. Here, the research that will be used is through the normative juridical method. Where still stick to the existing written rules. Children as victims in this case are very much needed testimony. Not only the police have an important role, but families, the surrounding community, and related departments may protect children. Child psychology help is needed, because children still have a bright future. So, we can say it that all groups play an active role in protecting child victims of sexual violence. As is well known children are assets of the nation and state.

Keyword: Legal Protection, Children, Pedophilia

A. Introduction

Violence against children in Indonesia has exploded every year. According to the Ministry of Women's Empowerment and Child Protection, nearly 2000 children were victims of sexual violence during the Covid-19 pandemic. Precisely in 1962 children became victims of sexual violence. This figure shows that sexual violence dominates from all cases of violence against children with 3,297 cases.

Ironically, during this worrying Covid-19 period, violence against children exploded. As stated by KPPPA, where reports received during this pandemic had an increase in sexual violence against children and women. Based on data provided by the PPA Symphony, up to October 2020 there have been 11,866 cases of violence reported. The victims according to sex here were 78.8% of which occurred in women. Meanwhile, for the perpetrators, it was more dominant to men as much as 88.4%. Age vulnerable was more victims of violence in the age range 13 to 17 years. For the perpetrators themselves, the general vulnerable is 25 to 44 years. With the status of victims at the age of more children, and in adults as perpetrators. According to the place where the violence occurred, it ranked the household first. Then, followed by other places, public facilities, schools and workplaces.[1]

The Covid-19 pandemic has spread in almost all parts of the world, thus affecting or causing additional problems. The increase in the number of cases of violence against children and women during the Covid-19 pandemic made us realize that the problem of psychological conditions in society really needs to be considered again.[2] There are several factors that cause sexual violence against children to occur during the Covid-19 pandemic, such as social factors, economic factors and so on. Economic factors are one of the major causes, because the current economic activity has stopped and has not improved. There have been many layoffs (PHK), which have affected the family economy.

It is here that the depressed mind and sufficiently escalated emotions cause much evil to occur. One of them is violence against children, whether in the form of obscene acts, child sexual intercourse, online pornography, sexual harassment or violence in public places or public transportation. So that a problem can be drawn regarding how the legal protection of children who are victims of pedophile predators during the Covid-19 pandemic.

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[1]Sistem Informasi Online Perlindungan Perempuan dan Anak, https://kekerasan.kemenpppa.go.id/ringkasan

[2]Iin Kendedes, "Kekerasan Terhadap Anak Di Masa PandemiCovid 19", *Jurnal Harkat,* Vol. 16 No. 1 2020, Page. 68

B. Method

The method used to see legal protection for children who are victims of pedophile predators during the Covid-19 pandemic is a normative juridical method which is carried out by examining library or secondary materials that will be collected and analyzed and researched. There are data sources used by secondary data consisting of: 1) Primary Legal Material Sources, namely the 1945 Constitution of the Republic of Indonesia, the Criminal Code, the Criminal Procedure Code, Law Number 4 1979 concerning Child Welfare, Law Number 11 of 2012 concerning the Child Criminal Justice System, Law Number 23 of 2002 concerning Child Protection, Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection, Law Number 17 of 2016 concerning Stipulation of Government Regulations in Lieu of Law Number 1 of 2016 concerning Second Amendment to Law Number 23 of 2002 concerning Child Protection into Laws and other related regulations. 2) Secondary Legal Material Sources, namely materials that discuss or direct primary legal material sources in the form of texts, legal journals, legal magazines, expert opinions and various references related to legal protection of children as victims of predatory pedophiles the Covid-19 pandemic. 3) Tertiary Legal Material Sources, namely supporting materials that explain and provide information on primary and secondary legal materials, in the form of legal dictionaries, internet media, manuals or handbooks, encyclopedias and books on frequently used terms regarding legal protection for children as victims of pedophile predators during the Covid-19 pandemic.[3]

C. Result and Discussion

Based on the Big Indonesian Dictionary (KBBI), a pandemic is an epidemic that occurs simultaneously everywhere, covering a wide geographical area. The

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[3]Dinda Dinanti dan Yuliana Yuli Wahyuningsih, "Perlindungan Hukum Atas Hak-Hak Tersangka Pada Proses Penyidikan Perkara Pidana Dalam Perspektif Hak Asasi Manusia", *Jurnal Yuridis,* Vol. 3 No. 2 2017, Page. 89

WHO Health Emergency Program states that the word pandemic comes from the Greek word pandemos which means everyone. Pandemos is a concept of belief that the entire world population is likely to fall ill. WHO in giving pandemic status is based on several phases, namely 1) Where there is no virus circulating among animals that can cause infection in humans, 2) It is marked that there is a virus circulating in animals that causes infection in humans so it is considered a potential threat of a pandemic, 3) Where the virus caused by animals causes sporadic cases or affects a small group of people. Human-to-human transmission is still limited, 4) This phase occurs where the transmission of the virus from human to human or animal to human increases, causing an outbreak, 5) Where the spread of the virus from human to human occurs in at least two countries in the WHO region, and 6) Where a phase marked by an epidemic spread to various countries in the WHO region.[4]

Violence against children during the Covid-19 pandemic occurred when the government carried out Large-Scale Social Restrictions (PSBB) and encouraged its citizens to stay at home and carry out health protocols to break the chain of transmission of the Covid-19 virus.[5] The problem of sexual violence in Indonesia, especially against women and children, needs more intensive and serious attention. This is because there is a tendency towards women and child victims to be neglected by competent institutions in the criminal justice system, which should provide adequate attention and protection based on the law. The increase was not only in terms of quantity or number of cases, but also in terms of quality. And what is more tragic is that the perpetrators are more dominant than the surrounding environment, including in their own homes, schools, educational institutions and the social environment.[6]

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[4] Theresia Vania Radhitya, Nunung Nurwati, Maulana Irfam, "Dampak Pandemi Covid-19 Terhadap Kekerasan Dalam Rumah Tangga", *Jurnal Kolaborasi Resolusi Konflik,* Vol.2 No. 2 2020, Page. 112

[5] Iin Kendedes, *Op.Cit,* hlm. 69

[6] Ivo Noviana, "Kekerasan Seksual Terhadap Anak: Dampak dan Penanganannya", *Sosio Informa,* Vol. 1 No. 1 Januari-April 2015, Page. 14

Children are a mandate and a gift from God Almighty which is inherent in their dignity as a whole human being, children are a very vulnerable group to sexual violence because children are always positioned as weak or helpless and have a high dependence on adults surrounding. This makes children helpless when threatened not to tell what has happened.

Sexual deviation or sexual abnormality or sexual perversion or sexual harassment are forms of sexual desire and satisfaction obtained or shown to sexual objects in an unusual manner. It is called unusual because sexual deviant behavior is followed by sexual fantasies that are oriented towards achieving orgasm through intercourse outside heterosexual sexual relations of the same sex or from underage sex partners or sexual relations that are normatively contrary to accepted norms of sexual behavior. society in general.[7]

Sex perversion (sexual deviation) is sexual behavior that differs from normal standards, and the law specifically prohibits it in most countries; exhibitionism, fetishism and rape are examples of these deviations. In this case, sexual deviant behavior is often also known as paraphilia. Which is, paraphilia is a term from sexual disorders or known as sexual disorders.deviant sexual behavior can be classified as a mental disorder, both in the International Classification of Diseases (commonly abbreviated as ICD), and in the Diagnostic and Statistical Manual of Mental Disorder (commonly abbreviated as DSM)[8]

Various efforts have been made to reduce the occurrence of sexual abuse and abuse in Indonesia. Among them, positive law in Indonesia regulates this matter into several applicable laws. As is the case in the Criminal Code (the basic sentence that has been regulated), Law Number 23 Year 2004 concerning the Elimination of Domestic Violence, namely anyone who commits domestic violence against another person within the scope of his household, Number 44 of 2008 concerning

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[7]Masmuri dan Kurniawan Syamsul, "Penyimpangan Seksual: Sebuah Interpretasi Teologi", Psikologi dan Pendidikan Islam, http://jurnaliainpontianak.or.id/

[8] YA Triana Ohoiwutun, *Bungan Rampai Hukum Kedokteran,* (Malang: Bayumedia Publishing, 2008), Page. 23

Pornography, Law Number 23 of 2002 concerning Child Protection, and Law Number 17 of 2016 concerning Stipulation of Government Regulations in Lieu of Law Number 1 of 2016 concerning the Second Amendment to Law Number 23 of 2002 concerning Child Protection becomes Law.

Regarding punishment, George P. Flecther argued in his writing entitled Punishment and Responsibility, "The nations of punishment and responsibility display a tight conceptual connection. Punishment reveals the point of holding someone responsible for a wrongful act; and responsibility enables to make a sense of punishment".[9] Regarding punishment and responsibility, it is closely related. Punishment is meant to hold someone accountable for a wrong act, and accountability makes us understand better what punishment is). And Immanuel Kant also argues that "once this guilt is determined, Kant does not deny that something useful can be drawn from the punishment".

Law is not only useful as a means of control to maintain social order, but also to control changes in society in the desired direction. This means that law is the main means of creating public welfare and civility.[10] If the material of law and law enforcement is carried out fairly and political policies are carried out proportionally based on living political and law values, it is certain that public welfare and civility can be realized. On the other hand, if law enforcement is carried out only to realize the interests of the elite and to strive to leave a sense of justice that does not side with the weak, then law is no longer sovereign and away from the basic values of the Pancasila ideology.[11]

As with the active response of child protection, predatory pedophiles will be subject to criminal sanctions in Article 76D in conjunction with Article 81 paragraph (2) of Law Number 23 of 2002 in conjunction with Law Number 35 of 2014

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[9]JE Blackwell & KE Miller, *Medical Implant and Method for Photodynamic Therapy,* U.S Patent Application No. 12/915. 787, 2012

[10]Agus Riwanto, "Mewujudkan Hukum Berkeadilan Secara Progresif Perspektif Pancasila", *Al-Ahkam Jurnal Ilmu Syari'ah dan Hukum,* Vol. 2 No. 22017, hal. 138

[11]*Ibid*

concerning Child Protection. Due to the increasing number of cases of sexual violence against children in Indonesia, the government has initiated an additional criminal sanction against perpetrators of sexual violence against children with the aim of providing a deterrent effect, namely chemical castration. Castration is the act of sterilizing living things, both male and female, by means of physical surgery or using chemical substances. In males testicular function is removed and in females ovarian function is removed. Castration can be done on both humans and animals. In short, the meaning of castration is tantamount to the permanent removal of offspring. Meanwhile, in terms of the connotative expression, the meaning of castration is to kill something.

As a country that adheres to the principles of a rule of law (rechstaat), no one can be deprived or deprived of their rights unless it has been stipulated by the constitution or a court decision. Therefore, the decision that has been handed down by the court must be executed.However, in reality, the court's verdict has been constrained in terms of its execution. This is because doctors who are expected to perform castration refuse to do so because they are considered contrary to the doctor's oath or the Indonesian medical code of ethics. This is because the law that regulates castration is only in Law Number 17 of 2016.

Due to obstacles in the execution that will be carried out, the police are trying to take the best steps to reduce the crime of sexual violence that occurs against children. The police have a separate unit in resolving or providing services for sexual violence against children. The Women and Children Service Unit or often known as the PPA Unit has several objectives to guide efforts in examining cases of sexual violence. The objectives are,

1. To become a reference for investigators to be able to handle gender responsively and with a perspective on victim protection;
2. Provide inspection guidance through a list of questions and a list of evidence to be sought;
3. Output documents for legalization of case handling.

With the SOP for the Investigation of Sexual Violence Cases, it indirectly provides legal assistance or protection for children who have fear and are traumatic. The SOP provided are:

1. SOP for Complaints on Sexual Assault Cases (Flow of handling victims when they arrive at the police station for the legal process of sexual violence cases);

2. SOP for Safe Home Referral (Contains a victim referral mechanism for temporary protection);

3. SOP for Sexual Psychology Examination (Procedure for examining victims of sexual violence psychologically with the involvement of experts);

4. Rape Complaint SOP (The mechanism for receiving rape cases including efforts to provide health services for victims).

Therefore, there are several efforts that can be carried out to minimize violence against children, namely: first, to provide a common understanding for all members of society that each child has the right to receive protection from acts of violence or discrimination. Therefore, for any reason, anyone has no right to abuse children. Second, the community needs to raise awareness for child protection. Third, mass media, both electronic and printed media, must be proactive in providing education in the form of child protection materials for the community. Mass media is a strategic tool in providing education to the public on how to manage the impact of violence and how to reduce violent behavior in children. Fourth, there needs to be a more assertive law enforcement effort from law enforcement officials. Fifth, the government must tackle poverty down to its roots, because in many cases, the poverty factor is the main cause of many incidents of violence against children.

D. Conclusion

It can be concluded regarding the above problems that, Indonesia already has Law Number 17 of 2016 concerning Stipulation of Government Regulations in Lieu of Law Number 1 of 2016 concerning the Second Amendment to Law Number 23 of

2002 concerning Child Protection into Law that regulates regarding the weighting of criminal sanctions against perpetrators of sexual violence. There have been regulations governing for the sake of legal protection given to child victims from predatory pedophiles. However, it is quite unfortunate that the execution is still involved. However, it does not stop there, the police provide legal protection through the making of SOPs for examining sexual violence. That is, the victim can at least feel legal protection at an early stage.

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READINESS AND UNDERSTANDING OF TOURISM INDUSTRIES IN THE DEVELOPMENT OF HALAL TOURISM IN ACEH PROVINCE

[1]Eddy Gunawan, [2*]Sartiyah, [3]Nur Aidar

[1,2,3]Department of Economics Development, Faculty of Economics, University of Syiah Kuala, Banda Aceh 23111, Indonesia;
*Corresponding author: sartysabang@unsyiah.ac.id

Abstract

The development of halal tourism requires readiness in various factors such as access, communication, environment, and services. The research was carried out in three district Aceh Province, namely in Banda Aceh City, Aceh Besar District, and Sabang City as tourism base areas. This research sample as many as 50 hotel business actors, 50 culinary delights, and 26 tourist objects, a total of 126 tourism business actors. Data analysis uses Binner Logit Regression, to determine the opportunities for tourism actors who are ready and not ready for halal tourism in the development of halal tourism in Aceh Province. The results showed that Accessibility, Communication, and Services had a positive effect on the development of halal tourism, while environmental factors do not affect the development of halal tourism in Aceh Province. Of all the factors, only services in tourism have high readiness and opportunities in influencing the development of halal tourism in Aceh Province.

Keywords: Halal Tourism, Access, Communication, Environment, and Services.

INTRODUCTION

Tourism is a traveling or recreational activity and can be a foreign exchange for the visited area. Islam regulates procedures for carrying out various purposes such as seeking peace and pleasure that will produce tourism so that all activities during the tourism period can be by the Shari'a and uphold the protection of religion, life, thoughts, and others (Battour et al, 2010). Jayathilake (2013), Kadir & Karim (2012) states that the tourism sector has become one of the important contributions to economic growth and contributes to economic growth in developing and developed countries through channels, namely foreign exchange income, investment, increased

tax revenue, and the creation of fields. work. The Ministry of Tourism (2019) stated that foreign exchange obtained from the Indonesian tourism sector in 2018 reached $19.29 billion, almost reaching the target of $ 20 billion. December 2019 totaled 1.3 million visits or decreased by 2.03 percent compared to December 2018, which totaled 1.4 million visits. A large number of tourists can show the potential for Muslim tourists and require Islamic tourism services, namely halal tourism.

The description of the development of tourist visits, especially Muslims from various Islamic countries, is a big enough opportunity for the development of the tourism industry, namely halal tourism in Indonesia, as well as in Aceh Province. (Battour & Ismail, 2015) state that halal tourism follows Islamic rules and laws to determine tourism products and services, such as hotels, food, attractions, and the tour itself. This halal tourism does not always aim for religious travel and the location of tourist activities is not limited to tourist objects or actions that meet the provisions of Islamic law. Halal tourism is not developed only in Muslim countries or regions, but also in countries or regions where the majority of the population is non-Muslim.

In 2013 the Government of Aceh stipulated Qanun No. 8 on Tourism in Article 2 states that the implementation of tourism in Aceh is based on a. faith and Islam; b. convenience; c. justice; d. populist; e. togetherness; f. sustainability; g. openness; and h. customs, culture, and local wisdom. The stipulation of the Qanun includes strengthening support for tourism actors in realizing halal tourism so that they can provide the best services for tourists who need Islamic tourism services. Indonesia in 2019 received achievements at the international level with being ranked first as a world halal tourist destination according to the GMTI (Global Muslim Travel Index). Aceh Province also being the 2nd level of the TOP 5 best halal travel destinations based on the Indonesian Muslim Travel Index (IMTI) after successfully getting an award as a world halal tourist destination in 2016.   This award has encouraged the Aceh Government to develop halal tourism. Various efforts and the provision of infrastructure and public services for tourist areas continue to be improved (Ministry of Information, 2020).

In halal tourism, accommodation, attractions and tourist objects must be developed based on Islamic rules and laws. A country or region must follow the provisions of the assessment of four GMTI factors, namely: accessibility, communication, environment, and service. The results of the assessment of these four main aspects will automatically determine the Top 5 priority halal tourist destinations for Indonesia in Southeast Asia (Keminfo, 2019).

In dealing with these conditions, a strategy and communication are needed to build the attention and concern of stakeholders, stakeholders involved, especially communities that play a role in the development of the tourism industry. For this reason, the Provincial Government of Aceh is developing in the tourism sector with its spending continuing to increase. Based on data from the Ministry of Finance (2019), in 2014 government spending in the tourism sector was Rp. 60.515 billion to Rp. 266.637 billion in 2019. This expenditure increased significantly, indicating the commitment of the Aceh Regional Government in developing the tourism sector.

Behind the opportunities that Aceh has, some problems become obstacles in preparing Aceh as a halal tourist destination. Awareness and the attention of stakeholders to develop halal tourism is still limited. This can be seen from the large potential of halal tourism in Aceh, but the knowledge and insights into the concepts and principles of tourism have not been very popular, both among local governments and industry players. Another obstacle is tourism products, namely the culinary business in Aceh tends to become halal by itself or halal 'by default' because the majority of the population is Muslim. As a result, there is a feeling of security and a less critical attitude towards the halal and tayyib aspects of the products he consumes, (Hasan, 2016). The readiness and concern of the community in providing and serving halal food plays an important role in the Muslim tourism process.

In preparing Aceh for halal tourism destinations, the concepts and prospects for halal tourism need to be communicated to the relevant stakeholders. One form of awareness problem can be found that there is a difference in the perception of hotel standardization based on the concept of halal tourism. Hotel industry players do not

necessarily have awareness and are not too familiar with the concept of halal or Muslim friendly, so they will experience difficulties in the process. Based on this description, it is necessary to look more closely at the readiness of the actors in the tourism industry in developing halal tourism comprehensively in Aceh Province. The purpose of this research is to analyze: understanding and readiness of tourism industry players for the development of halal tourism in Aceh Province

METHOD

The object of this research is the tourism industry players spread over 3 districts, namely Banda Aceh, Aceh Besar, and Sabang. The population in this study were all tourism industry players, who were involved in tourism services, namely hotels, culinary businesses, and tourist objects.

The sample is part of the population whose characteristics we want to test (Suliyanto, 2009). In this study, the selected sample using purposive sampling technique, and the sample selected is a sample of the tourism industry players are hotels, culinary delights, and tourist objects that are involved in serving tourist activities. According to Sugiyono (2013), purposive sampling is a technique for determining research samples with certain considerations that aim to make the data obtained more representative.

According to Darmawan (2013), state that population is bigger than 100, then the sample is at least 10 percent. The number of hotels in the research location, there were 197 hotels, while culinary and tourist objects are not accurately recorded. The sample in each group can be determined 50 units. Due to the condition of tourism objects being affected by COVID 19, were obtained only 126 samples. the number of samples is still in accordance with the sampling requirements. The data were obtained through questionnaires to interview the actors and owners of hotels, culinary delight, and managers of tourist objects involved in tourism activities.

In this study, the scale used was a Likert scale with intervals of 1-5. The Likert scale aims to interpret how strongly the subject agrees and disagrees with the

statements in the questionnaire (Sekaran&Bougie, 2016). All data from the questions on the questionnaire will be measured on a Likert scale with the value distribution mechanism used: Strongly Disagree (score 1); Disagree (2); Simply Agree (3); Agree (4); and Strongly Agree (5). They are some important variable is needed to explain the concepts, indicators, units of measure, and measurement scale that will be understood in the operationalization of variables. Apart from these functions, the purpose of making the variables is to facilitate understanding and avoid differences of opinion in this study (Sekaran&Bougie, 2017). The variables from this study is as follows:

1. Halal Tourism Readiness (HTR): Readiness in carrying out halal tourism (understand and ready for halal tourism), Nominal (Ready for Halal tourism = 1; Not ready for Halal tourism = 0).

2. Access (ACS): a means that connects tourists with tourist objects in the form of means of transportation or access to information, with indicators, transportation, ease of location, travel comfort, road conditions (Likert scale 1-5).

3. Communication (COM): communication that makes it easy for tourists to get information and send information quickly and precisely (Likert scale 1-5).

4. Environment (ENV): Environmental conditions, Islamic community culture, and local uniqueness that support halal tourism regarding tourist objects, (Likert scale 1-5).

5. Services (SER): Services of various facilities provided based on Islamic law to support halal tourism, (Likert scale 1-5).

The analysis method used is descriptive and inferential qualitative and quantitative methods. Information obtained through interviews and questionnaires to explain the understanding and readiness of tourism actors in Aceh Province which refers to the achievement of the application of halal tourism following the four-factor assessment provisions of the Global Muslim Travel Index (GMTI), namely: accessibility, communication, environment (environment) and service (service). Quantitatively, the analysis to answer the research objectives of readiness and

understanding of the application of halal tourism uses primary data. Therefore, it is necessary to test the validity and reliability of the primary data. The model used is the Binner Logit Equation approach.

In analyzing the data, testing was carried out in the form of validity and reliability tests on the model used. Validity is a measure of the high degree of validity of the data. The validity test aims to measure whether or not a statement item is valid. Whether an item is valid or not by comparing the value of r-count with r-table, then the data is said to be valid if r-count is greater than r-table. Reliability is the degree of constancy, precision, or accuracy shown by the measurement instrument. To test the reliability using Cronbach's Alpa coefficient. A reliable variable if the Cronbach Alpha (α) value is above 0.70 (Gujarati, 2012).

The classical assumption test is used so that the regression model used is precise and significant. A research model is said to be good and can be used to predict if it passes a series of classical assumption tests, namely: Normality Test, Mullticoinierity Test, and Heteroscedasticity Test.

The normality test is measured using the Probability Plot (P-Plot) statistical test and the Kolmogorov-Smirnov Test Statistic is greater than 0.05. The multicollinearity test is measured using the coefficient, the tolerance column, and the variance inflated factors. Tolerance values smaller than 0.10 and VIF greater than 10 indicates that the independent variable has the opposite correlation, if the value exceeds that number, the variables are free from multicollinearity (Ghozali, 2013). To test the presence or absence of heteroscedasticity, the Rank Spearman test is used, namely by correlating the independent variable to the absolute value of the residual (error). If the probability of the correlation result is greater than 0.50, then there is no heteroscedasticity, and vice versa if the probability of the correlation result is smaller than 0.50, there will be heteroscedasticity (Gujarati, 2012).

Evaluating the results of respondents 'answers to the variables of access, communication, environment, and service as independent variables, it is necessary to categorize the variables which aim to interpret the respondents' answers. Sugiyono

(2013) states that regression is one of the statistical models used to analyze the relationship between the independent variable and the qualitative dependent variable. The category of the dependent variable can consist of two possible values such as yes or no and from more than two categories such as strongly disagree, disagree, agree, and strongly agree. The binary logistic regression model equation is formulated as follows:

$$Logit\ (P\ /\ 1\text{-}p) = \beta_0 + \beta_1 X_{1i} + \beta_2 X_{2i} + \beta_3 X_{3i} + \beta_4 X_{4i} + e_i$$

Where p is the probability that Y is equal to 1, and X_{1i}, X_{2i}, X_{3i}, and X_{4i} are independent variables, and βi is the estimated regression coefficient. Logistic regression will form a predictor / response variable *(log (p / (1-p))*, which is a linear combination of independent variables. The value of this predictor variable is then changed to probability using a logistic function, so the logistic model in this study is as follows:

$$Logit\ (p/1\text{-}p) = HTR_i = \mu_0 + \mu_1 ACS_i + \mu_2 COM_i + \mu_3 ENV_i + \mu_4 SER_i + e_i$$

Where HTR_i is a readiness in running halal tourism (ready for halal tourism = 1; not ready for halal tourism = 0), μ_0 is a constant, μ_1, μ_2, μ_3, and μ_4 are the regression coefficients for ACS_i, COM_i, ENV_i, and SER_i. ACS_i is access, COM_i is communication, ENV_i is the environment, SER_i is service, and e_i is the error term.

The feasibility of the regression model can be measured using the Hosmer and Lemeshow's Goodness of Fit Test. If the statistical value of Hosmer and Lemeshow's Goodness of Fit Test is greater than 0.05, the model can predict its observation value, in other words, the model is accepted because it matches the observation data (Ghozali, 2011). Furthermore, Cox and Snell's R Square are measures that try to mimic the R Square measure for multiple regression (Ghozali: 2013).

To see the effect of the independent variable simultaneously on the dependent variable as in the F test in linear regression, an Overall Model Fit Test is performed which is based on a statistical value of -2 Log Likelihood. According to Widarjono (2010), testing can be done by comparing the difference in the value of -2 Log-

Likelihood (called Chi-Square count). The calculated Chi-Square value is greater than the Chi-Square table value or the significance value is smaller than alpha, so there is a simultaneous influence between variables. Partial test using the Wald Test is done by comparing the Wald Statistical Value with the Chi-Square comparison value at the degree of freedom (df) = 1 with alpha 5%, or by comparing the significance value (p-value) with alpha 1%, 5% and 10 %, (Ghozali: 2013).

RESULTS AND DISCUSSION

The respondents were mostly men as much as 66.7 percent and women 33.3 percent. Female respondents generally run culinary businesses, while the owners of hotels and tourist attractions are men. During the COVID 19 pandemic, the tourism industry experienced a decline in business, due to a sharp decrease in tourist visits. There no foreign tourists visited the area during the COVID 19 pandemic, while domestic tourists were only visits for business purposes, due to the lockdown policy implemented by the local government in Aceh Province. This resulted in a very large decrease in income and labor unemployment in this sector.

Testing the quality of the data to find out whether the instrument compiled is good. A good instrument must meet two testing requirements, namely validity and reliability tests. The validity test shows that all independent variables, namely access, communication, environment, and services have a correlation value of r-count> r-table. It can be concluded that each question item for all variables is declared valid, which is indicated by the value r-count > 0.175.

The reliability test shows the validity of the data used can be trusted or meet the reliability aspect for further analysis. The results of the data reliability test for all independent variable statement items are the access of 0.854, communication of 0.850, environment of 0.830, and service of 0.894. Each item statement for all independent variables is reliable because Cronbach's Alpha value is more than 0.60. These results indicate the data of all variables in this study deserve further analysis.

The results of the Normality Test show that the data are normally distributed and lead to normal conditions and are located following the increase in the normality line. The results of the Kolmogorov-Smirnov Test Statistic of 0.073 are greater than 0.05, these results indicate that the research data is normally distributed. VIF (Variance Inflation Factor) value and tolerance value. The Tolerance value of the Access, Communication, Environment, Service variable ranges from 0.765 to 0.830 greater than 0.10, and the Variance Inflation Factor value between 1.250 to 1.308 less than 10 indicates that all observations are worth studying and analyzing because they do not experience multicollinearity. Furthermore, Spearman's Rho value of tourism activities on the Variable Access, Communication, Environment, Service ranges from 0.212 to 0.510 indicating greater than 0.05, which means that all these variables do not experience heteroscedasticity.

Perceptions of access, halal tourism in Aceh Province explained that perceptions of access to tourist areas are quite good, namely in getting access to air transportation to tourist areas and the lowest is in providing events that increase the spirituality of entertainment, like Islamic music life, meaning that in tourism locations lack entertainment facilities even though the music is Islamic in nuance. The best perception on the ease of accessing the facilities of the tourist attraction visited, while the less good when informing halal hotel and restaurant businesses was only verbally. Perception in communication is also quite good

Business actors' perceptions of the tourism environment are categorized as good, in the cultural culture of the community in the tourist destination, it is sufficient to support halal tourism and the lowest is the lack of visits by Muslim tourists to tourist destinations and the lack of available information service centers. The perception of business actors that tourism services show very good conditions, the best is the availability of easy and clean worship facilities, but what is still lacking is the provision of recreational facilities that maintain privacy and do not mix between men and women. In general, this service is very good.

The results of the feasibility test of the regression model based on the classification table show the readiness of tourism actors with the notated halal tourism ready category (zero), it is predicted that 13 people are not ready for halal tourism and 4 people who are ready for halal tourism are 76.5 percent. Tourists who are ready for halal tourism are denoted (one) it is predicted that 3 tourists are not ready for halal tourism and 106 people are ready for halal tourism with the truth of 97.2 percent. Overall, the percentage of the correctness of data acquisition was 94.4 percent.

The feasibility test of the regression model based on the Hosmer and Lemeshow's Goodness of Fit Test, are shown by a Chi-Square value of 5.99 with a degree of freedom of 8 indicating a value of 0.05 is greater than 0.649. This means that the logistic regression model to be used in the analysis of the logistic regression model which can explain the factors of access, communication, environment, and services that can influence the readiness of developing halal tourism.

Determination test, assessing variations in the variables of access, communication, environment, and tourism activity services, can explain variations in Halal Tourism Readiness with Nagelkerke's R Square coefficient of 0.790. This means that all the explanatory variables namely Access, Communication, Environment, and Services can explain their impact on the readiness of halal tourism development in Aceh Province by 79 percent, the remaining 21 percent is explained by other variables outside the research model.

The Overall Model Fit examines the effect of access, communication, environment, and services simultaneously on tourism activities on halal tourism development. The results show that the significance value of the model is smaller than the 5 percent real level with a significant 99 percent. This means that together the variables of Access, Communication, Environment, and Services of tourism activities affect the development of halal tourism in Aceh Province.

The influence of access, communication, environment, and services of halal tourism activities on the development of halal tourism in Aceh Province is shown by the binner logit regression coefficient in Table 1.

Tabel 1. Logistic Regression Results of Tourism Actors' Readiness on Halal Tourism Development in Aceh Province

Variable	Koefisien	P-value	Odds Ratio
Access (ACS)	2.559	0.013	12.921
Communication (COM)	2.509	0.009	12.221
Environment (ENV)	1.113	0.345	3.044
Services (SER)	2.633	0.032	13.920

Source: Result test using SPSS, 2020

The Table 1 shows that tourism activities in the form of access, communication, and services have a positive effect on the development of halal tourism in Aceh Province with a significance of 95 percent or 5 percent real level. Environmental activities do not affect the development of halal tourism in Aceh Province.

Access has a positive effect on the development of halal tourism. This means that each increase in access by 1 on the Likert scale will increase the development of halal tourism by 2.559 on the Likert scale. This shows that the better access to tourist destinations, the better the development of halal tourism in Aceh Province. Findings of Abdulhaji, &Sina Hi (2016) also found that access affects tourism activity. Kabu (2019) states that access to tourism is very important in its role and influence on tourism activities. Besides, Edwin, Wibowo, &Shihab (2018) also found that access such as information and other facilities had a direct and indirect impact on tourism development. The odd ratio value of the Access factor is 12.921, meaning that tourism players who are ready for halal tourism have access to support for 12.921 times the development of halal tourism compared to tourist actors who are not ready for the development of halal tourism.

Communication has a positive effect on the readiness to develop halal tourism with a coefficient of 2.509. This means that each increase in communication by 1 on the Likert scale will increase the development of halal tourism by 2.509 on the Likert

scale, that is, the better communication to tourist destinations, it will increase the development of halal tourism in Aceh Province. Ho and Gebsombut (2019) and Kim, et al (2017) states that communication is related to and affects the search for tourism objects. Communication in the form of promotion forms an image of a destination that influences the decision to visit. Good promotional activities will have a positive impact on tourism development including halal tourism.

The odds ratio value of the communication factor is 12.221, meaning that tourism actors who are ready for halal tourism have communication support of 12.221 times for the development of halal tourism compared to tourist actors who are not ready for the development of halal tourism.

Services have a positive effect on the readiness of developing halal tourism with a coefficient of 2.633. This means that a change in tourism services of 1 on the Likert scale will increase the development of halal tourism by 2.633 on the Likert scale. This means that the higher the quality of tourism activity services, the higher the readiness for the development of halal tourism in Aceh Province. The results of the study indicate that dimensions such as quality of accessibility, accommodation, place and its components directly contribute to tourist satisfaction, and their intention to return and ultimately the development of the tourism industry in an area that must be considered by the managers of this industry. The service factor odd ratio value of 13,920 means that tourism actors who are ready for halal tourism can provide services for 13,920 times the development of halal tourism compared to tourist actors who are not ready to develop halal tourism. Finally, environmental factors do not affect and there is little chance in determining the development of halal tourism in Aceh Province. Supporting this, Shafiq (2013) explains that services in tourism activities such as hotels have an impact on visitors so that they will return to tourist destination areas.

Based on this analysis, an important finding is obtained, in which environmental factors do not affect the development of halal tourism, with a low odds ratio of 3.044. This means that the environment is not yet developed and has the

readiness to support the development of halal tourism that is being carried out by the local government. According to Akova&Atsiz (2019), environmental factors can take the form of socio-culture which is an interaction in society and includes changes in value systems, individual behavior, family relationships, collective lifestyles, traditional ceremonies, and community organizations. The interaction of tourists and hosts can lead to mistrust, exploitative behavior, and deception. Hence, it has a substantial impact on host societies from a sociocultural point of view.

Positive and beneficial tourism environmental activities include arts, crafts, regional traditional culture, and the socio-cultural life of local communities, while negative and detrimental activities can take the form of bad behavior by the community in interacting with tourists. If the condition of the tourism environment shows good quality, then the development of tourism, especially halal tourism, can be realized, but currently, the tourism environment in the Aceh Province is still not ready to influence the development of halal tourism. This means that the tourism environmental factor still needs improvement and guidance from various parties so that in the future it can contribute to the development of halal tourism in Aceh Province.

CONCLUSIONS

From the results of the research and discussion described in the previous chapter, the following conclusions were drawn:

1. Access, communication, environment, and tourism services simultaneously affect the development of halal tourism in Aceh Province.

2. Partially the factors of access, communication, and tourism services have a positive effect on the development of halal tourism, while the environment does not affect the development of halal tourism in Aceh Province.

3. Of all the factors in tourism, the service factor has a high chance of determining the development of halal tourism in Aceh Province while the tourism environmental

factor has little chance and has no effect on the development of halal tourism in Aceh Province.

4.Tourists who are ready for halal tourism have a greater opportunity in developing halal tourism than those who are not ready for halal tourism. In general, tourists who are ready for halal tourism have a chance of 12 to 13 times compared to those who are not ready for halal tourism.

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ISLAMIC SPIRITUAL PSYCHOTHERAPY BASED ON SINCERE INTENTION AS A CONCEPT AND MODEL FOR INTERNET GAMING DISORDER SUFFERERS

Hudiyanti[a], M. Amin Syukur[b], Abdullah Hadziq[c]

[a] Student of the Doctoral Program at UIN Walisongo Semarang, [b]Professor of Ushuluddin and Humanities Faculty UIN Walisongo Semarang, [c]Professor of Ushuluddin and Humanities UIN Walisongo Semarang

E-mail: hudiyantitaufani2@gmail.com

Abstract

Internet gaming disorder is now no longer a personal problem, but has penetrated into family, community, national and even international problems. The ability to keep up with technological developments and be able to innovate alone is not enough to face the current era, but must be civilized to others as well as to the Creator. Therefore, this paper is expected to be able to make a contribution in the form of striving towards building civilization by describing a picture of Islamic spiritual psychotherapy based on sincere intentions as a concept and offering a psychotherapy model for sufferers of internet gaming disorder which is useful for the development and strengthening of Islamic spiritual theory, especially in the field of psychotherapy. and internet gaming disorder. This study uses a qualitative method with primary and secondary data. Data collection techniques is include observation and interview. The main aim the study is to prove that intention-based Islamic spiritual psychotherapy can reduce psychological disorders in sufferers of internet gaming disorder.The concept (design or idea) of Sincere Intention is "*lillahi ta'ala* only expects the pleasure of Allah *ta'ala*". While the offer of a practical psychotherapy model for sufferers of internet gaming disorder in the form of before playing online games begins with the sincere intention of *lillahi ta'ala*, only expecting the pleasure of Allah *ta'ala*. As for the results of the application of sincere intentions for Internet Gaming disorder, namely the emergence of reluctance to continue playing online games that originated not from self-control or other people's control, but received 'direct' control from Allah *SWT* so that the addictive and psychological disorders often experienced by Internet gaming disorder sufferers become reduced.

Keywords: Islamic Spiritual Psychotherapy, Sincere Intention, Internet Gaming Disorder

A. INTRODUCTION

The condition of the current generation cannot be separated from technology and the internet. As an indicator, they prefer cellphones to television, prefer e-books to conventional books, work on social media, participate in various virtual activities such as webinars, online shopping, online games, and so on. However, this fast-paced technological development needs to be balanced with manners / morals. If the current generation is able to do sort and choose, there are actually many benefits arising from technological developments. Moreover, during the Covid-19 pandemic, almost all needs, jobs, education are required to be carried out online at home using online facilities to prevent the spread of the covid-19 virus that is increasingly widespread. But on the other hand, The current generation is prone to having negative character potentials arising from existing technological developments such as moral decline, neglect of obligations, less sensitivity to the environment, hedonist lifestyle, individualistic behavior, unrealistic and unwise use of media. As a result, the human mentality in this era will slowly but surely undergo downgrade.

Therefore, being able to innovate and keep up with technological developments is not enough to face the current era, but must be civilized as well. The continuous improvement in quality should be directed towards building civilization. While building civilization, the key that must be held are dynamic and innovative, must be able to find new products that have differences, useful innovations alone is not enough, because so far people have enjoyed and produced useful innovations but have not made them possess manners and morals towards creatures. and the Creator.[1]

In this paper, we will describe the method, concept of Islamic spirituality psychotherapy based on sincere intention and an offer of an Islamic spiritual psychotherapy model based on sincere intention for sufferers of internet gaming

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[1]Dr. Rahmani Timorita Yulianti, M.Ag during a scientific speech at the 75th Anniversary of the Senate Open Session of the Universitas Islam Indonesia (UII) on Monday, 16/4/2018

disorder which can provide new benefits in the form of *dzikir* media so that something can be made to civilized innovation.

B. METHOD

To get research that can be scientifically justified, this research uses a qualitative method, with an experimental research design in the form of a one group time series design. The research location is aimed at the online class psychotherapy group using the zoom application with a population of netizen gamers. Data collection techniques using observation, interviewsand documentation. In terms of data analysis, based on the data that has been obtained in the field, either through field notes, interview results and documentation by systematically compiling, analyzing and interpreting the data.

C. RESULT AND DISCUSSION

The Concept of Sincere Intention Based on Islamic Spritual Psychotherapy

Intention comes from Arabic, namely *an-niyyat*. Etymologically, intention means *al-Qashdu* which means reason. In addition, there are related meaning terms such as *al-iradah* (will); *al-qashdu* (goal), *al-'azm* (desire).[2]

Yusuf Qardhawi cites several opinions of experts regarding the meaning of intention as follows:

> According to al-Jauhari, intention means *'azam* (strong desire)
> Al-Khitabi argues that intention is the goal you want (in the heart)
> According to al-Baidhawi, intention is the impulse of the heart towards whatever he considers to be in accordance with the desired goal.
> ………
> According to Az-Zarkasyi, the essence of intention is the process of linking a will (*qashd*) with a specific goal to be achieved, manifested in actions.
> According to al-Mawardi, intention is a process of determination accompanied by an intention to carry out an action.[3]

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[2] Abi Hamid Muhammad ibn Muhammad al-Ghazali, *Ihya 'Ulum al-Dīn*, Volume 4, Kediri: Maktabah D' Ali, nd, 351.

[3] Yusuf Qardhawi, *Niat dan Ikhlas*, 27

While sincerity (*ikhlas*)etymologically means pure or holy,[4] Yusuf Qardhawi quotes several opinions of experts regarding the meaning of sincerity as follows:

Abul Qasim al-Qusyairi explained, "Sincerity is making God the *Haqq* as the only goal in obedience."
……
Abu 'Uthman said, "Sinceriy is to forget the attention of the creature, replaced by always'seeing' the virtue of the Creator."
According to Hudzaifah al-Mar'asyi, "Sincerity is when a servant's outer practices are in accordance with the spiritual practices in his mind."
……
Dzun Nun said, "There are three signs of sincerity: first, when a person is not affected by either the insults or adulation of others; second, no longer heed the final results of a job during the process of implementation; and third, there is no longer any interest in obtaining reward from every practice of the hereafter. "[5]

The definition of sincere can also be known as contained in the letter *al-Ikhlas*:

"Say (Muhammad): He is Allah Almighty,
God the Eternal Refuge,
He neither begets nor is born,
Nor is there to Him any equivalent. " (*QS.Al-Ikhlas*: 1-4)

Surah al-Ikhlas contains affirmation of the purity of the Oneness of Allah and rejects all kinds of polytheism and explains that there is nothing like Him.[6]Sincerity is the product of pure monotheism, the product of the lafadz "*La ilaha illallah*", the product of total affirmation of the Oneness of Allah, as the only one worthy of worship and a place to ask for help.[7] Not doubling Him in worshiping Him.[8]

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[4]Umar Sulayman al-Asyqar, *Ikhlas*, trans. Badruzzaman Century, Jakarta: PT. Universe Science Hall, 26.

[5] Yusuf Qardhawi, *Niat dan Ikhlas*, 98.

[6]Fadhlina Arief Wangsa, *Konsep Ikhlas dalam al-Qur'an*: Study of Thematic Interpretation of Surat al-Ikhlas, Journal of Sulesana. Vol. 6 No. 1 of 2012, 42.

[7]Yusuf Qardhawi, *Niatdan Ikhlas*, trans. Misbah Em Majidy, Surabaya: Risalah Gusti, 2005, 3

[8] Sheikh Ahmad Al-Kamsyakhawani, *Jāmi 'al-Ushul fi al-Auliya'*, AlHaramain, 351.

Sincerity needs to present the intention in a practice. A person who does a job as a routine is still considered worthless, if he has not presented sincere intention (the pleasure of Allah) which always colors and guides him.[9] As according to Fudhail bin 'Iyyadh quoted by Yusuf Qardhawi, it is true that what Allah wants from you is the intention and motive of your desire (sincere intention)[10].

In the Koran, there are many verses about sincere intention, including:

اِنَّ صَلَاتِيْ وَنُسُكِيْ وَ مَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ﴿١٦٢﴾

"Truly my prayer, worship, my life and my death because Allah, the Lord of the worlds" (Surah Al-An'am: 162)

اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللهِ لاَ نُرِيْدُ مِنْكُمْ جَزَآءً وَّلاَ شُكُوْرًا ﴿٩﴾

"In fact we give food to you only to hope for the pleasure of Allah. We do not want a reply from you and neither a thank you" (QS. Al-Insan: 9)

In the hadith there are various narrations that explain the virtue of sincere intention, including:

اِنَّمَا ٱلْاَعْمَالُ بِالنِّيَّاتِ وَ لِكُلِّ امْرِئٍ مَّا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ اِلَى اللهِ وَرَسُوْلِهِ فَهِجْرَتُهُ اِلَى اللهِ وَرَسُوْلِهِ وَمَنْ كَانَتْ هِجْرَتُهُ اِلَى دُنْيَا يُصِيْبُهَا اَوِ امْرَأَةٍ اَنْ يَّنْكِحُهَا فَهِجْرَتُهُ اِلَى مَا هَاجَرَ اِلَيْهِ (رواه بخاري ومسلم وابو داود والترمذي و نسائ)

"Indeed, every action depends on the intention behind it - In another narration," various motives of intention"-"Everyone will be rewarded according to their respective intention. Anyone who migrates because of Allah and His Messenger, then the migration is in accordance with his intention for the sake of Allah and His Messenger. Conversely, if someone migrates because of the motive of the world that he wants to achieve or for the sake of the woman he is going to marry, then that migration is considered limited according to one's background in carrying out his migration. " (Narrated by Bukhari Muslim, Abu Dawud, at-Tarmidzi and Nasa'i)[11]

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[9] Yusuf Qardhawi, *Niat dan Ikhlas*, 55
[10] Yusuf Qardhawi, *Niat dan Ikhlas*, 57
[11] Al-Bukhari, *Shahih al-Bukhari* Volume 2, Beirut: Dar Ibn 'Asasah, nd, 252.

The verses and hadiths above are in accordance with the purpose of religion and the purpose of the creation of humans and jinn, namely to worship Allah. God's Word:

$$\text{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ اِلاَّ لِيَعْبُدُوْنِ ﴿٥٦﴾}$$

"And I did not create genies and humans except to worship Me" (QS. Adz-Dzariyat: 56)

Based on the definition of intention and sincerity above, then Intention of Sincerity - which is a word phrase - means wanting to do something that is intended only by Allah. This sincere intention if pronounced using Arabic becomes lafadz *Lillahi ta'ala*.[12] Based on the *nahwu* rule, the word "*Li*" can have three meanings, namely because, for, belonging.[13] These three words contain the answers to the definition of intention which means reason, purpose, purpose of doing something. Meanwhile, lafadz "Allah" is the essence of sincerity, the Oneness, the One and Only One who is the reason, aim, purpose, will to do something. "Because of Allah" means doing something because it follows Allah's orders. "For Allah" implies doing something is intended as devotion only to Allah. "Belonging to Allah" means that everything that a person does is actually all property rights belong to Allah SWT, so it is not appropriate to be boasted. The purpose of all of this is to expect the pleasure of Allah SWT.

There are many editors saying about this sincere intention, including the scholars of *fiqh* use the phrase "*Lillahi Ta'ala*" when starting the act of both obligatory and Sunnah rituals. Dwi Suwiknyo, in his book *Lillahi Ta'ala Ubah Lelah menjadi Lillah*, there are 3 words: *Lillah, Billah,* and *Ilallah*. According to him, being *lillah* is the real measure of sincerity *lillahi ta'ala* - only because Allah alone and is not for the others. *Billah* (with Allah's help)[14]. Starting with *Bismillah*, and ending with *Alhamdulillah*. In the process, it is inseparable from

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[12] Al-Qusyairi, *Ar-Risālah al-Qusyairiyyah*, Dar al-Khair, nd, 207

[13] Taufiqul Hakim, *Fi khalashah alfiyah ibn Malik*, Jepara: PP. Darul Falah, 2002, 2.

[14] Abdul Qadir al-Jailani, *Al-Ghaniyyah*, Kudus: Syirkah al-Qudus, tt, 185

hoping for the pleasure of Allah SWT. *Ilallah* (towards Allah), not just spoken and intentional but entirely. Property, business, work, busyness, time, energy, mind, fatigue and body - anything that clings to us. Commitment and totality to return everything to Allah. It is exactly like when we were born into this world without bringing anything.[15] Likewise Yusuf Mansur in his book *Kuliah Tauhid*, said that the sincere intention of doing this is with "Allah first, Allah again, Allah always"[16]

Whereas' Sufism scholars such as Tariqah Syadziliyah when starting dhikr use the sentence: بِالنِّيَّةِ لِرِضَاءِ اللهِ "With the intention for the pleasure of Allah"[17].

Naqsabandiyah Tariqah when doing *dhikr* uses the sentence: اِلهِيْ اَنْتَ مَقْصُوْدِيْ وَرِضَاكَ

مَطْلُوْبِيْ "My Lord, You are my goal and Your pleasure is what I seek"[18]. Likewise with the *T'hariqah Qodiriyah wa Naqsabandiyah* when dhikr uses the sentence:

اِلهِيْ اَنْتَ مَقْصُوْدِيْ وَرِضَاكَ مَطْلُوْبِيْ اَعْطِنِيْ مَحَبَّتَكَ وَمَعْرِفَتَكَ

"My Lord, You are my goal and Your pleasure that I seek. Give me love and know You "

The intention that is purified only because of Allah with the aim only to expect the pleasure of Allah[19] expressed in the Koran in various terms, including: the motive "to hope for the afterlife", "adore for the 'face' of Allah". These two terms, according to Yusuf Qardhawi, have no contradiction, both expecting theafterlife and craving for the 'face' of Allah, both of which mean nothing but hope for the pleasure of Allah.[20]

From the various concepts of sincere intention above, in this paper the sincere intention used is "*Lillahi Ta'ala Only Hopes for the Pleasureof Allah Ta'ala*"

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[15] Dwi Suwiknyo, *Ubah Lelah Jadi Lillah*, Yogyakarta: Genta Hidayah, 2019, 481-483.

[16] Yusuf Mansur, Kuliah Tauhid, Jakarta: Zikrul Hakim, 2011, 344.

[17] M. Lutfi ibn Ali ibn Hasyim ibn Yahya, *Waẓīfah yaumiyyah al-Ṭarīqah asy-Syāżiliyyah al-'Alawiyyah*, Surabaya: HM Nuhan Efendi, 1030 AH

[18] M. Hambali Sumardi, *Risālah Mubārakah*, Kudus: Menara Kudus, nd, 11.

[19] As-Samarqandi, *Tanbih al-Ghafilīn*, Semarang: al-Alawiyah, nd, 3

[20] Yusuf Qardhawi, *Niat dan Ikhlas*, 16.

which is the basis of sincere intention meaning motivation, encouragement, reason, the goal of doing something for Allah, for Allah., everything belongs to Allah (lillahi ta'ala) with the aim of only expecting the pleasure of Allah SWT which is the foundation as well as the goal in doing something.

Regarding what kindness has been done, how great the good deeds that have been done, how much alms that has been spent will not be accepted, unless accompanied by two main pillars: First, cleansing sincere intention. Second, in accordance with the values of Shari'ah and Sunnah teachings.[21] Included in Islamic spiritual psychotherapy.Ikhlas' intention is also the beginning of the discussion of the *Tazkiyatun Nafs* book before discussing the heart and its diseases.[22] Thus, this sincere intention becomes the foundation / basis in Islamic spiritual psychotherapy.

This spiritual psychotherapy does not only focus on Islamic (religious) rituals, but also focuses more on spirituality. In Islamic spiritual psychotherapy, it focuses more on the aspects of psychopathological treatment. Disgraceful morals in Islamic psychotherapy are considered as psychopathology because it causes sins, both vertically and horizontally (socially). This sin causes darkness of the soul and human suffering which is the source of mental illness. Sin is the emotional condition of a person who feels uneasy after doing an action and feels bad if his actions are known by others. It is not surprising that the perpetrator of sin is always sad, restless, confused, anxious and haunted by his sinful actions. Likewise in worship that is carried out whether it is obligatory, sunnah or mubah, if it is done without the intention of lillahi ta'ala, hoping for the pleasure of Allah, but worldly intention (popularity, wealth, salvation, healing, etc.), then the worship is done in vain. before Allah. Moreover, to change despicable morals into praiseworthy morals will not be able. Therefore, the existence of the intention of lillahi ta'ala hopes for the pleasure of Allah Ta'ala in every deed, both compulsory (prayer, fasting, hajj, zakat), Sunnah (reading the Koran, dzikir, prayer), or mubah

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[21] Yusuf Qardhawi, *Niat dan Ikhlas*, 50.
[22]Ibn Rajab Al-Hambali, *Ibn Qayyim Al-Jauziyyah*, Imam Al-Ghazali, *Tazkiyatun Nufus*, Pentahqir. Dr. Ahmad Farid, Terj. Imtihan Asy-Syafi'i, Solo: Pustaka Arafah, 2007.17.

(daily activities) becomes a necessity. With increasing sincere intention and good deeds, then morals are despicable (lying, envy, revenge, anger, *ujub, riya'*, laziness, and so on)[23]little by little will be reduced.

Practical Model Offer of Islamic Spiritual Psychotherapy for Internet Gaming Disorfer Sufferers: Sincere Intention Therapy

Internet Gaming Disorder is a form of excessive and continuous use of internet gaming that causes signs or symptoms of cognitive and behavioral disorders, including loss of control over games.[24] The main characteristic of internet gaming disorder is continuous participation for a very long time in playing internet gaming.[25] The emergence of behavioral deviations such as internet gaming disorder is a concerning result in the life of the digital world in the current millennial era. This disorder is a disease that originates from the mind which is reflected in the attitudes and actions that originate from a person's psychological state. Parents also feel the various disturbances experienced by internet gaming.[26] Based on data released by the Entertainment Software Association[27], *Worms Zone games 10 - Greedy Repeat, Garena Free Fire: Winterloand, PUBG Mobile, World of Dragon Nest, Call of Duty Mobile, Minecraft alwayd Building, Mobile Legend Bang-Bang, Rise of Kingdoms: Lost Crusade, Clash of Clans, Garena Speed Drifters* are best-selling games in 2020.

There are several positive and negative impacts of online games for students. The positive impact is that associations will be easier to monitor, the brain will be more active in thinking, reflex thinking will respond more quickly, emotionally can be expressed by playing, and creative thinking.[28] While the negative impact for students are lazy to learn, often uses free time to play games, easily lies,

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[23]Ibn al-Jauzi, *Al-Thibb al-Ruhan*i, Terj. A. Khosla Asy'ari Khatib, Spiritual Healing, Jakarta: Zaman, 2010, 5.

[24] Fajri Kirana Anggraini, *Internet Gaming Disorder*: Psychopathology of Modern Culture, 8.

[25] *Ibid.*,hal, 2.

[26] Amin Syukur, Sufi Healing: *Literature in Sufism*, Semarang: Walisongo Press, 2019, 26.

[27]The Entertainment Software Association (ESA) is the trade association of the video game industry in the United State. It was formed in April 1994 as the interactive Digital Software Association (IDSA) and renamed on July 21, 2003.

[28]Hardiyansyah Masya, Dian Adi Candra, *hal,* 104.

students will steal time to play games, pocket money or school fees will be diverted to play online games, forget time, disturbed eating patterns, religious schedule is neglected, tends to skip school for his favorite games.[29]This habit of lying is caused because he wants to keep playing and to keep getting money from his parents. Lazy because they are already busy with the game being played, so they are lazy to do their proper tasks. Gamers may not feel this behavior change, but be felt by other people in their environment, especially parents.[30] In addition, interpersonal sensitivity, depression, anxiety, paranoid, and sleep disturbances also have an impact on decreased cognitive function disorders.[31]

The implementation of sincere intention therapy "*Lillahi ta'ala* only hopes for the pleasure of *Allah Ta'ala*". This practice when playing online games is a practical model of the basis of Islamic spiritual psychotherapy for sufferers of this internet gaming disorder. The application of sincere intention which is the driving force / motivation in playing this game is often forgotten.

Usually game lovers when playing games that come up with good intention such as for refreshing, to win games, to level up, to get additional coffers of money, and so on. According to Yusuf Mansur in his book *Kuliah Tauhid*:

> "It's a shame if you search for the world, it's just a world affair". Really dear. Bring it (the world) into the business of looking for the hereafter. The key lies in **the intention**, method and then its use. "[32]

The result of this good intention makes what Allah wants to be rewarded, one of which is in the form of feeling enjoyment, enjoying the game even though he ignores many of Allah's rules. It turns out that the consent given is still worldly, what God wants is still given without reducing it. but the consequences later in the hereafter do not get the slightest part, even hell is the place to return. God's Words:

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[29] *Ibid.*, 105.
[30] I*bid.*, 103.
[31]Marlaokta, Rika Mutiara, *Dampak Internet Gaming Disorder terhadap Status Kognitif dan Perilaku Psikopatologis*, Journal of Mental Nursing. Vol. 7 No. November 3, 2019, 333.
[32] Yusuf Mansur, Kuliah Tauhid, Jakarta: Zikrul Hakim, 257.

مَنْ كَانَ يُرِيْدُ الْحَيَاةَ الدُّنْيَا وَزِيْنَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا لاَ يُبْخَسُوْنَ ﴿١٥﴾ أُولَئِكَ الَّذِيْنَ

لَيْسَ لَهُمْ فِى الْآخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُوْا فِيْهَا وَبَاطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ﴿١٦﴾

15. "Whoever wants the life of the world and its jewelery, surely We will give full (reward) for their work in the world (perfectly) and they in the world will not be harmed. 16. These are people who do not get (anything) in the hereafter except hell, and what they have worked (in the world) for in vain, and what they have done is erased. " (QS. Hud: 15-16)

From various studies, most sufferers are unable to control themselves. The inability of self-control is channeled into the main cause of this patient's inability to reduce or stop playing games.[33] Or in other words, low self-control is due to the inability to control behavior, cognitive and decisions.[34]

In addition, the characteristics of internet gaming disorder sufferers are generally difficult to accept and even refute the advice given to them by their parents. Based on research by M. Rizal Gani Prasetya, et al, according to him, there are two ways parents face children with internet gaming disorder, namely by letting go and authoritarian ways. Both of these methods turn out to produce the same personal characteristics, resulting in children becoming less willing to listen to the words of their parents which causes every word of their parents to only be heard but not obeyed, even children can easily do things outside normal limits due to lack of parental control or lack of control. interpersonal communication that occurs in the family so that they feel they are not getting enough attention,[35]

Based on experimental tests on sufferers of internet gaming disorder, the sincere intention of "*lillahi ta'ala* only hopes for the pleasure of Allah *Ta'ala*" when playing online games resulted in data in the form of reluctance to continue playing the game being played. In addition, if this sincere intention is used by parents as' material 'to remind their children who are playing games, it produces

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[33]Khairiah Asfaruddin, et al., *Kontrol Diri Mahasiswa yang Kecanduan Game Online di Asrama Kaway XVI,* Suloh Journal, FKIP Unsiyah Counseling Guidance Journal, Vol. 4 No. 2, 2019.

[34]Ferry Hernoyo Budhi, Endang Sri Indrawati., *Hubungan Antara Kontrol Diri Dengan Intensitas Bermain Game Online pada Mahasiswa Pemain Game Online di Game Center X Semarang,*, Journal of Empathy, Vol. 5 (3), 2016.

[35]M. Rizal Gani Prasetya, et al., *Parents and Children Interpersonal Communication Patterns About the Negative Impacts of Playing Dota 2 Games, eJournal of Communication Science*, Vol. 6 (2), 2018, 110.

data in the form of when the child is ordered by the parents, the child is moved lightly to do the parents' orders (no anger appears)

With this sincere intention therapy, the controlling ability experienced is no longer made by the player who controls him, nor is it another person who controls him, but instead God himself 'directly' controls him - but most internet gaming disorder sufferers do not realize it. One of the forms of control that Allah has given is in the form of feelings that suddenly appear reluctant to continue playing.Actually this is a sign of the love of Allah that is given to his servants as a form of help so that he does not fall into harm, futility, and displeasure with Allah SWT. It's just that because the goal of this internet gaming disorder sufferer who is being pursued is still momentary (worldly) pleasure, even though what God wants is heavenly pleasure so that the help that Allah gives to get divine pleasure is wasted. If Allah's help which comes in the form of 'feeling' is able to be followed up and even grateful, then Allah will give additional pleasure in the form of the ease of leaving something that Allah does not like so that Allah saves the world and the hereafter.

For sufferers who really want to be free from dependency on this game through sincere intention, Allah will be given convenience. However, for sufferers who still enjoy and still feel that their actions are mediocre and even admire them, it takes time and patience to provide understanding for awareness. This process of awareness of grace, guidance, help from Allah requires an open heart to listen, willing to accept input, advice, opinions from others and want to admit mistakes or shortcomings so that you don't want to fall back in the same hole and want to repent, *In Shaa Allah* later will be shown the way.

In addition to being beneficial for sufferers, this sincere intention therapy is also beneficial for parents who face their children who experience internet gaming disorder in a way that parents simply remind sincere intention whenever they see their children want / are playing games. So that when parents call or tell children to do something, the child has got control from Allah, it is lightened to leave the game to obey the parents' orders so that the 'fighting drama' that usually occurs

can be minimized. Thus, sincere intention therapy can become self-healing for internet gaming disorders that need it and it is hoped that it can reduce addiction towards psychological improvement of the sufferer.

Islamic Spiritual Psychotherapy based on sincere Intention for sufferers of internet gaming disorder is a basic foundation that can provide new benefits in the form of being able to bridge / direct / alleviate someone from the valley of immorality to the valley of obedience, and can be used as dhikr that can be done at the beginning of every activity of daily activities. day. If this can be done, gradually but surely - if Allah allows - will be given the ability to change morals to become a better person than before, because in fact sincere intention are the initial foundation / basis as well as the goal that is the core of charity, the purpose of life, and Islamic goals in which to contribute to faith, ihsan, worship, applicable pious deeds that can deliver an individual to relief, happiness and mental health. The intention of Ikhlas which only expects the pleasure of Allah is a practical method of application that is right in the Essenation of Allah in worship and towards the improvement of one's morals.

D. CONCLUSION

Based on the description above, it can be concluded that this research use This study uses a mixed method with primary and secondary data. Data collection techniques is include observation, interview and questioner. The main aim the study is to prove that intention-based Islamic spiritual psychotherapy can reduce psychological disorders in sufferers of internet gaming disorder.

The basic concepts (designs / ideas) or basis of sincere intention in Islamic spiritual psychotherapy are:

1. The intention of "*lillahi ta'ala* only expects the pleasure of Allah *Ta'ala*" means motivation, encouragement, reason, the purpose of doing something because Allah, for Allah, all belong to Allah with the aim of only expecting the pleasure of Allah *SWT* which is used as a foundation as well as a goal in doing something.This sincere intention contains the

determination of direction, religious vision, humans as servants of God and the purpose of human life.

2. The sincere intention is not only a determinant of the acceptance of an act of worship, but also the basis for spiritual psychotherapy to be implemented. So, starting from this sincere intention, it will be easier to eradicate psychopathology towards self-improvement as a servant towards the closeness of the pleasure of God.

While this model of sincere intention therapy can be used as a psychotherapy offer for sufferers of internet gaming disorder, namely:

1. Before playing internet gaming, it started with a sincere intention "*Lillahi Ta'ala* only hopes for the pleasure of Allah *Ta'ala*". This Sincere intention therapy can be used as a *dhikr* that can be done at the beginning of each day's activities, especially when playing online games.

2. The result of this practical model of sincere intention therapy is a reluctance to continue playing the game. This makes the intensity (addictive) of playing games and the negative distraction that is often experienced by game players is reduced .Reluctance to continue this game does not arise as a result of efforts to control yourself or others, but 'direct' from Allah *SWT*.

3. This sincere intention therapy for internet gaming disorder sufferers can provide new benefits in the form of being able to bridge / direct / alleviate someone from the valley of immorality (futility) to the valley of obedience.

If this can be addressed, gradually but surely –if Allah allows- will be given the ability to change the intensity of playing games towards more useful activities. In addition, it is given the ability to change morals into a better person than before, because in fact sincere intention are the foundation / initial basis as well as the goals that are the core of charity, life goals, and Islamic goals which contribute to faith, *ihsan*, worship, good deeds. applications that can lead an individual to relief, happiness and mental health. The sincere intention which only

hopes for the good pleasure of Allah is an appropriate applicable method of understanding Allah in worship and towards improving one's morals.

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THE USE OF LMS APPLICATION IN EDUCATION

IN THE NEW NORMAL TIME

Umi Yawisah - IAIN Metro

umiyawisah@metrouniv.ac.id

ABSTRACT

This qualitative study aims to identify how the LMS application is applied in lectures at IAIN Metro. Data which are in the form of written interviews with 10 lecturers and 50 students are documented, classified, and analyzed using the four-step version of Creswell. This paper concludes that: first, the difficulties of using the LMS of the lecturers are: difficult and the server does not support. Response from the students: the signal is often bad, expenditure increases, lack of socialization, many features must be learned, assignments can only be submitted via laptop. Second, response from the lecturers about the advantages of LMS: good and I don't know. From the students: practical, more disciplined, easily submitted assignments, any discussion room, save internet quota, nothing. Third, the weakness of LMS according to the lecturers: bad internet connection, difficult to understand, lack of socialization. Meanwhile, according to the students: must have knowledge of LMS, less interaction between lecturers and students, dependent on the internet, no notification, videos or photos cannot be uploaded.

Keywords: Application, Learning Management System, learning online.

A. INTRODUCTION

After an epidemic since early March, the Covid-19 pandemic does not appear to be over, while life must continue. Some countries have relaxed policies related to the mobility of their citizens; this is called the new order of life (new normal). According to Wiku Adisasmita, Chair of the Expert Team for the Task Force for the Acceleration of Covid-19 Handling, the understanding of the concept of a new lifestyle set by WHO is a change in behavior to continue to carry out normal activities but with the addition of implementing health protocols to prevent Covid-19

transmission (KOMPAS. com). Thus the community must adapt not to have physical contact with other people, avoid crowds, and carry out activities and work from home.

Related to this, the implementation of education is also carried out from home; including lectures. Since the beginning of the Covid-19 outbreak, lectures have been carried out from home, but staff and lecturers are still working from campus by implementing the Work From Home (WFH) and Work From Office (WFO) systems alternately, which are carried out in areas that are considered safe or green zones. In the Odd Semester in September 2020, IAIN (State Institute for Islamic Studies) of Metro implemented learning through the LMS (Learning Management System) application which was initiated by the Information Technology and Data Base Unit (TIPD). LMS is a learning technology that is carried out online and aims to implement, organize, and deliver learning material (Sabharwal et al.: 2018; Turnbull, Chugh, and Luck: 2019).

The application of something new is something that not everyone is able to accept and implement; this also applies at IAIN Metro. Not all lecturers and students can immediately adapt to the implementation of the learning system through the LMS application. This paper aims to answer the question of how the LMS application is applied in lectures at IAIN Metro.

According to Lee (2009), online teaching systems are related to usage technology in constructing system infrastructure with adequate performance. The growth of online teaching also has an effect on the latest developments in information technology (Coombs, 2010). As technology changes and advances, learning can be done remotely; this is what is called online teaching. According to Major (2015), technology brings information about the world into our lives. In online teaching, technology is considered important not only as a background but also as a teaching context, because this is the place where the teaching and learning process takes place. In online teaching, learning requires technology and the internet is a development of something that occurs face-to-face in class.

According to Cooperman (2017), it is very important for teachers who teach online classes to have knowledge of technology or the ability to use new technologies that can be delivered in online learning effectively and efficiently. Each of the skills in using technology that teachers have learned is of course related to the positive development of their teaching; both face-to-face and online classes.

According to England (2012), there are several roles of technology, namely as content carriers, practical tools, communication tools and learning management tools. As a communication tool, the internet allows students to learn many things in the world in connecting and communicating with their teachers and friends. Thus, the internet becomes a commercialization for obtaining information and becomes a paradigm in the teaching and learning process as an interactive means (Forsyth, 2001).

The internet has facilitated e-learning. In particular, online e-learning or electronic learning, training, teaching or education via computers or other digital devices, such as: smartphones, tablets, even cell phones connected to the internet. We can also see that online education refers to e-learning. This usually leads to distance education which does not involve traditional classroom settings in which teachers and students are taught

According to Ryan K. Ellis (2009), Learning Management System is internet-based software, which is used in electronic learning programs. In the current pandemic situation, LMS plays a very important role in facilitating and improving the teaching and learning process. An LMS does not only allow the delivery of learning via electronic devices to improve student learning outcomes in a collaborative environment; but also allows teachers to focus on designing all meaningful pedagogical activities (Kattoua, Al-Lozi, and Alrowwad 2016).

In general, the LMS application has several features, including the following: A). Administration, in the form of information about units related toteaching and learning processes, such as:

- Goals and objectives

- ☐ Syllabus
- ☐ Teaching methods
- ☐ Class schedule
- ☐ Tasks
- ☐ Exam schedule
- ☐ Listof references or reading material
- ☐ Teacher profiles and contacts
- ☐ Trackingand monitoring.

B). Delivery of material and easy access to reference sources, namely:

- ☐ Dictates and lecture notes
- ☐ Presentation materials
- ☐ Examples of past exams
- ☐ FAQ (Frequently Asked Questions)
- ☐ Reference sources for work on assignments
- ☐ Sites that are considered useful
- ☐ Various articles in online journals

C). Assessment

D). Online examinations and feedback gathering

E). Communication, in the form of:

- ☐ Onlinediscussion forums
- ☐ Mailing list discussion
- ☐ Chat

LMS applications have various types, namely:

1. MOODLE, stands for Modular Object Oriented Dynamic LearningEnvironment, which is the name for an application program that is able to change learning media into web form. This application allows students to enter a

digital 'classroom' by accessing various learning materials, quizzes, and electronic journals. At IAIN Metro, the LMS application used is the MOODLE application.

2. Dokeos, a means of distance learning (e-learning) for based applicationsthe web. Dokeos is free software released by the GNU GPL and its development is supported internationally. The operating system is certified and can be used as content for the education management system. The content includes distribution of learning materials, calendars, learning progress, conversations via text, audio and video; exercises and tests, also capable of keeping records.

3. OLAT, a web-based application called the systemlearning management that supports every type of online learning. This application is a free and open source software application that supports various e-learning standards, such as LMS and SCORM. Developed at the University of Zurich in 1999, OLAT underwent various developments. On the OLAT version7.0 saw the addition of many new features, in addition to implementing other important standards.

4. a Tutor, is a type of LMS that is designed to have quick access and adaptability. Admin can install and update a Tutor, set new themes, and expand all its functions with feature modules easily and quickly. Students can also add, package, and redistribute web-based instruction content, import content, and combine lessons online. Students learn in an adaptive learning environment.

5. Sakai, used to support collaborative teaching and learning and to support research and portfolio collaborations.

6. ILIAS, is free open source software under the GNU General Public License (GPL). ILIAS has become a learning management system that allows users to create learning content, carry out online teaching, and support communication and collaboration between users.

Like other applications, LMS also has advantages and disadvantages.

The advantages of LMS include the following:
1) The effectiveness of time in learning
2) Can collect and convey learning content quickly

3) Make it easier to process administrative and learning data using the internet.

The disadvantages of the LMS application are as follows:

1. Dependence on the internet

2. There is an e-learning site that uses a large bandwidth, so it takes a long time to access e-learning.

The benefits of using an LMS are as follows:

1. Study without time limit

2. Increase knowledge in technology

3. Can do learning anywhere.

B. METHOD

This study is a qualitative study, which, according to Holliday (2002),describe reality and social life; while Merriam & Grenier (2019) argue that this kind of research aims to understand phenomena from the perspective of participants. Qualitative research products are descriptive, not numerical. Research location at IAIN Metro. The research subjects consisted of 50 students of the third semester of the English Educational Department and 10 IAIN Metro lecturers.

The data collection technique used written interviews, one month after the implementation of the LMS application. For students, interviews are conducted via the WA group, then answers are sent via email. Meanwhile, for lecturers, interview via personal WA number. Data were analyzed by applying the four steps of Creswell's (2003) version, namely: collecting data, grouping, selecting, then interpreting the data.

C. RESULTS AND DISCUSSION

The purpose of this research is to find out how the LMS applied at IAIN Metro. More specifically, to identify the difficulties faced by users (lecturers and

students), as well as taking an inventory of the advantages and disadvantages of the LMS application.

To find out the user's difficulties regarding the application of the LMS, open-ended questions are asked to the users, that is "What are your difficulties in using the LMS application?", A description of the answers is as follows.

Table 1a

Lecturers' answers about the difficulties of using the LMS application

Answers	"None"	"Difficult"	"Server does not support"	"miscellaneous"
Total	1	4	3	2

Regarding the answer about the difficulty of using the LMS application, out of 10 lecturers, 1 person answered "there is no (difficulty)," he even added that the students were happy with the use of this LMS application. The answer "difficult" was delivered by 4 senior lecturers who thought that in order to use this application they had to study first. The answer "server does not support" was delivered by 3 lecturers who explained that servers on campus often have problems - especially in the morning - so it is difficult to open the LMS application. Other answers were given by 2 lecturers who explained that they had to master many applications applied on campus, such as applications to fill out the attendance list, for PPL, KPM, and others; so, they thought that it is hard for them to adapt another new application, namely LMS.

The answers from students related to questions about the difficulties of using the LMS application are very diverse. For more details, the answer can be seen in table 1b below;

Table 1b

Students' answers about difficulties of using the LMS application

Answers	"Signal does not always good"	"Expenses increased"	"Less socialization"	"Lots of features to learn "	"Assignments can only be submitted via laptop"
Total	35	3	5	2	5

Based on the student answers related to questions about the difficulty of using the LMS application, there were 35 people who thought that "frequent bad signals" resulted in server errors so that they had difficulty filling out the attendance list, because there was a time limit. Two other people argued that the LMS application made their "expenses increase," because they had to buy more internet quotas. Another opinion came from 5 students who said there was "a lack of socialization" about how to use the LMS application — even though there was a video tutorial — this did not make them understand. There were 2 people who said there were "many features they should learn;" while 5 other people thought that the difficulty lies in "the assignments that can only be submitted through laptops," even though not all students have them.

The second question is "What are the advantages of the LMS application that is applied on campus?" The response to this question can be seen in the table 2a.

Table 2a

Lecturer answers about the advantages of the LMS application

Answers	"Good"	"I don't know"
Total	3	7

From the lecturer side, when asked questions about the advantages of LMS applications, 3 people answered "good, we can do a lot in LMS; there is a discussion forum, providing materials and assignments, .. just complete ". Meanwhile, 7 other people gave the answer "I don't know". These 7 people-- including senior lecturers who are over 50 years old-- explained that learning LMS is difficult and confusing. Some of them use the LMS application only for student attendance lists. Their lectures are done by using other applications, such as Google classroom, Google meet, and others; including WA group and email. The response of the students can be illustrated on table 2b below;

Table 2b

Students answers about the advantages of the LMS application

Answers	"Practical"	"More disciplined"	"Easy to submit assignments"	"There is a discussion room"	"Save internet quota"	"None"
Total	10	13	10	7	5	5

Regarding student responses to questions related to the advantages of LMS applications, their answers varied. There were 10 people who answered "practical," that all courses were in the LMS and could be accessed from anywhere. The answer "more disciplined" was stated by 13 people by the reason that filling in time-limited attendance list made them to be more careful. It is done, because if they were late (filling in the attendance list) they could not attend lectures. There were 10 people who thought that the LMS application made it possible for them to "collect assignments more easily," in addition to having a grace period to correct them if there were still errors. The answer "there is a discussion room" was given by 7 people and the answer that the LMS application "saves internet quota" was given by 5 people. Apart from the various answers above, there were 5 students who thought that the LMS application had "no advantages."

The third question, namely "What are the shortcomings of the LMS application that is applied on campus?". The answers from lecturers and students regarding this question can be seen in tables 3a and 3b below.

Table 3a

Lecturer answers about the shortcomings of the LMS application

Answers	"Bad internet connection"	"Difficult to understand"	"Lack of socialization"
Total	4	2	4

There were 4 lecturers who stated that the LMS application implemented on campus was not easily accessible due to "bad internet network". This often occurs when the teaching and learning process is carried out in the morning, perhaps there are large number of users so the LMS cannot be accessed and the students often cannot fill in the attendance list. In addition, there were 2 lecturers who thought that the LMS application was "difficult to understand" with its many features; As a result, this application is only used to fill in the attendance list for students, while lectures are conducted via other applications: Google meet, Google classroom or others. Another answer to the question about the difficulty of using the LMS application came from 4 lecturers who stated "lack of socialization regarding the LMS application". Furthermore, they explained that it should be necessary to conduct socialization and direct practice before an application is implemented; so that lecturers do not have any difficulties. According to them, even though there is a video tutorial, it doesn't go into detail; so there are still questions via WA group.

Table 3b below is the response of the students about the shortcomings of the LMS application.

Table 3b

Student answers about the shortcomings of the LMS application

Answers	"Must have knowledge about LMS"	"Less interaction between lecturers and students"	"Dependence on the internet"	"No notification"	"Cannot upload assignments in the form of videos and photos"
Total	7	10	20	7	6

There were 7 students who stated "must have knowledge of LMS" in order to attend lectures smoothly. The answer "lack of interaction between lecturers - students" was voiced by 10 students who preferred face-to-face lectures. They assume that by studying via LMS something is "missing". There were 20 students who stated that the LMS application "really depends on the internet". The underlying reasons are: not all areas get a good signal; sothat some students admit to having to climb trees to get a good signal; Some students admitted that they could not fill in the attendance list up to 3 times because of this and resulted in not being able to attend lectures. Another answer came from 7 students who answered "no notification" that could be connected to their cellphone, so that if there was an assignment from the lecturer they did not know it, because they did not open the LMS every time. Another shortcoming of the LMS application was the answer from 6 students, namely "unable to upload video or photo in their assignments".

D. CONCLUSION

Based on data analysis it can be seen that:a) the difficulties of using the LMS application at IAIN Metro are: from the lecturer side, 1 of 10 people said "there was no difficulty", 4 people said "difficult", 3 people said "the server does not support," and 2 people said "Others." ,because there are a number of applications they must

understand and master - such as applications for filling in attendance, applications for PPL, KPM - making them doubtful and not sure they can master the LMS application. As an alternative, they use the LMS application through the help of other people, either their own son or other employees.

From the student side, which consisted of 50 people, their answers were divided into 5 opinions: 35 people stated that it was difficult to use the LMS application because "the signal was not always good", 3 people said "expenditure increased," 5 people thought it was because "lack of socialization," 2 people said "lots of features they have to learn," and 5 people said the cause of the difficulty was "assignments can only be submitted via laptop", whereas not all students have them.

b) Responses from the lecturer which consists of 10 people regarding the advantages ofLMS application is: 3 people said "good" because according to them, LMS contains many features, from the attendance list, discussion forums, as well as examinations. Meanwhile, 7 people expressed doubt and ignorance through the answer "I don't know". Most of these lecturers are in their 50s, and some are even approaching their retirement, so they find it difficult to learn something new.

From the student side, which consisted of 50 people, 6 opinions were gathered: 10 people stated that LMS was superior because it was "practical," accessible anywhere, 13 people said "more discipline" in terms of attendance, because filling out the attendance list had a deadline; so that if they miss the time they cannot attend lectures. The answer "easy to collect assignments" was delivered by 10 students, who explained that it was enough to do this in the application; different in face-to-face lectures which have to go to the lecturer room first. The answer "there is a discussion room" was delivered by 7 people; while the answer "saving internet data package" is the answer of 5 people. The apathetic answers came from 5 students with the answer "none (excess of LMS application)".

c) The third question is about the weaknesses of the LMS application, from 10 lecturers. There were 4 people who answered "bad internet connection," especially when lecturing in the morning, the server was often down so filling out the

attendance list was difficult for students to do. Another answer, namely the LMS application "difficult to understand" was responded by 2 lecturers; while the answer "lack of socialization" was delivered by 4 lecturers. The four lecturers admitted that they had difficulty to understand and use the LMS application, because it had many features that they should know about, besides the lack of socialization of its use.

The responses from 50 students consisted of 5 types, namely "must have knowledge of LMS," "lack of lecturer - student interaction," "dependence on the internet," "no notification," and "unable to upload assignments in the form of videos or photos. " According to 7 students, to be able to use the LMS application requires knowledge of the application; because of the many features it has. Another answer, "lack of interaction between lecturers and students" was stated by 10 students, who thought that in the LMS application the lecturer only sent material or assignments, but had minimal explanation. Another 20 people stated that the weakness of the LMS application is its "dependence on the internet," so that students whose homes are far away have difficulty to access it. Another opinion, "no notification" was conveyed by 7 students, which caused them often not know when there were assignments from their lecturers. Another opinion regarding the weakness of the LMS application, namely "unable to upload assignments in the form of videos or photos" was stated by 6 students.

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THE IMPACT OF COVID-19 PANDEMIC

ON EDUCATION AND JUDICIAL PRACTICE IN INDONESIA

Dr. Zainal Abidin, M.Ag[1] Dr. Tobibatussa'adah, M.Ag[2]
zainal.abidin@metrouniv.ac.id   tobibah_saadah@yahoo.co.id
Lecturer at IAIN Metro Lampung

Abstract

The corona virus has made fundamental changes to educational and legal practices in Indonesia. The large number of Covi d -19 cases that have occurred in Indonesia makes holding state policies must be active to tackle the spread of this deadly virus, one of which is changing the pattern and model of education including trial administration using online media depending on the zone categorization set by the government. This paper finds out what happened during the Indonesian pandemic. First, in education, the emergence of covid-19 has made significant changes in the learning process by utilizing online learning media, and students are starting to be sent home, including in the context of higher education. Second, in the field of justice , trial administration in a number of courts is still carried out with due observance of health protocols, some trials are also conducted using an online trial model using various media, so that the law enforcement process continues. This paper also explains that the Covid-19 pandemic has become the center of serious attention of the government, including in providing education and implementing judicial processes in the world of law in Indonesia. Or in other words that even in the midst of a pandemic, activities must continue in various aspects, especially during the new normal era.

Keywords : Covid-19, Education and Judicial, Indonesia

A. Preliminary

The development of the corona virus in early 2020 has hit economic conditions in countries around the world including Indonesia, a country that has a population of 250 million. The Corona ordeal appeared when humans were getting ready to enter the era of 4.0 (era of disruption), as if the emergence of the virus had been designed previously to strengthen the image of the era, where humans were increasingly dependent on information technology by utilizing all available digital media. Its can be seen from increasing her request gadged media, cell phone, computer, wifi, quotas internet increased significantly, despite the irony of the ever increasing number of deaths due to corona virus worldwide. Until now, when this paper was written, no effective drug was found to overcome the development of the corona virus, only vaccine trials from various countries were conducted which had not shown encouraging results.

Indonesia as one of the countries that is heading to the phase of developed countries in the ASEAN region, is greatly affected by the corona pandemic crisis that has hit the Southeast Asia region, with a large enough population in the fourth world, causing Indonesia to become the highest country with suspected Corona cases in the region, followed Philippines. According to news sources in the Jawa Post, at the end of October 2020, Indonesia was ranked first as the country with the highest number of Covid 19 cases. Since the discovery of the first Corona virus case in Indonesia around February 2020, the development of this virus has increased significantly in various regions. . Even in the province of East Java, Central Java, West Java and DKI Jakarta, they are included as a red zone which is very worrying from March to June, so the local government has imposed a lockdown and a ban on activities outside the home, including a ban on going home.

According to Jawa Pos, the spread of the corona virus has grown massively in various regions in Indonesia, and the largest is on the island of Java, even now it has become epidemic in other provinces outside Java. Starting from Jakarta and then spreading to West Java, Central Java and East Java, one of the areas that has a red zone is the city of Surabaya after Jakarta. Perhaps the contributors to corona patients are in big cities on the island of Java, then followed by big cities outside Java. (Jawa Pos: 2020)

This emergency condition is very unfavorable and has an impact on various sectors, such as the industrial, business and economic sectors, education and the implementation of justice or law in Indonesia. This paper will discuss the various impacts of the corona pandemic on the world of education and law in Indonesia based on observations and practices that have changed drastically. However, the Corona emergency situation must be faced with a series of policies that still pay attention to health protocols to reduce the number of victims due to this corona virus. In the field of education, it must continue to run for the future of future generations, as well as law enforcement in society must be guaranteed in the midst of this global crisis.

B. Methodology

This paper is designed based on field research that has been carried out by applying the observation method and based on the results of field data analysis that occurred phenomenally in Indonesian society during the Covid-19 pandemic . By

reading this phenomenon and also this research tries to analyze the impact of the Covid 19 pandemic, since the discovery of the first corona case in Indonesia, and its impact on the implementation of education and judicial administration in the context of law enforcement in Indonesia when this virus began to spread throughout Indonesia.

The main sources of this paper come from various electronic media sources, in the form of online news, as well as from field sources that occur in Indonesia based on interviews and in-depth observations based on existing empirical realities, based on cases of the development of the corona virus in various places based on various zones that have been established by the government. In accordance with the object studied in this paper, namely the impact of Covid 19 on educational and legal practice, this paper will specifically present an analysis of the impact of the pandemic in the implementation of learning in schools and court practice in state courts in Indonesia.

C. Pandemic and Its Impact on Educational and Judicial Practices

Prior to the corona pandemic in Indonesia, the government had given early warning to anticipate the spread of the virus originating from Wuhan China. The government has carried out quarantine in the Natuna islands on Indonesian students who were repatriated from Wuhan where the espicenter of the corona virus was discovered. However, efforts to anticipate student quarantine have not been successful, because the spread of this virus is rapidly spreading from another route, namely from the undetected contact line for corona sufferers between Indonesians and foreigners, such as the case of the first finding of a corona sufferer in the Depok area. West Java. And after the pertana cases Corona increasingly found, and te l ah spread throughout the premises.

Really, the history of the Corona Virus originating from Wuhan, Hubei province of China, at the beginning of the epidemiological data showed rapid development, especially in the traditional markets of Wuhan. Initial data indicates that as many as 66% of the population who are in the seafood market there are infected with the Corona or Covid-19 virus. The development of this virus quickly spread to 65 countries. According to WHO on March 2, 2020, there were 90,308 people

infected with the Corona virus, and it continues to increase to various countries in the world.(Yuliana: 2020).

Until now, Indonesia is in the first place in Southeast Asia as the country with the most sufferers. It is recorded that until the end of October 2020 there were 353,461 positive sufferers of Covid-19, with 277.54 4 patients recovering and 12,268 deaths, data obtained from Jawa Pos.(Jawa Pos: 2020). Based on Jawa Pos, Indonesia's position is number or one for the largest number of Covi d-19 patients in the Southeast Asia region. This is based on the latest data on October 17, 2020. It is possible that when the presentation of this research is carried out that number will continue to increase , even though the Covid-19 vaccine has begun to be tested in news on television and other electronic media. And the results of these vaccine trials still need a long time to prove that the vaccine is effective for preventing and treating sufferers of co -19. Of course, with the increasing number of Covid-19 sufferers and the increasing number of recovered patients almost balanced, the impact that appears is also increasing even though the New Normal era has been implemented and social restrictions have been partially unleashed but in reality it is not easy to suppress the addition of new Covid-19 cases in Indonesia, because the population is so large and the level of social mobility is quite high.

The description of this case also indicates that the handling of the Covid-19 pandemic needs serious attention from the Indonesian government and its people to work together to tackle the spread of the corona virus, by taking into account health protocols and the prevention of Covid-19 in a serious and integrated manner. With the hope that the virus or disease will soon disappear from Indonesia.

1. *The Impact of Covid-19 on the Education Practice*

One of the sectors that has been severely affected since the spread of Covid-19 in Indonesia is the education sector because the number of students from primary to tertiary levels is quite significant. Many students cannot participate in learning due to the direct prohibition of classical learning in classrooms, which is at risk of exacerbating the transmission of covid-19. The solution to date is for areas in the red zone category, learning is done online or by distance learning. UNESCO said that the corona pandemic had threatened 577,305,660 students from pre-school, primary to secondary education. Meanwhile, there are around 86,034,287 students

studying in tertiary institutions. Therefore distance learning is the right alternative for education in uncertain situations through online learning media. (Setyo Pujiastuti, Survey METER: 2020)

In this context the internet media with all its strengths and weaknesses is the best solution in the continuity of the learning process carried out by teachers and students. Including lessons carried out at several universities and institutes in Indonesia. The implication of this transformation is that the expenditure or cost of learning is higher due to the dependence of internet quotas in education, and this is a challenge in itself for weak economic groups, who are already suffering in the midst of a pandemic, let alone facing an uncertain educational situation. Fortunately, there are several schools that provide quota incentives for students to be able to take part in the teaching and learning process, as well as for students who are studying at tertiary institutions that are supported by the government, although the numbers are still very minimal.

In the perspective of the use of Internet media Teru all in clear internet quota usage megalami peningkata n , including android and laptop sales, as a medium of learning is most effective in this pandemic situation. Then what's interesting in the context of education during the pandemic is the emergence of a number of online seminar activities, online meetings that utilize virtual media and applications which are now starting to become an increasing trend, such as the use of google meeting media, zoom meetings, video converence and so on in several programs. learning and in seminars or activities in meetings held at schools and universities.

The *Zoom meeting* or *Google Meeting* activity reaches its peak in May to August 2020, especially during the fasting month of Ramadan. Activities such as Webinars, Zoominars and so on are massively spread across various places and various universities in Indonesia. Until the date of this writing, zoom meeting activities were still being held, although not as many as when the corona outbreak appeared in those months. And what is widely used during the pandemic, the learning process is mostly carried out through online learning systems made by schools and colleges by designing learning systems in web applications that can be combined with several other learning applications.

Especially for the webinar or seminar program berbasi s web, carried out on a massive scale in all regions of Indonesia, and most are college penyelengganya both public and private universities. The participants who took part were quite

enthusiastic from among the lecturers, especially the webinar activity which gave free certificates. Most of the registration is done using the *google form* application which is distributed directly to prospective participants who will take part in the webinar, a week before the program is implemented. The topics of study in the waebinar are various topics ranging from education, health, politics, economics, law and so on. What is interesting is that the resource persons consist of experts and professors from various well-known universities, that there are also webinars that are held on an international level.

In addition to the rampant activities of We binar during this pandemic, in fact, in a social context, the ongoing education is experiencing obstacles due to the closure of a number of schools, and has implications for the psychological aspects of teachers and students, including a decrease in the quality of student skills due to not being able to meet and learning practices in class. , along with his teacher (Rizqon Halal Syah Aji: 2020) . Likewise, they lose the period of playing in the school environment with their peers, and this has a social impact, namely the increasingly alienated students from the world of interaction in the school environment. Although this can be replaced with online learning or tutorials, which are now becoming a trend of learning models and styles.

The reality is that online learning alternatives still cause various problems, especially at the basic education level, because parents are preoccupied with online learning . *First*, for families who cannot afford it, this becomes a burden in itself in fulfilling their daily needs. *Second* , from students, online learning actually makes them burdened with too many lesson tasks. *Third* , the task of parents is getting tougher, because they have to accompany students when studying online. Fourth, the onset of boredom of learning ririskiky a constantly carried out at home. (Setyo Pujiastuti, Survey Meter: 2020) .

Online learning problems, especially in remote areas or villages, are also a major problem. Lack of facilities and infrastructure that support online learning is a major obstacle in the online learning process , not all remote villages already have online learning media, including internet networks that are difficult due to remote areas, so satellite or internet signals cannot be found. Then the mastery of the digital world is also still limited and the expenses or costs required are also too large to be able to access internet or web-based learning models (Mastura and Rustan Santaria; 2020).

But even so education must still be carried out regardless of all the obstacles and problems, including in the context of the Covid-19 epidemic. In this context John Dewey (1958), an American education philosopher who is well-known as a Progressivism follower, states that education is a never-ending process (*education is the process without end*), because education is about developing basic human abilities, namely the ability to think about intellectual power and emotional power. (Saiful Sagala: 2013). So even in unfavorable conditions due to the global covid-19 pandemic, education must continue to be implemented because education has become a basic human need, in addition to other basic needs. Thus the learning process carried out in educational institutions of various levels continues and continues to be carried out using health protocols, including maintaining distance, using masks, washing hands and so on, especially in schools in the green zone. On the other hand, schools that are in the red zone are obliged to carry out online chasing in accordance with mental safety due to the pandemic.

2.   *Impact of Covid-19 on Judicial Practices*

In addition to its impact on education, it turns out that Covid-19 also had an impact on the justice sector in Indonesia, when the New Normal era was enacted. In the context of penyeleng ar aan law in Indonesia is also experiencing the same obstacles to education, when faced covid-19. Many legal cases, both criminal and civil, are somewhat late in the resolution process due to unsupportive situations due to corona, but in some cases, trials in various levels of courts can be carried out even though the pandemic situation is still not over, with due observance of health protocols . Most of the trials are conducted not face-to-face but online, depending on the zone where the court is located, if it is in the red zone, it must be carried out with strict procedures including through online court media.

Regarding the implementation of online justice during the pandemic, it can be seen on the portal of the Mahkamah Agung/ Supreme Court of the Republic of Indonesia which explains that the trial during the corona virus pandemic is still conducted virtually, as was the result of a discussion between the Director General of the Religious Courts and the *Family Court of Australia* , which explicitly stated that the trial at religious courts will continue to be implemented

by enforcing the Covid-19 protocol, and the use of media and Information Technology, or online. (Mahkamah Agung RI/Supreme Court of the Republic of Indonesia: 2020). However, it seems that from the perspective of carrying out criminal and civil court proceedings in Indonesia, there is still a need for strict rules regarding the implementation of trials in the emergency due to the Covid-19 period, which cannot be determined how long this condition will end. In Indonesia, cooperation has been agreed in dealing with the Covid-19 problem, with the signature of a memorandum of understanding or agreement between the Supreme Court (Mahkamah Agung), the Attorney General's Office (Kejaksaan), the Police (Kepolisian), and the Directorate General of Corrections (Direktorat Jenderal Pemasyarakatan), are regarding an agreement to hold a trial of criminal cases through video conferences. (Aida Mardatillah: 2020).

The cases that have appeared in many courts in Indonesia, especially the religious courts, are cases of many divorces as a result of the emergence of the Covid-19 pandemic. Economic problems are at the center of divorce problems, especially for families from middle to lower social strata, who are prone to household conflicts due to low income. Not easy to carry out the trial in a pandemic situation especially should involve the people in every trial, if it remains by forced will automatically result in a increased its sufferers corona. With these unfavorable conditions, the Supreme Court/ Mahkamah Agung (MA) dated March 23, 2020, issued circular letter Number 1 of 2020 concerning Guidelines for Implementing Tasks During the Prevention Period of Corona Virus Disease 2019 (Covid-19) . This circular is a reference within the Supreme Court (Mahkamah Agung) and the Judiciary under it to continue working by using the WFH (*Work From Home*) system and conducting *Social Distancing* . Likewise in the implementation of trials during the Covid-19 pandemic, carried out by *e-Ligitation* to replace conventional trials. (Anggita Doramia Lumbanraja: 2020).

In circular No. 1 of 2020, signed on March 23, 2020, regulates that criminal, military criminal and jinayat cases continue to be carried out, especially for cases where the defendant is being detained and whose archery cannot be extended again during the Covid-19 prevention period. In addition, trials of criminal cases , military crimes, jinayat against the defendant, who legally still have reasons to be extended, are postponed until the end of the period to prevent the spread of covid-

19 within the Supreme Court and the judiciary under it. The adjournment of the trial can be carried out with a single judge. The circular also describes the trial steps. *First*, postponement of the trial and restrictions on court visitors with the authority of the panel of judges. Second, the panel of judges can limit the number and safe distance between court visitors (*Social Distancing*). *Third*, the panel of judges can order a temperature examination and prohibit physical contact, such as shaking hands. *Fourth*, the panel of judges or parties in the trial can use masks or medical gloves according to local conditions (Zulfahmi: 2020).

Pandemic covid-19 has changed the situations including creating anomalies in the field of law and justice in Indonesia and bring things new that had never occurred before the new conditions or new era normal and should be made a number of adjustments to adapt to new habits . In the legal perspective of this emergency condition, several policies have been carried out by the government to strengthen efforts to prevent the transmission of the corona virus through Presidential Decree No. 11 of 2020 concerning Large-Scale Social restrictions in order to accelerate the handling of Covid-19 (Hani Adhani: 2020). The cases that are included in the judiciary are not reduced, including in the religious courts, which are increasing cases of domestic disputes or conflicts and require a fair settlement in accordance with the existing laws and regulations. Judicial practice must be carried out professionally and still pay attention to health protocols, by requiring the use of masks, hand sanitizers, and conducting online trials, all of which have become new habits that have only existed since the corona outbreak hit the world, including in Indonesia.

D. Conclusion

Specifically, this paper shows that the emergence of the Covid-19 pandemic has changed the entire order of human life. The significant impact of the pandemic is the emergence of new habits in various fields, including in the practice of education and justice in Indonesia. There are several conclusions that can be drawn in this paper. *First*, the implementation of education has experienced a change in learning methods and media, from direct learning held in classrooms to online learning that can be accessed through online technology media. Second, the pandemic period has changed the learning system by using

emerging applications, for example *zoom meetings* and *google meet* in the teaching and learning process, including the proliferation of webinars and others, this is a new trend in the field of education in Indonesia. *Third* , that the judiciary in Indonesia has also undergone changes, especially in the implementation of justice in general and religious courts, which use an online court model, depending on the conditions in which the court is located. This happens because each area has a different zoning classification depending on the severity of this corona pandemic. Fourth, that the new normal era that has been established by the government is a real effort to increase security in the midst of the Covid-19 pandemic that is increasingly sweeping the world.

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ONLINE LEARNING DURING COVID-19
(EASY TO ADAPT TO NEW HABITS)

Yudiyanto

Postgraduate Lecturer at IAIN Metro Lampung
yudiyanto@metrouniv.ac.id

Abstract

Changes in learning that have occurred due to the Covid-19 pandemic have led to adaptable behavior among students and lecturers. Adjustment or adaptation often requires high awareness or a long time. Likewise in the learning process in higher education, the habit of learning face-to-face suddenly has to change to online in the pandemic.This research was conducted in a descriptive qualitative way by collecting data through interviews. Selected informants are students and lecturers who experience direct changes in lecture activities from offline to online. Informants were selected purposively and interviews were conducted using a list of questions carried out by submitting one item at a time. The results showed that the adjustment in the learning process suddenly changed from offline to online in a relatively fast time. At first it seemed difficult then it became something commonplace. Over time, lecturers and students find it easy and common to undergo the online learning process. The unpreparedness of the instruments was fulfilled by the selection of adequate instruments. Meanwhile, skills unpreparedness in online learning is overcome by training and mentoring and the unpreparedness of the institution is overcome by the creativity of the institution to meet all online learning needs. This quick adjustment encourages every student and lecturer to change and improve their skills following the online learning process. Each of them felt that the changes were normal and became new habits in learning activities.
Keywords: Pandemic, learning, easy adaptation, new habits.

1. Introduction

The impact of the Covid-19 pandemic has been thought to have caused obstacles in the world of higher education. It turns out that it also provides some positive changes. In addition to causing face-to-face learning not to run directly, this pandemic also forces the online learning process (Chick et al., 2020). Online learning that was suddenly carried out felt full of obstacles (Oktawirawan, 2020). Internet access problems such as poor network, limited credit purchasing power, inadequate technological devices to immediately learn online and campus unpreparedness to

prepare all online learning needs. This sudden change has made lecturers and students experience various obstacles and challenges that require changing attitudes as well as actions to overcome them. The pandemic is triggering several changes that must be made immediately.

Implementation of learning in higher education is mostly done face to face. So far, the online learning process already exists, but it is not yet the main choice. Online learning is deemed incapable of meeting the needs of the learning process(Khotimah, Astuti, & Apriani, 2019). And that leads to learning difficulties and costs more. The limited ability of human resources for students and lecturers to use online learning software, it adds to the problems in the implementation of online learning.It is not uncommon for the beginning of learning changes to cause the learning process to stop for several weeks because lecturers and students are not accustomed to using these devices. Meanwhile, the face-to-face learning process must be stopped. The discomfort of these conditions requires an attitude of acceptance which is not easy. Various complaints and heavy feelings facing the changes experienced have forced lecturers and students to have a positive attitude and solutions to overcome them.

The study of the use of online learning technology raises pros and cons (Lin, Chen, & Liu, 2017). Initially, many writings raised about the tools and functions of using online technology in learning. This technology is also seen as a solution during a pandemic (García-Peñalvo, Corell, Abella-García, & Grande, 2020). Some view that the use of online learning removes the main role of the teacher in the process of imparting values and is not in accordance with the learning objectives itself so that there is rejection.Finally, many writings discuss that online learning technology is one of the factors of advancement in the world of education and the expansion of science.

This paper seeks to explain the experiences of students and lecturers who suddenly experience the online learning process due to the impact of the Covid-19 pandemic. Starting from the identification of the types of difficulties experienced, this paper shows the various impacts of adaptation on students and lecturers.

Changes in the learning process cause a burden for students and lecturers. These changes also force a change in behavior in the way of learning and the learning process. In short, this paper tries to test that behind the difficulties faced by students and lecturers due to the Covid-19 pandemic, there is an impact that fosters a positive character, especially the ability to adjust quickly for students and lecturers.

This paper refers to the argument that the challenges and constraints caused by the Covid-19 pandemic in the learning process in higher education not only cause many obstacles but also foster a positive character that is able to adapt to rapid changes.Technology as a device needs completeness in order to be utilized. Technology also has a compulsion for its users to adjust to the learning process.There was a change in the learning process from manual to internet based (Purwanto et al., 2020). Changes in internet-based online learning foster positive characters that lead to rapid adaptation skills for students and lecturers.

During the pandemic, education is undergoing quite fundamental changes around the world. The implementation of preventing the spread of the Covid-19 virus forces the world of education to impose restrictions on physical interaction so that learning in classrooms as usual is eliminated(Viner et al., 2020). Learning that really requires direct physical interaction has had to be replaced with an online learning process to ensure that physical contact is restricted (Espocito & Principi 2020). In almost all countries in the world, the government through the ministry of education has implemented a policy of transitioning the learning process by switching to online learning in all educational institutions (Milovanović et al., 2020). The use of internet-based technology in learning during this pandemic is inevitable. However, due to the sudden shift, various problems arise in the application of this online learning.

From several studies, they have also addressed the acceptance and rejection of the use of online learning (Chandra & Watters, 2012). Technology like this is seen as not good for educational purposes, it has a negative effect(Khotimah et al., 2019). Technology in the world of education can also provide a westernization influence which is considered to be able to destroy the nation's culture (Setiawan, 2017). The

use of this technology brings about fundamental changes in the world of education (Zilian & Zilian, 2020). The inability of students to use technology in a controlled manner will make them trapped spending time with the media and at least social interactions (Gök, 2015). In short, the cultural influence that accompanies the use of technology in education creates rejection in society like a foreign object (Nuryanto & Pustaka, 2012).

The elearning program or distance learning is an approach to using technology without the need for physical contact. The application of online learning makes the education process faster and more open (Chaidar, 2014). The application of this learning is carried out to facilitate the teaching process from the teacher or lecturer to students. The advantages of online learning can reach a wider audience.Students and lecturers do not have to meet physically. Although, each learning process can still be done at home.

The change in the educational process from manual to online learning brings a change. Use of online technology (Cahyadi, 2020) making the learning process does not have to come to campus. Every student and lecturer can directly carry out the teaching and learning process at their respective homes. This change reduces the need for time and activities outside teaching and learning hours. It no longer takes time to prepare before leaving for campus such as bathing, dressing, breakfast. In addition, it also does not take time to travel to campus. Besides being effective in terms of time, efficiency also occurs with the application of this online learning. Lecturers and students do not need to pay extra for transportation to campus apart from the efficiency of other personal needs such as make up, perfume, and others.

Differences in views and attitudes towards the changes experienced vary. There are those who perceive and have a negative attitude towards the changes experienced. However, many people also rate it positivelyLikewise, the change in the learning process suddenly shifts from being dominant offline to being online. This change requires adjustments for all parties, especially lecturers and students in universities.

2. Research Methods

a. Research scope

This study uses a qualitative approach to explore online learning experiences during the Covid-19 pandemic. The information asked focused on the obstacles experienced and the various adjustments made during the implementation of online learning. Online learning has obstacles such as problems with device fulfillment, limited skills in using online learning tools, and constraints for higher education institutions in transitioning online learning. Furthermore, various forms of adjustments were asked which were made in line with the perceived obstacles in the transition to online learning.

b. Respondents

Respondents are actors involved in the online learning process at IAIN Metro including students, staff and lecturers. Student respondents were taken proportionally including 10 students by paying attention to the distribution in 4 batches of active students who also paid attention to gender aspects. Five staff were selected to handle lectures and student affairs. Nine lecturers who taught courses were selected purposively based on criteria, namely 3 lecturers who had never used online learning, 3 lecturers who had used online facilities but rarely used them, and 3 lecturers who were used to using online learning facilities.

c. Research instrument

Data were collected through interviews using a list of interview questions as a reference. Several open-ended questions were asked covering the constraints of online learning, the adjustments made and the impacts that arise. The three questions were asked to three respondents, namely students, staff and lecturers. Each respondent's answer was collected through written notes and records.

d. Research procedure

The research was conducted during the covid-19 pandemic, where there was a transition from face-to-face (offline) to online lectures (online) from April to October 2020. April describes the beginning of the transition to online learning in the even semester 2019/2020 to October during the online lecture period in the odd semester 2020/2021.Selected respondents were interviewed in person or telephone with their awareness and willingness. Interviews were conducted openly by submitting the questions that were asked one by one.

3. Results and Discussion

This change is felt not only by students, but also by the lecturers as their educators. Changes in the learning process, which were mostly done offline, then changed to online. It demands the readiness and creativity of lecturers and students to overcome it. Generally, the difficulties encountered will trigger a form of adjustment so that the learning process can continue. The results showed that there was an adjustment process for lecturers and students in the turn of offline learning to online. The form of activities that indicate self-adjustment is seen in several aspects, including: 1) unpreparedness of technology devices triggers creativity in fulfilling the device, 2) limited skills trigger rapid learning to be skilled in using online learning tools, and 3) institutional unpreparedness triggers institutional breakthroughs to meet learning demands online.

a. Technological devices

Not all students have sufficient hardware to use in the online learning process. There are also many students who do not have mobile phones with android technology that can be used to take online lectures.Not all students also have a laptop or computer to use for online learning. These unpreparednesses also interfere with the online learning process that must be done. The conditions experienced were apparently resolved in a relatively short time. These findings are presented in the research data in the following table:

Code	Technological devices
Utilization of existing devices	"My cellphone is not supported so I use a laptop when studying online" (R35, 37, student) "I just use the cellphone because it's easier and more practical" (R31, student) "Yes, lecturers generally use their own laptops. On the campus, all lecturers have a laptop to use for online teaching "(R7 lecturers).
Buy a device	"Finally, I bought an android cellphone to study online, I set aside money to buy an android cell first. Because this is more priority "(R39 student) "I sell trade-in so I can get an Android cellphone so I can learn online smoothly" (R40, student) "My laptop is serviced so that it can be used for online learning" (R36, student) "All cellphone and laptop lecturers are good, they can teach online, no need to buy anymore" (R6, lecturer)
Join friends	"At the beginning of my online study, I joined my friends because of one boarding house" (R35, student) "Sometimes we are the same as friends, using the same laptop" (R32, student)
Pulse constraints	"If the equipment is adequate, but heavy on phone credit if studying online continues" (R31, 32, 33, 34, 38, 39, student) "If the WFH schedule is sometimes constrained by signals and pulses too, but for WFO it's good to use campus wifi" (R8, lecturer).

The obstacles experienced by students prompted them to immediately buy an android cellphone that could be used for online lectures. Apart from reasons for online learning needs, students generally state that it is their main need to have a cellphone, especially in today's virtual era. There is also a claim to overcome these hardware problems. They take the initiative to repair laptops or computers or set aside money to immediately buy a new cellphone. The tendency of students to use cellphones to take online lectures.

Another creativity is that students take the initiative to join their friends who have laptops that are adequate for online lectures, especially students who live in boarding houses. Other habits that students do during online learning are using 1 laptop together, especially students who live in boarding houses.

Adjustments in online learning (Firman, 2020) by changing cellphones are not considered burdensome for students. They mostly already have an android cellphone that is quite supportive for use in online learning. Generally, students feel that it has become commonplace and commonplace to have better quality cellphones. In fact, what is often complained about is the problem of internet credit (Indrawati, 2020), which demand increases. So that it adds to the expenses for this purpose. Moreover, the price of internet credit has not decreased even during the pandemic like today

The sudden change in the online learning process due to the Covid-19 pandemic which initially caused problems (Gonzalez et al., 2020). It has a positive impact as well as fostering the willingness and creativity of students to immediately take online lectures, namely having an Android cellphone, repairing a laptop immediately, hitching a ride with friends, and setting aside money to buy a new cellphone.

b. Human Resources Skills using online learning tools

The unpreparedness that many students and lecturers complained about to carry out the online learning process surfaced at the beginning of the pandemic. Application of physical distancing (Van Lancker & Parolin, 2020) forces universities to switch the learning process that is currently running offline to online. This sudden change has created problems, especially the lack of skills to use online learning tools. Some of the problem findings are recorded in the following table:

Code	Human Resources Skills
Making video tutorials	"I made a video using online learning so that friends can too" (R32, student) Yes, not a few lecturers said it was difficult to understand the online KPM program, so I made a video tutorial to help him "(R8 lecturer)
Peer teaching	"Frankly, I don't know about the use of e-learning, so I ask other lecturers who are already able to do it a lot" (R3 lecturer) We teach each other sir, so that we can take online lectures from lecturers, if our friends teach it, we can quickly, sir "(R37, student)
Training	"As requested by many lecturers, we will immediately conduct online learning training for lecturers" (R 6 lecturers, R13 staff) "TIPD prepares training for lecturers and students" (R15 staff)

	Yes sir, before the implementation of KPM, we were given socialization and training on the use of the SIDIMAS program. (R34, R37 student)
Assistance	"Frankly, I don't really understand about technology, it's been hard studying, I asked him to help me ... yes he became my assistant when I am teaching online" (R5, lecturer)

This sudden change has triggered the growth of some learning creativity so that they can quickly take advantage of online learning tools and be skilled at using them. The limitations of conducting direct training have prompted some lecturers and students to try to make video tutorials on using online learning tools. Google classroom, Whatsap Group, IAIN Metro e-learning, google meet, zoom meeting and so on are some options for use as online learning tools.

Many students know that the use of online learning tools is obtained from studying through viewing video tutorials on the internet. Another way to acquire these skills is by learning through friends. Generally, lecturers gain skills using online learning tools through training activities organized by the campus. Some senior lecturers felt that they were not able to master these devices and asked staff to help them during online lectures. As the respondent admits (R5), there is an immediate need to use online learning tools, while it certainly takes a long time to learn the tools. So, assistance by staff who master these tools becomes a choice at the beginning of lectures.

c. The institution's ability to support the online learning process

The absence of higher education readiness to facilitate online learning simultaneously triggers higher education institutions to make breakthroughs to find solutions. Several forms of institutional breakthrough creativity in overcoming online learning constraints that must be carried out according to pandemic conditions such as preparation of Learning Management System (LMS) devices/software, training for online teaching lecturer skills, compiling responsive lecture schedules, pulse assistance for lecturers and students.

Code	Kelembagaaan PT
Software	There are quite a lot of complaints from lecturers and students. In general, they conveyed the obstacles to online learning with google classrooms or zoom meetings which were considered burdensome in online learning. "The campus now provides an LMS (learning management system) program (R12 staff) The implementation of Community Service Lectures has also used the SIDIMAS program, while PPL uses the Simpelpro program. (R18 staff)
Skills improvement training	"In addition to providing LMS software for learning, we will immediately socialize the LMS as well as online learning training for lecturers" (R15 staff) At the beginning of KPM last semester, and PPL this semester, there was also socialization of the Simpelpro program and training on its use for DPLs "(R19, staff)
Class schedule arrangement	"To anticipate the LMS server going down, an even schedule is made in all lecture hours from morning to evening, not piling up in all morning hours" (R15 staff)
Credit/pulse assistance	Providing credit assistance for lecturers and students is carried out according to government policy (R13 staff)

Problems with online learning software are also felt. Apart from being relatively simple, the e-learning devices on campus are also limited in terms of capacity. A server change is required if you want to use many lectures simultaneously. Campus institutions need to move quickly to make these devices both physical devices and software. The need for software in all online learning activities triggers the creativity of the institution in making the necessary software. Some examples of creativity are for the purposes of lectures, an e-learning system was created in the form of a management learning system (LMS), for the purposes of Community Service lectures conducted online, a KPM-DR program called SIDIMAS has been created, and for the implementation of Field Experience Practices for students, a program called Simpelpro is created.

In addition to these supporting devices, online learning also requires the readiness of human resources, both lecturers and students, when using the program (Sartika, Dewi, 2017). Skills in using online learning programs are needed in order to be able to operate and take advantage of the features of the programs used. The skills to use the available learning programs and features will support the continuity of the

online learning process (Suni Astini, 2020), from the planning of the lesson, the implementation of the learning process, the learning resources, the media, to the evaluation of the learning (Hakim, Yudiyanto, Hakiki, & Soleha, 2020). The inability of lecturers and students to use online learning programs will disrupt or even hinder the lecture process itself.

These findings indicate that the sudden change in the learning process offline to online due to the Covid-19 pandemic has caused various problems of unpreparedness (García-Peñalvo et al., 2020). These various unpreparednesses encourage a quick adaptation process for lecturers and students so that they can continue the online learning process. Android mobile devices are the choice of students and lecturers to take part in online learning. The use of laptops is also an option for taking part in the online learning process. Many students also choose to replace their cellphones with a higher quality Android version. This shift in device change is an excuse to better support the online learning process that must be followed. This change shows the adaptation of lecturers and students by slightly replacing more sophisticated devices than previously owned. Currently, Android phones are relatively cheap due to more competitive price competition with many HP brands on the market (Endaryono, 2019).

In addition, adjusting your self to training and mentoring the use of online learning software is a positive change process. Awareness of the need to be able to run online learning tools which inevitably encourages lecturers and students to learn quickly through training or video tutorials. The results made them immediately start the online learning process. Lecturers and students feel that online learning practices are becoming commonplace today.

The demands of implementing online learning also urge universities to make various breakthroughs to fulfill them. The unpreparedness of the hardware and software prompted the institution to immediately purchase the device. The unequal ability of lecturers and students to use online learning tools has encouraged institutions to hold training, mentor lecturers, and also produce tutorial videos on the

use of online learning tools. This change has a positive impact on higher education institutions because it makes the institution meet the needs of online learning tools. And in the future, it will continue to be used so that the quality of learning in higher education continues to increase (Rahmat, 2020). After the pandemic, it is very possible for new habits like online learning to become something that makes the learning process easier. Readiness and ability to practice offline learning as well as online or a combination of both (Widiara, 2018) into new habits and positive values in the future.

4. Conclusion

The condition of the Covid 19 pandemic, which implements prevention by limiting physical contact, makes the learning process change rapidly. Generally, learning done offline turns into learning online. This change creates a compulsion to run it. Even though it was difficult at first, learning from offline to online became commonplace over time. The pandemic has enabled lecturers and students to make a quick adjustment process from offline learning to online.The problem of inadequate equipment is immediately met with the provision of appropriate equipment. In addition, skills limitations to use online learning tools are immediately resolved with training and mentoring. The problem of campus institution unpreparedness has been carried out by various breakthroughs to fulfill all devices and increases the capacity of human resources so that online learning can continue.The ability to adjust to be like something ordinary and have a positive meaning. The ability to adjust to the learning process has grown into a new positive habit amid the Covid-19 pandemic.

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CONSTRUCTION OF FINANCIAL FUNDING MODELS OF BATIK MSMES IN CENTRAL JAVA ORIENTED TO *COST AND BENEFIT* OF CSR (*CORPORATE SOCIAL RESPONSIBILITY*)

Dheasey Amboningtyas[1], AdjiSeputra[1], Yunni Rusmawati [3\]

[1,2]Universitas Pandanaran Semarang, [3]Universitas Islam Lamongan

dheasey@unpand.ac.id[1], ardraseputra@gmail.com [2], [3]yunnirusmawati@unisla.ac.id

ABSTRACT

Research on the construction of the financial financing model for batik MSMEs in Central Java which is oriented towards the value of the cost and benefit of CSR (Corporate Social Responsibility) aims to see the extent to which the implementation of the cost and benefit value of CSR on batik MSMEs in Central Java, especially on three research objects. Among others: Laweyan batik, Lasem batik and Pekalongan batik. This is based on, maybe if we look at industry or large-scale companies, of course the cost and benefits they usually appear in every financial report at the end of each year. Meanwhile, for MSMEs to determine the implementation of the cost and benefit value, it has a tremendous impact on the survival of MSMEs. This research was conducted to determine that this research was conducted on a financial financing model for batik MSMEs which is oriented to the value of the cost and benefit of CSR. Data were collected using purposive sampling according to the criteria for determining the sample in 3 research objects. Whether it's in the batik area of Laweyan, Lasem, and Pekalongan MSMEs. The analysis technique used is Partial Least Square (PLS) analysis to test the hypothesis with a quantitative approach. The results of the study show that efforts to increase the construction of financial funding at the UMKM Kampung Batik Laweyan Solo, Kampoeng Batik Lasem Rembang and Kampoeng Batik Kauman Pekalongan by implementing cost and benefits CSR are carried out by implementing social activities such as processing waste products , reducing harmful chemicals in the process. batik production, participate in environmental protection activities.
Keyword: Central Java Batik UMKM, Financial Funding Model Construction, CSR Cost And Benefit, Corporate Social Responsibility

PRELIMINARY

When rebuilding of usable economic infrastructure and super structure save the Indonesian nation from a crisis that has developed into a crisis multi-dimensional, SMEs are at the forefront as pioneers for business moving the real sector. SMEs are not only important economically, but also important politically and socially. Even he is functioning as a kind of nursery for the creation of scale companies big future as an engine of economic growth and innovation. According to The social condition of society in the era of globalization now has

raised different views on at he surrounding business developments. Society demands companies to produce a product as a requirement,

The existence of batik in Indonesia there earlier times when before the 1500m, Kampung Batik Laweyan Solo, Kampung Batik Lasem Rembang and Kampung Batik Kauman Pekalongan is a regional center for industrial batik unique, specific and historical . Allotment of land area of Kampung Batik today by the function of settlement, commercial and industrial activity batik allocation mix or *mix use* , for settlements and activities of the batik industry, especially in kampung.

Kampoeng Batik Laweyan Solo is one of the cultural landscape areas in Indonesia which is rich[1] in cultural and historical potential that has been inherited from ancestors. One of the priceless heritage that is owned in Kampoeng Laweyan Batik is the art of batik which is included in an intangible cultural heritage. Solo batik art which is the main attraction is enriched with historical sites such as graves and historic mosques and other sites.

This potential becomes a strong magnet in attracting tourists. With better regional planning, the Laweyan batik village will be able to offer various types of tourism that are more organized and able to serve the needs of visitors in maximum service, while at the same time making Kampoeng Batik Laweyan sustainable with cultural and historical heritage and the welfare of this batik business-based community to be more increased. In addition, Kampoeng Batik Laweyan has the potential of the community which plays A major role in helping to preserve the area. The strength of this community will help make the Kampoeng Batik Laweyan area a friendly solo batik tourist destination and worth a visit.

Lasem batik has a high historical value for the people of the city of Rembang, because it already exists thanks to the arrival of Admiral Cheng Ho to Indonesia in 1413. Lasem Batik Written was first pioneered by Princess Na Li Ni, wife of Bi Nang Un, a ship captain in Cheng's fleet. Ho. From there, batik lasem became known in Indonesia, until it got the nickname 'batik' encim-encim because in the past, many women of Chinese descent were used.

Lasem Rembang batik village located in the pantura of Rembang Regency is a center for written batik that was founded hundreds of years ago. Citing the history of batik lasem on the batik.or.id site,it is said that the existence of Lasem batik cannot be separated from the arrival of Admiral Cheng Ho in 1413 AD At that time, Admiral Cheng Ho's men and his wife chose

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[1]Darmadji, Irawan, 2007. IMPLEMENTASI CORPORATE SOCIAL RESPONSIBILITY (CSR) DAN PENGARUHNYA TERHADAP NILAI PERUSAHAAN PADA UKM BATIK KOTA PEKALONGAN

to settle in Bonang, which is located in Lasem District. . The existence of Batik Lasem is currently the livelihood of some residents, including Babagan Village. Babagan Village has since 2015 become a natural tourism village through the support of BNI Bank CSR. The implementation of the CSR program has succeeded in building the independence of batik craftsmen in Babagan Village, Lasem District. The existence of Batik Lasem is currently the livelihood of some residents, including Babagan Village. Babagan Village has been a batik tourism village since 2015 through the support of Bank BNI CSR.

The Kauman Batik Association of Pekalongan was transformed into an association forum that accommodated traders and batik craftsmen in Kauman. Kampoeng kauman batik has been better known as the center of the batik industry which produces hand-written batik, printed batik and the combination of both batik. Dozens of pranggok (places for producing batik) in Kampoeng Kauman batik have produced various patterns, models and motifs. The batik that is produced is then marketed from Sabang to Merauke, even to foreign countries. So that the Kauman batik kampoeng is often visited by several people or groups as a reference for learning to make batik. As a batik city, Pekalongan certainly has a myriad of craftsmen who produce or sell their batik crafts at home and on the wholesale market .

Economic growth encourages increased trade and service activities so that it can attract investors to develop property businesses in urban centers, this also affects conservation activities in urban areas. Kauman batik village in East Pekalongan sub-district is an ancient settlement area that has undergone changes. This is what drives this research to identify the potential for cultural tourism in the Kauman batik village area in East Pekalongan sub-district, Pekalongan city . The objectives of this study include identifying historical buildings in the Kauman batik village area of Pekalongan, analyzing the history and development of the Kauman batik village area of Pekalongan, and analyzing the socio-cultural development of the Kauman batik village area of Pekalongan.

Micro, Small and Medium Enterprises (MSMEs) in Indonesia are contributors to national economic growth. In East Java itself, the number of MSMEs is relatively large. However, there are still many obstacles in its development, such as ineffective partnership patterns, and development is not as expected.

Along with the times, the community realizes the importance of preserving the environment and the impact of industrial production activities such as exploiting excess

resources and disposing of waste.[2] Industry in running its business not only seeks to increase profits, but more than that the industry is also expected to pay attention to the environmental and social conditions that exist around the industry. Not only industries on a large scale, but MSMEs have also begun to be required to pay attention to the surrounding environmental and social conditions.

MSMEs as the spearhead of the Indonesian economy are expected to pay attention to environmental and social problems around them and carry out *Corporate Social Responsibility* (CSR). MSMEs have a strategic position because they do not require large amounts of capital so that it is easy for owners of capital to establish them. In addition, from the workforce side, MSMEs in Indonesia do not impose formal education requirements up to a certain level, but prioritize creativity and persistence. MSMEs in Indonesia have various types such as traditional food and handicrafts.

Batik as one of Indonesia's cultural icons has now penetrated the international arena . Apart from the characteristics of Indonesian culture, each type of batik has its own philosophy and this is what makes batik a high value. The high demand for batik has accompanied the emergence of batik centers in various cities, one of which is Kampoeng Batik Laweyan Solo, Kampung Batik Lasem Rembang, and Kampung Batik Kauman Pekalongan . The increasing number of batik UMKM is expected to pay attention to the environmental and social conditions around it. In the production process, batik making produces waste such as wax residue, residual dyeing water, chemical substances such as dyes, and fabric scraps.

The existence of waste generated from making batik, encourages batik MSMEs to carry out their responsibilities towards preservation and protecting the environment. One of the CSR programs carried out is the manufacture of an IPAL (Waste Water Treatment Plant) in collaboration with the government. IPAL functions to remove harmful chemicals contained in fabric dyes. Apart from protecting the surrounding environment, MSMEs are also expected to pay attention to social conditions such as workforce welfare, workforce safety, and

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[2]FX Sri Sadewo, 2019.Pengembangan Model Kemitraan UMKM dengan Usaha SkalaSedangdanBesarMelalui Program Corporate Social Responsibility (CSR)

[3]JantiSoegiastuti, 2012. PenerapanStrategi Corporate Social Responsibility (CSR) UntukMemperkuat Usaha Mikro, Kecil Dan Menengah

[4]LysiaNovarinda, 2016. PENERAPAN STRATEGI CORPORATE SOCIAL RESPONSIBILITY (CSR) UNTUK MEMPERKUAT PENGELOLAAN DAN PENGEMBANGAN

activities for the development of the surrounding community. In addition to sustainable CSR programs , this is done by the owners of batik MSMEs to maintain harmony with the surrounding community.

To strengthen the UMKM, one of the important strategy is partner. To form this partner, governmental role and other supporter institution is important and strategic. Governmental role can be done/conducted to the creation of effort climate which conducive to create the partner and earn also give the other and endorsement by facility like for example facility of compatibility creation, providing financial aid and need of the other to link the partner of between second side. From other side the government, big company role to give a support and cast aside some of clean advantage is they utilize the development of UMKM money recognized by Corporate Social Responsibility (CSR) possible also require to be continued. Construction CSR for the development of UMKM have come to one of the strategic choice many developing countries in order to strengthening and improving competitiveness UMKM. Have been confessed by that big company will not grow to expand better without support UMKM. Therefore, big UMKM company And have to always work along one another exploiting opportunity for the shake of growth and society prosperity

SMEs implement CSR course have to consider the value of *cost* and *benefits* - of her, because it automatically SMEs will raise product prices to cover expenses incurred from the CSR program. CSR financial funding can certainly be a burden for MSMEs, but by implementing CSR, the image and good name of MSMEs will increase.

Lysia Novarinda said the way to strengthen the management and development of MSMEs, one important strategy is the partnership program. The partnership program aims to increase the ability of MSMEs to be resilient and independent through the use of funds from BUMN / BUMS which are set aside from net income of 1-2%. The implementation of the Corporate Social Responsibility (CSR) strategy to strengthen the management and development of MSMEs has become one of the strategic choices for many developing countries in order to strengthen and increase the competitiveness of MSMEs.

Small and Medium Enterprises / SMEs in Indonesia in carrying out Corporate Social Responsible (CSR) activities. These SMEs have a very important role in the speed of the community's economy, the creation of new jobs and through SMEs there are also many new work units that use new personnel to support household income. Apart from that, SMEs also have high flexibility when compared to businesses with larger capacities. Even though SME companies are medium and small in scale, this does not mean that they cannot share with the community or to smaller companies under the CSR program.

Research on the construction of financial financing models for batik MSMEs in Central Java, which is oriented towards the value of CSR costs and benefits, aims to see the extent to which the implementation of the cost and benefit value of CSR in batik MSMEs in Central Java has been implemented. With the implementation of the cost and benefit value of CSR, it is expected to provide solutions for MSMEs to improve themselves in the future and with the financial financing model used, UMKM Batik can generate CSR cost and benefit values.

REVIEW THE LIBRARY
Understanding MSMEs

MSMEs are trading businesses managed by business entities or individuals who refer to productive economic enterprises in accordance with the criteria stipulated by Law Number 20 of 2008. Based on Law Number 20 of 2008 concerning Micro, Small and Medium Enterprises (MSMEs) There are several criteria used, namely as follows.

1. Micro business

   Productive businesses owned by individuals and / or individual business entities that meet the criteria for micro-businesses stipulated in law.

2. Small business

   A productive economic business that stands alone and is carried out by an individual or business entity that is not a subsidiary or branch of a company that is owned, controlled, or is a part, either directly or indirectly, of a medium or large business that meets the criteria of a small business regulated by law -invited.

3. Medium Enterprises

   An independent productive economic business, carried out by an individual or business entity that is not a subsidiary or branch of a company that is owned, controlled, or is part of either directly or indirectly with a small business or large business with the amount of net assets or annual sales proceeds as referred to regulated in law.

   Development of MSMEs in Indonesia Data compiled from the ministry of cooperatives and MSMEs are as follows:

2009 totaled 52,764,750 units with a 99.99% share

2010 totaled 54,114,821 units with a share of 100.53%

2011 totaled 55,206,444 units with a 99.99% share

2012 totaled 5[3]6,534,592 units with a 99.99% share

2013 totaled 57,895,721 units with a 99.99% share

2014 totaled 57,895,721 units with a 99.99% share

2015 totaled 59,262,772 units with a 99.99% share

2016 totaled 61,651,177 units with a 99.99% share

2017 totaled 62,922,617 units with a 99.99% share

The development of the potential of MSMEs in Indonesia is inseparable from the support of banks in lending to MSMEs players. According to Bank Indonesia data, each year, credit to MSMEs has grown. Even though in 2015, around 60% -70% of this sector did not have access to financing through banks. Bank Indonesia has issued a regulation requiring banks to allocate credit / financing to MSMEs starting in 2015 at 5%, 2016 at 10%, 2017 at 15%, and at the end of 2018 by 20%. In this era of globalization, everyone must compete to run MSMEs and seize existing business opportunities. For that, a good business financial arrangement is needed to support its sustainability.

The analytical framework is viewed from the aspect of resource concept; clustering; network; and institutional. The weaknesses of MSME institutions and lack of coordination between policy making, implementation and market conditions have made the development of MSMEs ineffective. The development of MSMEs through CSR program is important to pay attention to the external business environment of the business, market environment, and social culture of UMKM actors.

UMKM Batik Laweyan Solo

Kampoeng Batik Laweyan is one of the cultural landscape areas in Indonesia which is rich in cultural and historical potential that has been inherited from ancestors. One of the priceless heritage that is owned in Kampoeng Laweyan Batik is the art of batik which is included in an intangible cultural heritage. Solo batik art which is the main attraction is enriched with historical sites such as graves and historic mosques and other sites.

This potential becomes a strong magnet in attracting tourists. With better regional planning, the Laweyan batik village will be able to offer various types of tourism that are more organized and able to serve the needs of visitors in maximum service, while at the same time making Kampoeng Batik Laweyan sustainable with cultural and historical heritage and

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[5] Ratih Tresnati, 2014.KAJIAN TENTANG PENERAPAN CORPORATE SOCIAL RESPONSIBILITY (CSR) OLEH UKM (USAHA KECIL DAN MENENGAH) DI INDONESIA & APLIKASINYA

the welfare of this batik business-based community to be more increased. In addition, Kampoeng Batik Laweyan has the potential of the community which plays a major role in helping to preserve the area. The strength of this community will help make the Kampoeng Batik Laweyan area a friendly batik solo tourist destination worth visiting.

The rapid development experienced by the Kampoeng Batik Laweyan area cannot be separated from the important role of the FPKBL Kampoeng Batik Laweyan Development Forum. This organization was founded on September 25, 2004 based on a Letter of Appointment and Assignment from Bappeda Kota Solo Number: 050I 250. FPKBL has activities in the development of the tourism sector and the batik industry. 40 FPKBL has a goal in its establishment, namely to create and develop:

1. A just socio-economic level
2. A conducive business climate
3. Environmental preservation in cultural heritage areas
4. Integrated Batik Development Center Area
5. Harmonious relationship between various elements of society
6. Unique and specific creative tourist destinations in achieving these goals.

UMKM Batik Lasem Rembang

Lasem batik existed thanks to the arrival of Admiral Cheng Ho to Indonesia in 1413. In fact, this batik was once known as "encim-encim" batik which now continues to become batik that has been modified with various motifs, although it does not lose its classic value. Early last November, the Rembang Regency [4] Government promoted Lasem batik. One of them is through a performance entitled: Metamorphosis[5] of Lasem Written Batik, Offerings for the Country which took place in the office yard of the Rembang Regent. This event was initiated by the Department of Industry, Trade, Cooperatives and UMKM, Rembang Regency.

Batik Tulis Lasem has a high historical value for the people of the city of Rembang. It was already there thanks to the arrival of Admiral Cheng Ho to Indonesia in 1413. Lasem Written Batik was first pioneered by Princess Na Li Ni, the wife of Bi Nang Un, a ship captain in Cheng Ho's fleet. From there, batik lasem began to be known in Indonesia, until it got the nickname 'batik' encim-encim because it was used by many women of Chinese

[6] Nanang Haryono, 2016. Pengembangan usaha kecil mikro dan menengah melalui program CSR memasuki pasar bebas

[7] Satori, Yayat Suryatna, Syatori, 2011. PEMBERDAYAAN USAHA MIKRO, KECIL DAN MENENGAH (UMKM) MELALUI PROGRAM CSR

descent in the past. The tradition of batik in Rembang has been passed down from generation to generation, from generation to generation. One of the famous Lasem Batik entrepreneurs is Santoso Hartono, the owner of Batik Tulis Pusaka Bear.

Lasem batik as a typical product from Rembang Regency continues to get attention from various parties. Both the government, the private sector and the Indonesian people. The development of batik centers in the form of tourist areas of the batik village is one of the efforts to increase the prestige of Batik .

The existence of Batik Lasem is currently the livelihood of some residents, including Babagan Village. Babagan Village has been a batik tourism village since 2015 through the support of Bank BNI CSR. It is not difficult to find the location of Babagan Village, because when entering the Lasem area, a gate stands firmly with the words "Welcome to Babagan Tourism Village". Not far from the tourist village gate, there is a Lasem batik product marketing gallery. The distinctive feature of batik lasem is the process of its creation, namely hand-written batik.Micro, Small, and Medium Enterprises (UMKM) are groups that already have businesses even if the scale is small or micro. UMKM has the potential to grow big so that they can absorb labor force labor and reduce unemployment. This requires empowerment in this business group in order to grow well.

UMKM Batik Kauman Pekalongan

The beginning of the establishment of the Kauman Pekalongan batik UMKM began with the existence of the Pekalongan Kauman Batik Association which transformed into an association forum that accommodated traders and batik craftsmen in Kauman. Kampoeng kauman batik has been better known as the center of the batik industry which produces hand-written batik, printed batik and the combination of both batik. Dozens of pranggok (places for producing batik) in Kampoeng Kauman batik have produced various patterns, models and motifs. The batik that is produced is then marketed from Sabang to Merauke, even to foreign countries. So that the Kauman batik kampoeng is often visited by several people or groups as a reference for learning to make batik.

As a batik city, Pekalongan certainly has a myriad of craftsmen who produce or sell their batik crafts at home and in the Setono whole sale market. However, if you want to learn about batik in Pekalongan, apart from the Pekalongan batik museum, you will visit a tourist village called "Kauman Batik Village". Kampoeng Batik KaumanPekalongan is a cultural and shopping tourism destination located in Pekalongan City, Central Java province.

Kauman Batik Village is located in Kauman Village, East Pekalongan District, and has long been known as a center for batik makers in Pekalongan City. Pekalongan is very strategic because it is located in the center of Pekalongan city which is very easily accessible from various directions. A very supportive location for shopping and cultural tourism destinations for local, national and international communities. As one of the selected villages nationally, this community was chosen as the National Tourism Village by the Ministry of Tourism and Creative Economy. You can visit Kauman Batik Village through the Pantura route, its position is right in the city center, with the landmark of Pekalongan City Square and the Jami Kauman Pekalongan Mosque.

The main objective of the formation of this association is to promote Kauman, especially among the people of Solo, that Kauman has potential and uniqueness and accommodates traditional batik entrepreneurs and its basic foundation is to improve the economic level of the community in the batik sector. With the establishment of this association, the aspirations of making Kauman village a Kauman batik tourism village like Laweyancan finally be realized through the cooperation that is built between the association, the tourism department of the city of Surakarta, the city government, Kauman Village, and travel agents. In its development, this association has grown more and more batik traders in Kauman, these batik traders use their empty houses to be used as show rooms or shops and they take the batik products they sell, some also come from batik entrepreneurs producing in Kauman..

Financial Funding Construction

According to the World Bank in its official page, deciphering construction funding finances as individuals or businesses that have access to have sufficient funds can afford to buy goods or services by means yes ng effective and sustainable. Simply put, the construction of financial funding shows the number or condition of people who use financial service products such as loans, financial technology, banking, insurance, and other financial products. Therefore, the construction of financial funding requires financial literacy where people understand the importance of using financial service products and other financial processes so that people no longer have suspicion or skepticism about financial service products.

In addition, the construction of financial funding can also reduce economic inequality in the community due to equitable access to financial services. With the construction

of financial funding, the public is expected to be able to access financial services equally and be able to make good use of product services.

Construction finance finances used as an approach to building and developing an increasingly open environment; invite entry and include all people with different backgrounds, characteristics, abilities, status, conditions, ethnicity, culture and others.

Construction of financial funding can bring simple and practical changes in people's lives. Simple and practical changes characterize the constructed environment . In a constructed environment , changes are simple and can make it easier for a company or organization to carry out its activities .

The construction financial fund itself has many benefits. According to the World Bank, the construction of financial funding with a value of only one percent, then economic growth will increase by 0.03 percent. Not to mention the other effects of the construction of financial funding in the form of job creation, poverty reduction, and social disparities. In addition, the construction of financial funding is also expected to be able to contribute more to the country, including the following:

Supporting financial system stability ;
Increase economic efficiency ;
Reducing *shadow banking* or *irresponsible finance ;*
Supporting financial market expansion ;
Contributing new market potential for banking ;
Improve Indonesia's *Human Development Index* (HDI) ;
Continuously contributing to local and national economic growth .

In Indonesia itself, according to the Financial Services Authority as of November 2019 there was an increase in financial funding and financial literacy. The index of financial literacy in Indonesia is not yet quite good, only reached 38%, while the index of pendanaam financial account reached 76 , 19 %. It is certainly much better than 2016 where the financial literacy level only reached 29 , 7 % and funding finance 67.8%.

The achievement of construction financial finance has several objectives. As stated in the Financial Services[6] Authority Regulation Number 76 / POJK.07 / 2016, these objectives include:

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[8]Financial Services Authority Regulation Number 76 / POJK.07 / 2016

increasing[7] public access to financial institutions, products and services for Financial Service Business Actors (PUJK); Increasing the provision of financial products and / or services by PUJK in accordance with theneeds and capacities of the community; increasing use of financial products and / or services according to the needs and capacities of the community; and increasing the quality of use of financial products and services according to the needs and abilities of the community.

CSR *Cost And Benefit*

According to Mulyadi, CSR Cost and Benefit is *: "Cost is the sacrifice of economic resources, which is measured in units of money, which has occurred or is likely to occur for a specific purpose."* Meanwhile, IAI (IASC) defines costs in the Financial Accounting Standards (2002), as follows: *" costs are decreases in economic benefits during an accounting period in the form of outflows or decreases in assets or liabilities that result in decreased equity which does not involve distribution to investors . "*

Costs (*cost*) are all sacrifices that need to be made for a production process, which is stated in units of money according to the prevailing market price, both those that have occurred and those that will occur. Cost (*cost*) is classified into two parts, namely: asset or assets and the burden or *expense* . Costs are recorded as assets or assets when they provide benefits for more than one accounting period. While the cost will be categorized as a burden or *expense* if it benefits the current accounting period. Asset or assets can also be categorized into two parts, namely: asset or assets and the burden or *expense* . If the asset or asset has not been used, it is still recorded as an asset or asset. Meanwhile, if the asset or asset has been used, it will be recorded as an expense.

Cost classification is needed to develop cost data that can assist management in achieving its objectives. For the purpose of calculating product and service costs, costs may be classified according to specific purposes or functions. According to Hansen and Mowen, costs are grouped into two main functional categories, including:

1. Manufacturing costs are costs associated with making goods and providing services. Production costs can be further classified as: Raw raw immediately, is a material that can be tracked to the goods or services being produced. Direct labor, is labor that can

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9. Mulyadi (1990), CSR cost and benefit
10. Financial Accounting Standards
11. Hansen and Mowen

be traced to goods or services that are being produced. Overhead. All production costs other than direct materials and direct labor are grouped into the overhead cost category .

2. Non-manufacturing costs are costs associated with the design, development, marketing, distribution, customer service and general administration functions. There are two common categories of non-production costs, including: Sales or marketing costs are the costs required to market, distribute, and serve a product or service. Administrative costs, are all costs related to research, development, and general administration in the organization that cannot be charged to marketing or production.

CSR stands for *Coporate Social Responsibility, which* is a company mechanism in integrating a concern for the social environment into operations and interactions with stakeholders that go beyond social responsibility to the field of law. Basically CSR is a form of corporate responsibility to stakeholders or stakeholders. According to CSR experts, it has 3 definitions, namely:

1. Carrying out social actions, which includes concern for the environment which is required by law.

2. A business commitment that is carried out ethically, officially operates, and can contribute to economic improvement coupled with improving the quality of life of employees, including their families, local communities, and the wider community.

3. Business commitment to contribute to sustainable economic development, working with company employees, their families, local communities, and the wider community in order to improve the quality of life together.

The implementation of the CSR program is one form of implementation of the concept of good corporate governance (Good Coporate Governance). Good corporate governance is needed so that the behavior of business actors has a direction that can be referred to by regulating the relationship of all stakeholders that can be fulfilled proportionally, preventing significant mistakes in corporate strategy and ensuring the mistakes that are made happens can be corrected immediately.

With this understanding, basically CSR has a strategic function or role for the company, namely as part of risk management, especially in establishing social safety valves (social security). In addition, through CSR the company can also build its reputation, such as improving the image of the company and its shareholders, the position of the company brand, and the company's line of business.

In this case, it is necessary to emphasize that CSR is different from charity or social donations. CSR must be run on top of a program by taking into account the needs and sustainability of the program in the long term. Meanwhile, social contributions are more temporary and have a temporary impact. The spirit of CSR is expected to be able to help create a balance between the company, society and the environment. Basically, this corporate social responsibility is expected to return to become a culture for the Indonesian people in particular, and the world community in overcoming social and environmental problems together.

If CSR is truly implemented effectively, it can strengthen or increase the accumulation of social capital in order to improve people's welfare. Social capital, including its elements such as trust, cohesiveness, altruism, mutual cooperation, social networks and collaboration have a major influence on economic growth. Through its various mechanisms, social capital can increase a sense of responsibility for the public interest, expand participation in the democratic process, strengthen social harmony and reduce levels of violence and crime.

The objectives of the company's CSR program. Companies that run the CSR program units actually target the targeted ones. The most objective objective is to produce a positive impact on the environment and include society. The following are some of the objectives for holding CSR:

Contribute to the development of the environment and surrounding communities.

Capturing quality and potential human resources.

Reducing the company's risk of corruption and loss.

As a differentiator between the company and alternative companies (competitors).

Fostering reasonable (good) relationships with communities outside the company.

Potential costs (CSR will reduce the amount of tax paid by the company).

Maintain reasonable (good) relationships with outside stakeholders such as suppliers.

Characteristics of Good and True CSR:

1. CSR should be an activity that exceeds compliance with applicable laws and regulations.

2. CSR should be able to produce semi-permanent impacts on companies and communities.

3. CSR must take into account and consider the interests of stakeholders inside and outside the company.

4. CSR must contain a system of *govern ance* eligible, along with transparency and responsibility.

5. CSR is supposed to follow the ISO 26000 tip.

The following are some of what companies running CSR programs will get. :

a. Get a Social License to Operate

b. Reducing Company Business Risks

c. Expanding Access to Resources

d. Extends Access to Market

e. Reducing Costs

f. Improve Relationships with Stakeholders

g. Improving Relations with Regulators

h. Increase Employee Morale and Productivity

i. Opportunities for Awards

RESEARCH METHODS

Types and Sources of Data

The type of data used in this research is quantitative data, namely data that is measured on a numerical scale (numbers). Data sources consist of two types, namely primary data and secondary data. Primary data is specific and is directly related to the problem under study. Sources of data for this study were obtained directly from filling in the questionnaire by respondents, namely Micro, Small and Medium Enterprises (UMKM), Batik Laweyan Solo Village, Lasem Rembang Batik Village and Kauman Batik Village Pekalongan through direct interviews by a team of field surveyors.

Population and Sample

Population is a generalization area consisting of objects / subjects that have certain qualities and characteristics that are determined by researchers to study and then draw conclusions. The population of this study were all UMKM in Batik Laweyan Solo Village, Lasem Rembang Batik Village and Kauman Batik Village Pekalongan .

While the sample is a small part of a population whose characteristics are to be investigated and are considered to be representative of the entire population. Collecting data by means of *purposive sampling* , which is a way of collecting data by taking elements or members of the population as a whole with the aim of processing all the returned data

only. The reason for using this method is due to the limited number of managers who can be used as respondents. Because the researchers did not yet know from the number of samples sent how many would return, the *purposive sampling* method was used by using the entire population of 150 MSMEs and the data returned were data to be processed.

Method of collecting data

The data collection method used in this study is a questionnaire or questionnaire. The questionnaire / questionnaire is a list of questions given to others who are willing to respond according to user requests. The questionnaire is the method of data collection by way of giving or distributing a list of questions / statements to the respondents to the expectations of respondents give a response to that question.

Method of Analysis

Instrument Test

The research data instrument test can be evaluated through the reliability test (internal consistent testing) and the validity test *(validity)*. Each of these tests is to determine the consistency and accuracy of the data collected from the use of the instrument. The procedure used in this study to[8] measure the quality of the data :

Validity test

The validity te[9]st is done to find out how well an instrument measures the concept or what it should be measured. Validity is a measure that shows the level of validity of an instrument, that is, it is able to measure what is desired or to reveal data from the variables under study accurately. This instrument consists of:

1. The Content Validity Test (*Face Validity*) or preventive validity test, which is confirmation of the validity of the research instrument to several expert panelists in order to get an instrument that can actually measure the variables to be tested, but also need to adjust the question sentence so that it is easily understood by the respondent. The preventive validity was then used in a pilot study to obtain a valid instrument.

[12.] (Emory and Cooper, 2010). Sources of data for this study were obtained directly from filling in the questionnaire by respondents, namely Micro, Small and Medium Enterprises (UMKM)

[13.] Arikunto, 2013*Research Procedure : A Practical Approach* . Jakarta: RinekaCipta.

[15.] Ghozali, 2015. *Multivariate Analysis Application with SPSS Program.* Semarang: Diponegoro University.

[16.] Kuncoro, 2013. *Research Methods for Business & Economics: How to Research & Write a Thesis ?* , Edition 1, Revised edition, Publisher Erlangga, Jakarta

2. The construct validity test is testing by determining the quality of the accounting information instrument by looking at the loading factor value of each question item . A valid research instrument has a loading factor hinted at more than 0,50.

Reliability Test

Reliability shows the consistency and stability of a measurement scale (Kuncoro, 2013). This internal consistency test is carried out to determine the extent to which the measurement results remain consistent if done twice or more for the same symptoms using the same measuring instrument. So the instrument used to measure is an instrument that has a degree of accuracy, precision, accuracy, reliability and reliability. The method used in this reliability testing is a method of *Alpha Cronbach's* that where the questionnaire is considered reliable if the *Cronbach Alpha* $> 0 , 7$.

Method of Analysis

Data were collected using a questionnaire which first tested its reliability and validity. This test is to determine the consistency and accuracy of data collected from the use of the instrument. Furthermore, the hypothesis is tested using *path analysis* or *Structural Equation Modeling (SEM) analysis* . *Structural Equation Modeling (SEM)* is a method that is formed because of the problem of measuring a variable where there is a variable that cannot be measured directly. The variables that cannot be measured are called latent variables which require a manifest variable as an indicator or measuring instrument for the latent variable.

RESULTS AND DISCUSSION

Instrument Test

The method of analysis by using *Partial Least Square* (PLS) is a model equation *Structural Equation Modeling* (SEM) based variance (*variance*). The evaluation of the *Partial Least Square* (PLS) model is based on 2 basic evaluations, namely the evaluation of the measurement results of the *outer model* and the evaluation of the structural model (*inner model*). The validity test criteria in a study refer to the size of the *outer loading of* each indicator on its latent variable. Evaluation of the measurement of the outer model uses the *Partial Least Square* (PLS) test, which is a multivariate statistical technique that can handle many response variables and explanatory variables at once.

Convergent validity is used to calculate the validity of the reflexive indicator as a variable measure that can be seen from the outer loading of each variable indicator. If the value

of *outer lo a ding* above 0 ,70 instrument said to have good reliability. The acceptable *outer loading* value is 0.50   and below the 0.50 value can be excluded from the analysis.

Table 1 *Outer Loading* Results

Indicator	Latent Variable Score	T Statistics	Loading Limits	Information .
X1.1	0.797	26,541	0.5 - 0.6	Valid
X1.2	0.803	24,262	0.5 - 0.6	Valid
X1.3	0.802	26,135	0.5 - 0.6	Valid
X1.4	0.810	29,402	0.5 - 0.6	Valid
X1.5	0.788	29,060	0.5 - 0.6	Valid
X1.6	0.771	25,461	0.5 - 0.6	Valid
Y1.1	0.789	22,881	0.5 - 0.6	Valid
Y1.2	0813	30,324	0.5 - 0.6	Valid
Y1.3	0.786	23,414	0.5 - 0.6	Valid
Y1.4	0.822	32,543	0.5 - 0.6	Valid
Y1.5	0.874	43,330	0.5 - 0.6	Valid

Source: PLS Processed Results, 2020

From the research results, it can be seen that the *cross loading* between the indicator and the variable measuring construct is greater than 0 ,50 - 0.60. This shows that each indicator has good reliability and deserves to be continued in research.

Discriminant Validity

The criterion for measuring *discriminant validity* for each construct with a correlation between constructs and other constructs in the model is to compare those from the *Average Variance Extracted* (AVE). if the AVE value for each construct is greater than the correlation between other constructs, it means that the model has sufficient *discriminant validity* .

Table 2. Results of *Discriminant Validity*

	***Average Variance Extracted* (AVE)**
X	0.632
Y	0.668

Source: PLS Processed Results, 2020

Based on the test results of *discriminant validity* seen that the AVE construct on each of the variables showed the value of AVE been exceeded by 0,5 so that it can be concluded that construct the research variables have a value of a good discriminant validity.

Composite Reliability

Composite Reliability is used to measure construct reliability. *Composite reliability* reflects reliable if all indicators in the scale model has a minimum value is 0,7.

Table 3. *Composite Reliability* Results

Variable	***Composite Reliability***	**Criteria**
X	0.912	0.7
Y	0.909	0.7

Source: PLS Processed Results, 2019

In Table 3 shows the values *of composite reliability* throughout indicator variable is greater than the value of standardization at 0,70 , which means that all the indicators in the model can be used to reveal the actual data of an object.

Inner Model Results

This study uses the Structural Equation Model (SEM) technique using the PLS method, which functions to determine the application of the construction of the batik UMKM financial financing model in Central Java which is oriented to the value of CSR costs and benefits . The test results obtained the following results :

Table 4 *Partial Least Square* **(PLS) Path Equations**

	Original Sample	Sample Mean	Standard Deviation	T Statistics
X -> Y	0.687	0.692	0.061	11,251

Source: PLS Processed Results, 2020

The results of the path model equation above can be interpreted as follows: The *original sample value* for variable X against Y has a positive parameter value of 0.687, meaning that the higher the role of CSR costs and benefits, it is able to increase the construction of financial funding at Batik MSMEs.

Hypothesis test

Hypothesis testing is a test that explains the effect of the attachment of the independent variable to the dependent variable.

Table 5 *Partial Least Square* **(PLS) Path Equations**

	T Statistics	P Values
X -> Y	11,251	0.000

Source: PLS Processed Results, 2020

Based on test results, the role of *cost and benefit* of CSR results T statistical value of 11 251 that has exceeded the value of T table at 1.96, meaning that the role of *cost and benefit* of CSR has a significant influence on the construction of financial funding to the SMEs Batik . Based on the test results, it can be concluded that the test is able to accept the assumed *cost and benefit* role of CSR which is efficient enough to increase the construction of financial funding at Batik MSMEs which is proven or acceptable.

R Square

R square serves to find out how much the dependent variable can be explained by the independent variable. Following are the test results :

Table 6 *R-Square* Value

	R Square	*R Square Adjusted*
Y	0. 472	0.468

Source: PLS Processed Results, 2020

Based on table 6, it shows that the influence of the indicator variable X on Y gives a value of 0.472 which can be interpreted that the construction variable of financial funding can be explained by the CSR *cost and benefit* construct variable of 47.2 %, while the remaining 46.8 % is explained by other variables outside the one under study.

CONCLUSION

1.   The implementation of cost and benefit CSR (*Corporate Social Responsibility*) at the UMKM Kampung Batik Laweyan Solo, Kampoeng Batik Lasem Rembang and Kampoeng Batik Kauman Pekalongan, namely the frequent social activities for the environment, employees and for the community.

2.   Efforts to increase the construction of financial funding at the UMKM Kampung Batik Laweyan Solo, Kampoeng Batik Lasem Rembang and Kampoeng Batik Kauman Pekalongan by implementing *cost and benefit* CSR are carried out by carrying out social activities such as processing waste products, reducing harmful chemicals in the batik production process. as well as environmental protection activities.

Suggestion

1.   It is better if the UMKM Kampung Batik Laweyan Solo, Kampoeng Batik Lasem Rembang and Kampoeng Batik Kauman Pekalongan can apply the *cost and benefit of* CSR properly, namely by giving some of their profits to social activities in the surrounding community that are considered the most urgent to be resolved, such as

repairing water channels that are indicated to be contaminated factory waste, in order to benefit the surrounding community and also the company.

2.   UMKM Kampung Batik Laweyan Solo, Kampoeng Batik Lasem Rembang and Kampoeng Batik Kauman Pekalongan should increase CSR *cost and benefit* activities for employees or MSME players such as providing educational assistance for employees' children who are in dire need, providing compensation for employees with good performance.

3.   It is better if the city government of Solo, Rembang and Pekalongan be able to provide policies that can advance the UMKM Kampung Batik Laweyan Solo, Kampoeng Batik Lasem Rembang and Kampoeng Batik Kauman Pekalongan so that the survival of UMKM Batik can be maintained in order to improve the welfare of the community and can also raise the image of Central Java as quality Batik producers.

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MEDIA INNOVATION IN VOCABULARY LEARNING DURING COVID-19

Abdul Latif[1], Khotimatun Nafi'ah[2]

[1]IAIN METRO
[2]STIKES Surya Global
Correspondence e-mail: abdullatif@metrouniv.ac.id

Abstract: *This paper aims to give media innovation during COVID-19 in vocabulary learning at Arabic language class of LHI Junior High School Yogyakarta. The learning with same media repeatedly on online learning will make the students not excited, so it need media innovation in the learning for better learning quality and student achievement. The method of this research is using collecting data from school with details interview and the author add some literatures as a reference. The researcher found that media innovation are using picture, real object/environment, power point/Prezi slides, video/film, and android application (games).*

Keywords: *innovation, media,* vocabulary learning.

A. Introduction

Arabic learning teaches several aspects in achieving its goals. Learning Arabic consists of four language skills, namely *istima, kalam, qiroah, and kitabah*. In addition, there are also elements of Arabic that are taught, namely *ashwat, mufrodat*, and *tarakib*. One of the lessons that cannot be left behind in learning Arabic is vocabulary learning.

Vocabulary learning is one of the main lessons in language learning and is the base of students' language skills. Vocabulary learning has various problems, this is one of the causes of the inhibition of the development of student competence in Arabic.

Mustofa conveyed that in vocabulary learning there was a problem called the problem of vocabulary formation (*musykilaat shorfiyah*). This happens because in vocabulary learning includes complex words, namely changes in deviation, changes in

inflection, verbs, *mufrad*, *tatsniyah*, *jama '*, *ta'nits*, *tadzkir* and lexical meanings are also functional. [1]

This is also similar to the conditions in the field, for example at SMPIT LHI Yogyakarta. SMPIT LHI is an integrated Islamic school with a boarding school system and also a full-day school where one of the targets is actively proficient in Arabic and English. One of the programs running in the dormitory is the language class program in the morning which contains vocabulary learning, however, the vocabulary learning does not really have an impact on the development of students' Arabic language competence. The visible problems are the irregularity of the vocabulary learning and the boring learning system for students.

This description encourages the author to discuss innovative methods, media and evaluation for vocabulary learning at SMPIT LHI. This research is a research and development type of research, namely making a product in the form of a Learning Implementation Design (RPP) which contains methods, media and evaluation in one learning week. This type of research provides an overview and real solutions in the form of products that are expected to be useful for learning.

There is a similar study about vocabulary learning in dormitories, entitled "Vocabulary learning with memorization methods in the Al Munawwir Islamic Boarding School Vocational School Dormitory Area Q Krapyak Bantul Yogyakarta". The results of this study indicate that the memorization method is the right method for vocabulary learning.[2] This study both uses descriptive research, namely collecting information through various methods. The difference is that this study examines several aspects of learning not only methods, as an innovation in vocabulary learning.

B. Method

This study is a qualitative research. Research location at SMPIT LHI Yogyakarta. The research subjects consisted of 40 students of the fisrt grade. The data collection technique used written interviews, three months after the implementation of this method. For students, interviews are conducted via the Whatsapp Group, then

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[1] Syaiful Mustofa, *Strategi Pembelajaran Bahasa Arab Inovatif* (Malang: UIN MALIKI PRESS, 2011), 62.

2 Siti Nurhalima, "Pembelajaran Mufrodat dengan metode menghafal di Asrama SMK Pondok Pesantren Al Munawwir Komplek Q Krapyak Bantul Yogyakarta" (Skripsi, Universitas Islam Negeri Sunankalijaga Yogyakarta, 2013).

answers are sent via e-mail. Data were analyzed by applying the four steps of Creswell's version, namely: collecting data, grouping, selecting, then interpreting the data.

C. Results and Discussion

The elements of Arabic that are generally taught in learning Arabic in Indonesia include three things, namely *ashwat, mufrodat, and tarakib*. One of the basic elements that are fundamental to developing Arabic language competence is mastery of vocabulary. Mastery of this vocabulary is considered important because it will produce sentences that are spoken or written to become symbols in language.

Vocabulary or in Arabic is called *mufrodat* which is defined as a set of words or words known to someone or another entity that is part of a particular language. It can also be defined as the set of all the words the person understands and is likely to use in composing a new sentence. [3] From this description, it appears that vocabulary is a very important basic element in the development of students' Arabic language competence.

The learning objectives of vocabulary are as follows: 1) introducing new vocabularies to students, either through reading material or *fahm al-Masmu* '; 2) train students to be able to pronounce the vocabulary properly and correctly to lead to speaking and reading skills correctly; 3) understand the meaning of the vocabulary both denotational and lexical as well as when used in the context of certain sentences; 4) able to appreciate and function the vocabulary in oral and written expression correctly.[4]

Vocabulary learning is taught at every level of education that provides Arabic in it and has the aim of making students proficient in Arabic. The provision of vocabularies plays an important role, especially in learning Arabic at the basic and intermediate levels, as a provision for further application of Arabic.

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3 Mustofa, Strategi Pembelajaran Bahasa Arab Inovatif, 61.
4 Mustofa, 63.

Vocabularies Learning at SMPIT LHI Yogyakarta

Vocabulary learning at SMPIT LHI aims to equip students to be proficient in communicating in Arabic. This vocabulary learning is one of the programs of the SMPIT LHI language team which is carried out in a dormitory and is known as a language class. The language team is a collection of SMPIT LHI teachers who have sufficient competence in the field of language, both Arabic and English. The language team divides the use of English and Arabic both in terms of communication and the focus of learning in the dormitory in turns, namely two weeks in English and two weeks in Arabic.

The program of the language team is not only language classes but also *muhadhoroh*, and *muhadatsah*. These programs are systemized in the schedule of dormitory activities either on a daily or weekly basis. The language class program is carried out 4x30 minutes a week in the morning before formal school preparation. Meanwhile, other programs are implemented once a week.

The language class was attended by all SMPIT LHI boarding students, who can be classified as elementary and intermediate Arabic learners. The basic level is because some students have backgrounds that have not received Arabic material before, while intermediate students are students who have received Arabic material. In practice, everything is generalized by providing the same learning material and with the same method, namely at the basic level.

Language classes are held for all classes at SMPIT LHI with a duration of 30 minutes in one meeting. In the duration of this time, learning begins with an opening and continues with the core of learning, namely giving vocabularies and their meaning in Indonesian. There are 3 vocabularies given in one meeting and accompanied by example sentences. The method used is the direct method by giving vocabularies and students imitating what is pronounced. After the vocabularies was given and written by the students, the language class was ended. These activities continue with the same method.

Learning that takes place continuously with an unchanging system tends to bore students. So, in vocabulary learning it is necessary to pay attention to the following things in choosing a learning strategy: motivation, student background,

time, learning media and evaluation.[5] These things help the teacher to determine the methods, media, and evaluation that are suitable for use in learning.

Vocabulary learning Media Innovation

In addition to the learning methods that play a role in the success of learning, there is also a role for learning media that makes learning more interesting and meaningful for both students and teachers. Gagne and Briggs argued that learning media includes tools that are physically used to convey the contents of teaching material which include books, tape recorders, tapes, video cameras, video recorders, films, slides, photos, pictures, graphics, television and computers.[6] From this description states that all forms of physical equipment that help learning and contain learning material can be interpreted as learning media. Regarding the role of learning media, Al-Fauzan states that learning media has a very important role to increase the effectiveness of the learning process as follows[7]:

1. Enrich the learning experience of students. Several studies on instructional media show that the media plays a very important role in enriching the learning experience because students witness and feel firsthand the discussion themes discussed in class and can make it easier to understand them because they are conveyed in an interesting way through certain media.

2. Economical. What is meant by economics here is that the teaching and learning process using the media will be able to convey learning tracts effectively in a relatively fast time compared to without using the media, at the same time relatively less energy is needed to convey or explain lessons.

3. Increase the attention of students on lessons. Through learning media, the subject matter delivered by the teacher will be clearer, because the media brings it closer to reality that can be felt directly.

4. Make students more ready to learn. By using learning media, students get direct experience, learning situations are more effective and produce better results.

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[5] Abdurochman, "strategi pembelajaran kosakata bahasa arab bagi non arab," Annabighoh 19, no. 1 (2017): 70.
[6] Azhar Arsyad, *Media Pembelajaran* (Jakarta: Raja Grafindo Persada, 2007).
[7] Abdul Hamid dan Dkk, Pembelajaran Bahasa Arab (Pendekatan, Strategi, Metode, Media) (Malang: UIN Malang Press, 2008), 171.

5. Include many five senses in the learning process. The more members of the five senses who participate in the learning process, the student's results are expected to last longer so that the quality of learning becomes better.

6. Minimizing differences in perceptions between teachers and students. Particularly in language learning, there are often different perceptions in interpreting something, for example vocabularies that students are not familiar with, to reduce differences in perceptions and bring understanding between teachers and students, the use of learning media is very important, because media can change something abstract. into something that can be sensed.

7. Increase the positive contribution of students in gaining learning experiences. This is because learning media can develop students' ability to think and analyze to find conclusions and solutions to a problem.

8. Help resolve personal differences between learners. Each student in a class has different abilities, this diversity can sometimes cause its own problems in the teaching and learning process, for example there are still students who have not been able to receive lessons while some others feel they already understand and of course boring if repeated - over and over.

Learning media has an important contribution to the smoothness and achievement of learning. In general, learning media have the following uses: 1) to clarify the presentation of the message so that it is not too verbalistic; 2) overcoming the limitations of space, time, and sensory power; 3) by using appropriate and varied learning media can overcome students' passive attitudes. [8] The importance of media needs to be considered and applied in learning so that students are more motivated in learning.

There are many types of teaching media that can be used, including visual, audio and audio visual media. Audio visual media is a medium that displays sound and images simultaneously. In general, language learning media can be classified into three types, namely; (1) media tools/equipment (*al-ajhizah*), (2) learning material

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[8] Abdul Wahab Rosyidi dan Mamlu'atul Ni'mah, Memahami Konsep Dasar Pembelajaran Bahasa Arab (Malang: UIN Malang Press, 2012), 107.

media (*al-mawad al-ta'limiyah al-ta'lumiya*), and (3) learning support activities (*al-nasyathath al-ta' llumiyah*). [9]

Media types of equipment/equipment (*al-ajhizah*) are divided into two categories, namely:

1. Technical tools which include; a) Hearing devices (al ajhizah al sam'iyah) such as radios, tape recorders, CDs and simple language laboratories, b) Viewing devices (*al-ajhizah al-bashariyah*) such as tools for displaying images, props, projectors for transparent display and others, and c) hearing devices of view (*al-ajhizah al-sam'iyah al-bashariyah*) such as television, video, LCD and others.

2. Electronic devices, such as computers.

As for the media types of learning support activities (*al-nasyathath al ta'limiyah*) such as rihlah activities and visits (*ziyarah*), exhibitions, plays (*masrahiyah*), competitions (*musabaqah*), language camping (*mukhayam lughawi*), healthy walks and others. Meanwhile, in terms of media use, it is related to the senses used by humans to acquire knowledge, media is classified into three types, namely; viewing media (visual/*bashariyah*), listening media (audio/*sam'iyyah*) and listening-viewing media (audio-visual /*sam'iyyah-bashariyah*).

The explanations of various types of learning media are as follows: 1) Bashariyah media (visual-visual media), visual media (bashariyah / visual) can be in the form of props, namely; natural objects, people and events; imitation of natural objects, people and events; and pictures of natural objects, people and events; 2) *Sam'iyyah* (listen/audio) media, listening media (*sam'iyyah*/audio) which can be used for language teaching, including radio, tape recorder, and (simple) language laboratory; 3) Media *Sam'iyyah-Bashariyah* (Listen-view/Audio-Visual), the most complete language learning media is the hearing-view media (*sam'iyyah-bashariyah*/audio-visual), because with this media there is a process of mutual assistance between the hearing senses and the sense of sight. Included in this type of media are state-of-the-art television, VCDs, computers and language laboratories. [10]

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[9] Hamid dan Dkk, Pembelajaran Bahasa Arab (Pendekatan, Strategi, Metode, Media), 174.
[10] Aminudin, "Media Pembelajaran Bahasa Arab," Al-Munzir 7, no. 2 (November 2014).

Apart from the media mentioned along with the development of technology, especially in the era of 4.0 where technology seems to be a necessity to be mastered, there are learning media in other forms. So it is known as learning media with interactive learning media types. Interactive Learning Media is a multimedia-based tool that can describe messages or information from teachers to students in which two-way active communication occurs between multimedia and users (students) which aims to facilitate the learning process. [11]

There are three types of interactive media that can easily be found, namely e-learning-based interactive multimedia learning, learning media for educational websites, online learning sites, interactive media based on software and interactive learning media based on android applications. [12]

These learning media allow it to be used in vocabulary learning in the dormitory language class of SMPIT LHI, these media are as follows:

1. The first meeting: at this meeting can use the media in accordance with the vocabularies given. A simple type of visual media that is not difficult to prepare at the start of the Arabic language week. Unsi in his writing stated, that the use of image media also has a positive role for teachers as a teaching aid that can liven up the atmosphere in the classroom. With the image media, students can develop their creativity and thinking imagination by describing something through these images according to their own perspective. [13]

2. Second meeting: at this meeting, the object can be presented directly depending on the type of vocabularies given, if the object in the vicinity can be presented with the object, if it is a place then students can be invited to study outside the classroom according to the place that is the theme. Utilizing the environment as a learning medium has many advantages including saving costs, being practical and

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[11]"Software Pembuatan Media Pembelajaran Berbasis ICT," diakses 2 September 2018, https://gurudigital.id/pengertian-contoh-dan-software-pembuat-media-pembelajaran-interaktif/.

[12] "Software Pembuatan Media Pembelajaran Berbasis ICT."

[13] Baiq Tuhfatul Unsi, "Media Gambar dalam Pembelajaran Kosakata Bahasa Arab," Tafaqquh 2, no. 1 (Juni 2014).

easy to do, providing concrete experiences to students, more applicable lessons, and more communicative. [14]

3. The third meeting: at this meeting the teacher can show a video containing Arabic songs taught to students. In addition to video songs, you can also use other videos for games or those related to vocabularies taught in language classes. This media is a type of audio-visual media where students will find it easier to follow with images and sounds that attract learning interest.

4. Fourth meeting: this meeting can use the media of a dictionary or Power Point slides or Prezi to show the reading containing the vocabularies delivered to students. This media can be categorized as interactive media which is expected to make learning more interesting.

5. Additional media: in addition to media adapted to the learning method in one meeting it can be used to refresh the vocabularies material along with the meaning and examples that have been given, the media are as follows: 1) Video, refresh the material with utilizing audio-visual media in the form of Arabic cartoons or Arabic conversations in accordance with the theme of the vocabularies being taught; 2) Android application, every two weeks students can use their smart phone when the time for discharge arrives, the teacher can give assignments such as downloading and completing the vocabularies game on the smart phone then when returning to the dormitory can report the results, although it is possible that the vocabularies contained in the game is different from the material which is accepted by students but still does not reduce the essence of learning, it actually adds to the enrichment of new vocabularies.

The learning media used in the vocabulary learning above are learning media that are easily found in student learning environments. In addition to the learning media that has been mentioned, the teacher can also improvise by adding other types of learning media and can even be held with the teacher's own creations. The learning media does not have to be used in sequence.

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[14] Husamah, Pembelajaran Luar Kelas (Outdor Learning) (Jakarta: Prestasi Pustaka Raya Publisher, 2013).

D. Conclusion

Vocabulary learning in the dormitory language class of SMPIT LHI which is carried out 4x30 minutes a week in the morning and takes turns for two weeks in English is the hope to foster the spirit of speaking Arabic in schools. So that learning is not boring, it is necessary to innovate the media of learning. The media are images, real objects, film/videos, power point/Prezi slides, and android applications in the form of games. In addition to learning methods and media, learning evaluation is carried out to determine the achievement and seriousness of students in learning, which is carried out by writing, working on questions and verbally by memorizing and applying.

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تصميم درس الإملاء لتنمية مهارة الكتابة للمبتدئين للناطقين بغيرها

Abdul Hafidz Zaid[1]
Martan[2]
Eko Bowo Wicaksono[3]

[123]*Universitas Darussalam Gontor*
Corresponding Email: martan@mhs.unida.gontor.ac.id

Abstract

This research aims to find out the characteristics of the textbook to Imlᾱ lesson to develop the writing skill for beginners non-native speakers, and to scale the validity of the designed textbook. As for the method used for this research is Research & Development, and the methods for collecting the data used are the interview, questionnaire, and documents. To find out the validity of the designed book, the researcher provided the questionnaire to three experts, that is, the expert in the content eligibility of the designed, the expert in the language eligibility of the designed book, and the expert in the graphic eligibility. The results of the search are the presence of the book in the form of the teacher's textbook. The researcher dealt with the characteristics of the textbook in which there are nine units, and in terms of its organization, it started from presenting examples, then explanation, qaw 'id, and exercises. As for its validity, it scored good with a percentage score of 84.6%, meaning that the designed textbook can be used with little modification and correction.

Keywords: *Design, Imlᾱ', and writing skill*

• المقدمة

إن اللغة العربية مكانة خاصة بين لغات العالم. كما أن أهمية هذه اللغة تزيد يوما بعد يوم في عصرنا الحاضر . وترجع أهمية اللغة العربية إلى الأسباب التالية: أولا، لغة القرآن الكريم، إن اللغة العربية هي اللغة التي نزل بها القرآن الكريم. بذالك اللغة التي يحتاجها كل مسلم ليقرأ أو يفهم القرآن الذي يستمد منه المسلم الأوامر والنواهي والأحكام. الشرعية. ثانيا، لغة الصلاة، إن مسلم يريد أن يؤدي الصلاة فيؤديها بالعربية. ولذالك فإن العربية مرتبطة بركن أساسي من أركان الإسلام. فيصبح تعلم العربية بذالك واجبا على كل مسلم. ثالثا، لغة الحديث الشريف، إن لغة أحاديث الرسول الكريم ﷺ هي اللغة العربية. فإن

كل مسلم يريد قراءة هذه الأحاديث واستيعابها عليه أن يعرف اللغة العربية. رابعا، عدد متكلمي العربية، إن العربية مستخدمة كلغة أولى في اثنتين وعشرين دولة عربية وتستخدم كلغة ثانية في كثير من الدول الإسلامية.[1]

وأما دراسة اللغة العربية بإندونيسيا بدأت منذ دخول الإسلام في إندونيسيا والتي كانت في الأصل قصد العبادة فقط. ولكن مع تطور تعليم اللغة العربية في إندونيسيا، يتم دراسة اللغة العربية ليس فقط من أجل العبادة ولكن لصالح التواصل مع العالم الخارجي والتطور العلمي للغة العربية.[2]

للغة العربية أربع مهارات هي الاستماع والكلام والقراءة والكتابة. والكتابة جزء مهم من هذه المهارات الأربع. لأن الكتابة هي مفتاح العلوم وأداة التعلم والتعليم، فيها يخرج الإنسان من ضيق الجهل والأمية إلى سعة العلوم والمعرفة. والكتابة وسيلة من وسائل الاتصال البشري بالخطابات والمرسلات والتقارير، والكتابة تسهم في تكوين الرأي العام، وتقوية الروابط بين أفراد المجتمع الواحد. والكتابة وسيلة للتعبير عما يدور في النفس والخاطر، خاصة في المواقف التي لا يتسير فيها الكلام، والكتابة أداة من أدوات التعلم، فالمكتوب إذا كان صحيحا وواضحا يتحصله المتعلم بسهولة، ويكشف عن مدى فهمه له.[3] والكتابة أعظم شاهد على أهمية الكتابة وعظم مكانتها من مهارات اللغة ووسائل البيان، أن الله سبحانه وتعالى نسب تعليمها لنفسه واعتده من وافر كرمه وأفضاله فقال تعالى: (اقرأ وربك الأكرم ، الذي علم بالقلم، علم الإنسان ما لم يعلم). وكذالك أيضا كل شيء مما يتعلق بأمور الدين والدنيا محتاج للكتابة

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[1] Muhammad Ali al-Khuli, *Asālīb Ta'līm al-Lugah al-Arabiyyah*, (Oman: Darul Falah, 2000), p. 19-20.

[2] Haniah, "Analisis Kesalahan Berbahasa Arab pada Skripsi Mahasiswa Jurusan Bahasa dan Sastra Arab" *Arabi : Journal of Arabic Studies*, Vol. 3, No. 1, 2018, 23-34 (DOI: http://dx.doi.org/10.24865/ajas.v3i1.62).

[3] Hasan Syahatah, *al-Marja' Funūn al-Kitābah al-Arabiyyah Litasykīli al-Aql al-Mabda'I*, (Kairo, Dārul Ilmi al-Arabī, 2010), p. 71.

ولذلك قال رسول الله: (قيدوا العلم بالكتابة). ومن فوائدها حفظ العلوم وتيسير تداولها وارتقائها جيلا

بعد جيل، وإمكان ترجمتها تحريرا من ألفاظ لغة إلى ألفاظ لغة أخرى، مما جعل العلوم تراثا إنسانيا.[4]

ويتركز تعليم الكتابة في العناية بثلاثة أمور: قدرة الطلاب على الكتابة الصحيحة إملائيا,

وإجادة الخط, وقدرتهم على التعبير, وإذا نظرنا إليها من حيث هي مجرد رسم إملائي فهي إملاء، و إذا

نظرنا إليها من حيث هي مجرد تحسين خطي فهي خط. وإذا نظرنا إليها من حيث تعبير أسلوبي عن أفكار

الكاتب فهي تعبير.[5] فالمهارة الأساسية للطلاب قبل تعلم الكتابة هي كفاءتهم للرسم الصحيح في الحروف

والكلمات والجمل. ومعنى ذلك أنه لا بد أن يكون الطالب قادرا على رسم الحروف رسما صحيحا وإلا

اضطربت الرموز واستحالت قراءتها.[6] فمن الطريقة الجيدة للحصول على هذه المهارة الأساسية هي تعلم

الإملاء. ومع على ذالك، أن مادة الإملاء من المواد التي لا يستغني عنها طالب العلم طوال حياته العلمية

والعملية، وربما استصعبها الطالب حتى صارت عقدة تعيقه عن كثير من المشاركات العلمية خشية أن

يخطئ في الإملاء في أثناء كتابته وإجابته.[7]

وكثير من الطلبة الإندونيسية لديهم القدرة على قراءة النصوص العربية مثل القرآن والحديث أو

الكتب الإسلامية وغيرها. أكثرهم قادرون على قراءة العربية مع أنهم ناطقون بلغات أخرى. وعلى الرغم

من كونهم ذوي كفاءة فى القراءة ولكن أغلبهم لا يستطيعون كتابة العربية الجيدة حسب قواعدها. وهناك

أيضا بعض أسباب للأخطاء الإملائية هي: أولا، كان طلبة لم يهتم الطلبة جيدا بقواعدها لصعوبتها.

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[4] Mubarak Hussayn NegmEldien Bashier, Harbiya Muhmmed Ahmed Othman, Mahāratul Kitābah wa Tathbīqātihā, 2013, *Journal of Science and Technology*, Vol. 14, No. 1, p 1-20.

[5] Muhammad Ali Saman, *al-Taujīh fī Ta'līm al-Lugah al-arabiyyah*, (Bairut: Dār al- Ma'ārif, 1983) p. 224.

[6] Rusydi Ahmad u'aimah, *Ta'līm al-Arabiyyah fī al-Ta'līmi al-'Āmm*, (Kairo: Dār al-Fikri al-Arabī, 2001), p. 161.

[7] Ridwan, *al-Imlā Na ariyyah wa Ta bīqiyyah*, (Malang: UIN Malang Press, 2016).

ثانيا، قد درس الطلبة الأحرف العربية منذ طفولتهم ولم يدرسوا كتابتها. ثالثا، غياب المواد التعليمية مثل الكتاب الأساسي أو الكتب المصاحبة.[8]

وبعد أقام الباحث بدراسة التمهيدية بمقابلة مع مدرس الإملاء وخريج بعض المعاهد، فوجد الباحث المعلومات أن هناك مشكلات في مهارة الكتابة، ومن أهمها الإملاء. مثال على ذلك، الأخطاء في فرق بين كتابة الحروف المتصلة وغير المتصلة وكيفية وضع الهمزة على حسب حركاتها وفي كتابة اللام التعريف وكتابة همزة الوصل وهمزة القطع وكتابة الهمزة في أول الكلمة وفي وسطها وآخرها وغير ذلك. سببا على ذلك أنه لم يكن منهجا منظما جيدا في تعليم مادة الإملاء. دل على ذلك، ليس هناك الكتاب المقرر لمادة، فيدرّس المدرسون على حسب معلوماتهم السابقة.[9] فيرى الباحث أن مشكلات الكتابة المهمة المذكورة تسبب على عدم وجود الكتاب المدرسي الخاصة لدرس الإملاء للطالب وللمعلم. فجعلت عملية تعليم الإملاء تمر بحسب استطاعة المعلم، بدون الكتاب وبدون الخطة الدراسية. حتى تصبح معرفة الطلاب لدرس الإملاء لم يكن كافة وناجحا.
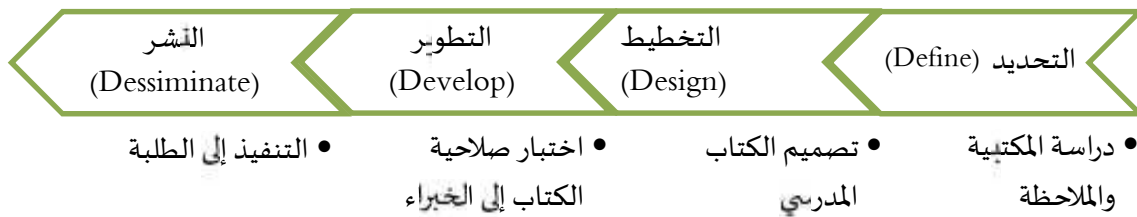
انطلاقا مما سبق، يحاول الباحث القيام بتصميم الكتاب المدرسي لتنمية مهارة الكتابة حلولا للمشكلات المذكورة. فيبحث الباحث تحت العنوان: تصميم الكتاب المدرسي في درس الإملاء لتنمية مهارة الكتابة للمبتدئين للناطقين بغيرها. فيهدف هذا البحث إلى: أولا، الكشف على مواصفات الكتاب المدرسي في درس الإملاء لتنمية مهارة الكتابة للمبتدئين للناطقين بغيرها. ثانيا، قياس صلاحية الكتاب المدرسي المصمم.

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[8] Ammar Zainuddin, "Tashmīm al-Kitāb at-Ta'līmah fī Māddati al-Imlā' al-Arabī Lil Kātibīna bilughāti Ukhrā", *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, Vol.1, No.1, 2016, 30 (https://doi.org/10.31538/ndh.v1i1.29)

[9] نتيجة المقابلة مع مدرس الإملاء في التاريخ 26 أكتوبر 2019

ب. منهج البحث

بناءا على ما سبق قام الباحث بكتابة البحث العلمي باستخدام منهج البحث والتطوير (*Research and Development*). رأى سوغيونو (Sugiyono) أنه طريقة المستخدمة لحصول على إنتاج معين وتجريبة صلاحية وفعالية من ذلك الإنتاج.[10] يعني بمصطلح "المنتج" في هذا الصدد لا يشمل فقط الأشياء المادية، ككتاب والأفلام والتعليمية وغيرها، بل يشمل أيضا الإجراءات والعمليات المعمولة بها، مثل طريقة التعليم وطريقة التنظيم التعليم وغيرها.[11] وأما طريقة تصميم هذا البحث استخدم الباحث بنموذج (*Four-D*) 4D. ويتكون هذا النموذج على أربع خطوات هي:[12]

النشر (Dessiminate)	التطوير (Develop)	التخطيط (Design)	التحديد (Define)
• التنفيذ إلى الطلبة	• اختبار صلاحية الكتاب إلى الخبراء	• تصميم الكتاب المدرسي	• دراسة المكتبية والملاحظة

والأدوات المستخدمة لجمع البيانات هي الملاحظة والمقابلة والوثائق المكتوبة. والبيانات في هذا البحث تتكون من البيانات الكيفية والكمية. فأما البيانات الكيفية تتعلق بمواصفات الكتاب المدرسي المصمم. وأما البيانات الكمية هي نتيجة الاستبانة من الخبراء. والأساليب التي استخدم الباحث في تحليل البيانات الكيفية والكمية هما التحليل بوصف العناصر في الكتاب المدرسي المصمم ووصف التعليقات والاقتراحات من الخبراء بالصيغة الآتية.[13]

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[10] Sugiono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2013), hal. 297.

[11] Zuhdan K. Prasetyo, *Research and Development: Pengembangan Berbasis Penelitian*, (Surakarta: Universitas Negeri Sebelas Maret, 2012), hal. 3.

[12] Sahkholid Nasution, Zulheddi, Pengembangan Model Pembelajaran Bahasa Arab Berbasis Teori Konstruktivisme di Perguruan Tinggi, *Arabi : Journal of Arabic Studies*, Vol. 3, No. 2, 2018, 121-144 (DOI: http://dx.doi.org/10.24865/ajas.v3i2.96)

[13] Anas Sudijono, *Pengantar Statistik Pendidikan*, Cetakan 25, (Jakarta: PT Grafindo Persada, 2014), p. 43

$$\text{المعدل العام} = \frac{\text{نتيجة كل من البند المختار} \quad X \quad \text{مجموع الاجابات}}{\text{مجموع نتائج جميع البنود}} \quad x \; 100\%$$

البيان	تقرير جودة الكتاب	النسبة المئوية	الرقم
يمكن استخدامه بدون أي تعديل وتصحيح	جيد جدا	90% - 100%	1
يمكن استخدامه مع قليل من التعديل والتصحيح	جيد	75% - 89%	2
تحتاج إلى التعديل ولا يمكن استخدامه	مقبول	65% - 74%	3
تحتاج إلى التعديل ولا يمكن استخدامه	ناقص	55% - 64%	4
تحتاج إلى التعديل ولا يمكن استخدامه	ناقص جدا	0% - 54%	5

ج. البحث

وأما دليل بيان البيانات من نتائج الصلاحية الكتاب المدرسي تنقسم إلى أربعة معايير فهي:

(نتائج البحث ومناقشتها

1. مواصفات الكتاب المدرسي المصمم

الكتاب المدرسي ليس مجرد وسيلة معينة على التدريس فقط، وإنما هي صلب التدريس وأساسه لأنه هي الذي يحدد للتلميذ ما يدرسه من موضوعات، وهو الذي يبقي عملية التعليم مستمرة بينه وبين نفسه حتى حصل منها على ما يريد.[14]

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[14] Muhammad Hafidz, Tathwīril Mawād at-Ta'līmiyyati Litarqiyati Mahāratul Kitābah (Bahtsu Tathwīrī Ma'a Tathbīqi fī Madrasati Amanatul Ummah Pacet Mojokerto, *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, Vol. 3, No.1, 2018, hal. 1-17 (DOI: https://doi.org/10.31538/ndh.v3i1.34)

وقبل تصميم الكتاب المدرسي، هناك شيئ مهم لا بد على المصمم أن يهتم به وهو المكونات الرئيسية الكتاب المدرسي التي تتكون من مكون رئيسي ومكمل وتقييم نتائج التعلم. يتضمن مكون الرئيسي على المعلومات أو الموضوعات الرئيسية التي تريد نقلها إلى الطلاب أو التي يجب على الطلاب إتقانها. ويتضمن المكون المكمل على المعلومات أو الموضوعات الإضافية المتعلقة مع الكتاب المدرسي الرئيسية أو الموضوعات لإثراء معرفة الطلاب على سبيل المثال: مواد الإثراء والقراءة الإضافية وجداول الزمنية ومنهج الدراسي والمواد الداعمة الأخرى غير المطبوعة. وأما مكون تقييم نتائج التعلم يتضمن من التمرينات والاختبارات.[15]

بناء على ما سبق، حاول الباحث قام بتصميم الكتاب المدرسي في درس الإملاء للمبتدئين للناطقين بغيرها. والكتاب المدرسي المصمم على شكل كتاب مدرسي مؤسسا على درس الإملاء البسيط لتنمية مهارة الكتابة. وهو يحتوي على عدة أنواع الإملاء هي الإملاء المنقول والإملاء المنظور والإملاء الاستماعي والإملاء الاختباري.[16] وأما من ناحية النظرية، استخدم الباحث نظرية البنائية لأن تنظيم الكتاب بدأ بتقديم الأمثلة المتعلقة بالموضوع وبعد ذلك جاء ببيان القاعدة والتدريبات. تهدف هذه النظرية إلى تكوين مفاهيم للطلاب حتى يصلوا إلى فهم شامل.[17]

مرت خطوة تصميم كتاب الإملاء بعدة خطوات واختبارات: أولا، بداية من الدراسة التمهيدية بمقابلة مع مدرس مادة الإملاء بمدرسة الثانوية إحياء علوم الدين. ثانيا، قام الباحث بتخطيط كتاب

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[15] Khairi Abu Syairi, "Pengembangan Bahan Ajar Bahasa Arab", *Jurnal Dinamika Ilmu*, Vol. 13, No.1, 2013, hal. 51-66 (DOI: https://doi.org/10.21093/di.v13i1.275)

[16] Luluk Humairo Pimada, Rostanti Toba, & Abdul Wahab Rasyidi, Learning of Imla' Using Flashcards on Writing Skill at Islamic Elementary School Level in Samarinda, Jurnal Izdihar: *Journal of Arabic Language Teaching, Linguistics, and Literature*, Vol. 3 No. 1 April 2020, p. 1-16 (DOI: https://doi.org/10.22219/jiz.v3i1.11682)

[17] M. Abdul Hamid, Danial Hilmi, Syaiful Mustofa, Pengembangan Bahan Ajar Bahasa Arab Berbasis Teori Belajar Konstruktivisme Untuk Mahasiswa, *Arabi : Journal of Arabic Studies*, Vol. 4 No.1, 2019, p. 100-114 (DOI: http://dx.doi.org/10.24865/ajas.v4i1.107)

الإملاء الذي سيصمّمه، وفي هذه المرحلة قام الباحث بجمع النصوص العربية من كتب اللغة العربية المتعلقة بمادة الإملاء. ثالثا، تصميم كتابة الإملاء ببرنامج (microsoft word). رابعا، قام الباحث بمقابلات مع ثلاثة خبراء لاختبار صلاحية الكتاب المصمم لمجال الكتاب المدرسي وعرضها، ومجال لغة الكتاب المدرسي، ومجال الرسم البياني. **خامسا**، تحسين الكتاب المصمم المؤسس على الاصلاحات والمداخلات من الخبراء.

ومن ناحية تنظيم المواد وترتيبها حاول الباحث اختيار مادة ما يناسب مستواهم اللغوي من حيث مفرداتها وتراكيبها. وقسم الباحث إلى تسع وحدات هي الحروف الهجائية وحركاتها، والحروف المتصلة والمنفصلة، والحروف المتقاربة في النطق، والمد، والتاء المفتوحة والمربوطة، و ال القمرية والشمشية، والحروف المتصلة بـ ال القمرية والشمسية، والكلمات المسندة بـ ال القمرية والشمسية، والنون والتوين.

ويحتوي كل وحدة على أربعة أجزاء وهي ما يلي:

أ. الغلاف الخارجي: فيه عنوان الكتاب ومؤلف الكتاب

الصورة 1: الغلاف الخارجي

ب. الغلاف الداخلي للدرس: فيه عنوان الدرس، والصورة الموضحة للعنوان، ومعيار الكفاءة، والمؤشرات لتعليم المادة.

الصورة 1: الغلاف الخارجي

ج. المقالة الرئيسة للدرس: وهي تقدم بين يدي المعلم والطلاب الأمثلة المتعلقة بالمادة.

الصورة 2: المقالة الرئيسة للدرس

د. البيان والقاعدة: وهي تقدم بين يدي المعلم والطلاب البيان والقاعدة عن المادة من الأمثلة السابقة.

الصورة 3: البيان والقاعدة

فِيْسمٌ	ـسم	خَمْدٌ	ـحـ	مَقْعَدٌ	ـمـ	مَ
صَحْنٌ	ـن	مِنْشَفَةٌ	ـنـ	نَهَرٌ	ـن	نَ
وَجْهٌ	ـه	نَهْرٌ	ـهـ	هِجْرَةٌ	ـه	هَ
خَطَأٌ	ـأ	بِئْرٌ	ـئـ	أَبٌ	أ	ءَ
جَوٌّ	ـو	أَسْوَدُ	ـو	وَرْدَةٌ	و	وَ
كُرْسِيٌّ	ـي	جَيِّدٌ	ـيـ	يَحْيَى	يـ	يَ

البَيَان

Huruf-huruf *hijaiyah* mempunyai dua bentuk penulisan yaitu, huruf-huruf yang yang disambung dan huruf-huruf yang tidak disambung. Masing-masing mempunyai bentuk huruf sesuai dengan posisinya (di awal kata, di tengah kata, dan di akhir kata).

Dari tabel diatas, terdapat huruf-huruf yang sejenis dalam bentuk posisinya. Adapun pembagiaanya adalah sebagai berikut:

A. Huruf-Huruf yang Dapat Disambung

1. Huruf ب dan saudaranya

   Adapun saudara huruf ب, yaitu: ت، ث، ن، ي

   a. Apabila huruf tersebut berada di depan kata maka menjadi: بـ ....

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هـ. التدريبات المتنوعة: التدريبات المتنوعة هي نسخ الحروف والكلمات، وصل الحروف، ووضع العلامة، والاستماعِ، وبحث المثال من القرآن.

الصورة 4: التدريبات

2. صلاحية الكتاب المدرسي المصمم

للحصول على نتيجة الصلاحية، قام الباحث بتقديم الكتاب المدرسي بعنوان "دليل الإملاء للمعلم" وهو الكتاب الذي أعده الباحث لمدرس الإملاء، الى الدكتور عبد الحفظ زيد، و الدكتور مفتاح العلوم، والدكتور أغوس بوديمان. وقام الخبير بتقييمه عن طريق الاستبانة التي قدمها الباحث، فنتيجته يمكن وصفها فيما يلي:

(1) من حيث الكتاب المدرسي وعرضه. نتيجة صلاحية الكتاب المدرسي وعرضه يمكن سردها في الجدول كما يلي:

الدرجة	المعدل المئوي	المؤشرات	مجال الخبير
ج	80%	مناسبة المواد بمعيار الكفاءة والكفاءة الأساسية	
م	70%	دقة الكتاب المدرسي وصحته	الكتاب المدرسي
م	70%	المواد الداعمة في التعليم	وعرضه
ج	80%	طريقة العرض	
ج	75%	كمال العرض	
ج	80%	استراتيجية عرض الكتاب	
ج	75،6%	**نتيجة المجموع**	

بناء على الجدول السابق، عرفنا أن نتائج صحة عرض الكتاب المدرسي حصلت على درجة 75،6% فيكون تقديرها جيد بمعنى يمكن استخدامه مع قليل من التعديل والتصحيح. فقام الباحث بتصحيح بعض الأخطاء التي وجدها الخبير. وتتكون هذا المجال من ست مؤشرات وهي: مناسبة المواد بمعيار الكفاءة والكفاءة الأساسية بتقدير جيد، دقة الكتاب المدرسي وصحتها بتقدير مقبول، المواد الداعمة في التعليم بتقدير مقبول، طريقة العرض بتقدير جيد، كمال العرض بتقدير جيد، استراتيجية عرض المواد بتقدير مقبول.

(2)من حيث لغة الكتاب. نتيجة صلاحية لغة الكتاب يمكن سردها في الجدول كما يلي:

الدرجة	المعدل المئوي	المؤشرات	مجال الخبير
ج ج	92%	دقة الكتاب المدرسي وصحته	
ج ج	92%	الاتصالات	لغة الكتاب
ج ج	100%	المناسبة بمستوى تطور ذهني التلاميذ	
ج ج	93،4%	نتيجة المجموع	

بناء على الجدول السابق، عرفنا أن صحة لغة الكتاب المدرسي حصلت على درجة

93.4% فيكون تقديرها جيد جدا بمعنى يمكن استخدامه بدون أي التعديل والتصحيح. رغم ذلك،

قام الباحث بتصحيح بعض الأخطاء التي وجدها الخبير. وتتكون هذا المجال من ثلاث مؤشرات وهي:

دقة الكتاب المدرسي وصحتها بتقدير جيد جدا، الاتصالات بتقدير جيد جدا، المناسبة بمستوى تطور

التلاميذ بتقدير جيد جدا.

(3) من حيث رسم البياني. نتيجة صلاحية رسم البياني يمكن سردها في الجدول كما يلي:

الدرجة	المعدل المئوي	المؤشرات	مجال الخبير
ج ج	90%	حجم الكتاب	الرسم البياني
ج ج	90%	تصميم غلاف الكتاب	
ج ج	93،4%	تصميم محتوى الكتاب	
ج ج	91،7%	**نتيجة المجموع**	

بناء على الجدول السابق، عرفنا أن صحة الرسم البياني حصلت على درجة 91،7% فيكون

تقديرها جيد جدا بمعنى يمكن استخدامها مع قليل من التعديل والتصحيح. فقام الباحث بتصحيح بعض

الأخطاء التي وجدها الخبير. وتتكون هذا المجال من ست مؤشرات وهي: حجم الكتاب بتقدير جيد جدا،

وتصميم غلاف الكتاب بتقدير جيد جدا، وتصميم محتوى الكتاب بتقدير جيد جدا.

فقد تبين من خلال نتائج تقييم الخبراء السابقة أن الكتاب المدرسي الذي تم تصميمه حصل

على درجة (جيد) بمعدل، 84،6 % وذلك من خلال الحساب التالي:

$$\text{المعدل العام} = \frac{\text{مجموع الاجابات X نتيجة كل من البند المختار}}{\text{مجموع نتائج جميع البنود}} \times 100\%$$

$$\text{المعدل العام} = \frac{186}{220} \times 100\% = 84،6\%$$

ومعنى ذلك أن الكتاب المدرسي الذي تم تصميمه صالح لتطبيق على الطلبة المبتدئين للناطقين

بغيرها مع قليل من التعديل والتصحيح.

د. الخلاصة

نظرا مما قد تقدم من البحوث والتحليلات من جميع البيانات ثم عرضها واستخلاصها فيحتمل

إعتبار هذا الكتاب المدرسي المصمم للتعليم في درس الإملاء لطلبة مبتدئين للناطقين بغيرها، هذا

كله حصلوا بعد إجراءات طويلة من الدراسة التمهيدية قبل تصميم الكتاب المدرسي لمعرفة أحوالهم عن

اللغة العربية ومستواهم لتعلمه وما المواد المناسبة التي ستكتب في الكتاب. ثم بعد تمام التصميم تقديم

الكتاب إلى الخبراء لتقييم الكتاب والتحسينات والتعديلات منهم حتى يكون الكتاب صلاحية. فنتيجة

هذا البحث هي: أولا، من ناحية مواصفات الكتاب المدرسي المصمم التي ألفه الباحث للمبتدئين. وهدف

تصميميه هو تنمية مهارة الكتابة لدى الطلبة في درس الإملاء على شكل الرئيسي هو الأمثلة بما تتعلق

بالمادة، والقاعد والبيان عن المادة والأمثلة السابقة، والتدريبات المتنوعة. ويحتوي هذا الكتاب على تسع

وحدات هي الحروف الهجائية وحركاتها، والحروف المتصلة والمنفصلة، والحروف المتقاربة في النطق، والمد،

والتاء المفتوحة والمربوطة، و ال القمرية والشمسية، والحروف المتصلة بـ ال القمرية والشمسية، والكلمات

المسندة بـ ال القمرية والشمسية، والنون والتوين. ثانيا، من ناحية صلاحة الكتاب المدرسي بالنسبة على

نتيجة الاستبانة من قبل الخبراء اللغة العربية، فوجد الباحث نتيجة مئوية بمعدل 84،6% معنى ذلك أن

الكتاب المدرسي يمكن استخدامها مع قليل من التعديل والتصحيح.

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The effectiveness of Learning during a Pandemic Covid-19

Abdul Mujib, Yuyun Yunita

abdulmujib@metrouniv.ac.id, yuyunyunita@metrouniv.ac.id

Institut Agama Islam Negeri Metro

Abstract

The pandemic Covid-19, which requires everyone, including students to do activities at home, it is easier because of technological advances. The most influential technology in education today is the Internet. The internet allows teachers to provide learning materials without having to meet in person. Teachers can upload learning materials for later access by students. Several internet-based applications and sites are also commonly used by teachers and students to hold face-to-face classes via Whatsapp video calls, Goole Clasroom, Zoom Meetings and other online media. Apart from teaching and learning activities, internet-based technology can also be used to support student productive activities. Due to this work from home policy, student activities such as organizations, committees, clubs and so on are hampered. However, by utilizing internet-based applications and sites such as Google Meet, Zoom, Skype and so on, learning activities in the form of meetings and group discussions can run more optimally. Working on group assignments can be easier by using Google Doc where multiple students can edit a document together directly.
Keywords: *Learning Effectiveness, Online Learning, Covid-19 Pandemic*

A. Introduction

At this time, Corona became the talk of warm. In any hemisphere, corona still dominate the public space. In just a short time, his name became a trending topic, discussed here and there, and reported, in particular in the print and electronic media. Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-COV-2) which is known by the name of corona virus is a new type of coronavirus that causes the disease infectious to humans.

Covid-19 is an infectious disease caused by a type of coronavirus that new found. Even though more attack to the elderly, this virus actually can also strike anyone, ranging from infants, children, and adults. Corona Virus this could cause an interruption of the light on the respiratory system, infections of the lungs severe, up to death. Corona Virus Disease 2019 (COVID-19) was first found in the city of Wuhan,

China at the end of December 2019. The Virus is transmitted very quickly and has spread almost to all countries, including Indonesia, in just a few months. So WHO on 11 March 2020 sets this outbreak as a global pandemic.

This makes some countries set the policy to impose a lockdown in order to prevent the spread of corona virus. In Indonesia alone, the enforced policy Restrictions on Large-Scale Social (PSBB) to suppress the spread of this virus.Because Indonesia is doing PSBB, then all activities done on the outside of the house should be suspended until the pandemic subsided.

Some local governments decided to apply a policy to dismiss students and began to apply the methods learned by the system online (in a network) or online. Government policy is effectively enforced in some areas of the province in Indonesia on Monday, 16 March 2020, which was also followed by region-the territory of other provinces. But it is not true for some schools in each region. These schools not ready with a system of online learning, which requires learning media such as mobile phones, laptop, or computer.

Learning system online (in the network) is a system of learning without face-to-face directly between teachers and students but it is done through online using the internet network. Teachers should ensure that teaching and learning activities keep running, even though students are at home. The solution, teachers are required to design learning media as innovation by utilizing online media (online).

This is in accordance with the Minister of Education and Culture Republic of Indonesia related to Circular Letter No. 4 Year 2020 on the Implementation of Education Policy in Times of Emergency the Spread of Corona Virus Disease (COVID-19).

The learning system implemented via the personal computer (PC) or laptop connected with internet network connection. The teacher can do the learning together at the same time use the group in social media such as WhatsApp (WA), telegram, instagram, zoom app or other media as learning media. Thus, teachers can make sure students follow the learning at the same time, though in different places.

All sectors felt the impact of the corona. The world of education is one of them. Judging from the events around that being the case, both students and parents of students who do not have a mobile phone to support learning activities online this feel of confusion, so the schools join the search for solutions to anticipate this. Some students who do not have mobile learning in groups, so that they do the activity of learning together. Start learning through videocall connected with the teacher concerned, given the questions one by one, until mengapsen through the VoiceNote is available in WhatsApp. The materials are also given in the form of a video that lasts less than 2 minutes.

The problems that occur not only on the media system of learning but the availability of quota that requires the cost quite high price for students and teachers to facilitate the needs of online learning. Quota purchased for the internet needs to be jumped and many of the parents of students who are not ready to increase the budget in providing the internet network.

Since the discovery of internet technology, almost everything becomes possible in the world of education. Current students can learn not only anywhere but also anytime with a system of electronic learning. E-learning is now increasingly recognized as one way to address the issue of education and training, both in developed countries and in developing countries, in particular Indonesia. Many people use the term that is different to e-learning but in principle e-learning is learning using electronic services as a tool to help him out.

Preparation before giving the service learning is one of the determining factors in the success of learning, especially in online learning where the distance between pebelajar and pemelajar. On pemberlajaran this pemelajar must know the principles of learning and how pebelajar learn. Tool delivery is not a factor in determining the quality of learning, but rather the design of the subjects to determine the effectiveness of learning. One of the reasons for choosing a learning strategy is to raise meaningful learning.So effective whether or not the learning can be identified through the behavior

between the pemelajar and learners. How the response pebelajar to what is conveyed by the learners.

B. Discussion

1. The Effectiveness of Online Learning

The effectiveness of the KBBI is the state of the influential, memorable things, the success of a business or action, things start to entry into force of legislation-the shrimp or the regulations.The minister of Education and Culture Republic of Indonesia.

Effectiveness is the range of operations of a program as a system with resources and specific means to meet the objectives and targets without crippling the means and resources and without the pressure that is unnatural to its implementation. In the learning required careful planning, creation of learning tools, the selection of strategies, media, techniques, learning model, and evaluation of learning all of it mutually sustaining. The need for the use of the model – the model of effective learning and innovative so that learning can be more varied and runs smoothly. The use of learning model is also adjusted with the material to be taught so that the suitability between both of them and all of the components to be appropriate.

One indicator of the effectiveness of learning is the achievement of a learning objective. The learning objectives are achieved to the maximum then can be said of learning to achieve effectiveness. In addition, the involvement of students actively demonstrate the efficiency of learning. The teaching and learning process is said to be effective if learning can achieve the goals that are expected as well as the student can absorb the lesson and practice it. This also becomes a problem which is very important for students, what they should learn and how the data (quota) that they have, while their parents are on low incomes or of middle class (less able). Until finally such a thing as this is charged to parents who want their children to stay abreast of online learning.

Online learning can not be separated from the internet network. The network connection internet is becoming one of the obstacles faced by students whose place of residence is difficult to access the internet, especially students that his place of residence in

rural areas, remote and disadvantaged areas. Even if there are using the cellular network, sometimes the network is not stable, because of the geographical location of which is still far from the reach of cellular signals. It is also a problem that a lot happens to students who take online learning so that it is less optimal implementation.

Crowded various social media that tells the experience of the parents for accompanying the children learn both positive and negative. Like for example it turns out there are parents who get angry often because of get her unruly so that they can not stand and want their child to learn back in school.

These events give awareness to the parents that educate the boy it is not easy, required knowledge and huge patience. So with this incident the parents should be aware of and know how to guide their children in learning. After obtaining this experience it is expected that the parents will learn how to educate their children at home.

We need to realize that the unpreparedness of teachers and students towards online learning is also a problem. The displacement system of the conventional learning to the online system very sudden, without preparation. But all this must be done so that the learning process can run smoothly and students actively participated while in the condition of pandemic Covid-19.

Stuttering online learning indeed appears to look in front of us, not one or two schools, but thorough in some areas in Indonesia. Component-a very important component of the process of online learning (online) need to be improved and repaired. First and foremost is the internet network that is stable, then the device or computer that is qualified,application with the user friendly platform, san socialization online that is efficient, effective, continuous, and integrative to the whole stekholder education.

A solution for this problem is that the government must provide the policy by opening a free service online applications in cooperation with the internet provider and the app to help the learning process online. The government must also prepare the curriculum and syllabus permbelajaran-based online. For schools need to do a technical guidance (bimtek) online the process of implementation of online and outreach to parents and students

through print media and social media about the procedures for the implementation of online learning in relation to the role and duties.

In the process of learning online, it is important to add messages educative to parents and learners, about the outbreak of a pandemic Covid-19. Thus we find the same learning with face-to-face but online based. The effect is very good, the program is right on target, and the achievement of learning achieved. Some of the teachers at the school admitted that, if online learning is not as effective as learning activities conventional (face-to-face), because some of the material should be described in a direct and more complete. In addition, the material presented online is not necessarily be understood by all students. Based on the experience of teaching online, this system is only effective to give the assignment, and the possibility of the results of the processing task-this task is given when the student will enter, so that is likely to accumulate.

Observe the experience of some teachers, then teachers should also be prepared to use technology in accordance with the times. Teachers must be able to create models and learning strategies in accordance with the character of the students in his school. The use of multiple applications on the online learning is very helpful teachers in the learning process. Teachers should be accustomed to teach by utilizing online media complex that should be packed with effective, accessible, and understood by students.

Thus, teachers are required to design and designing online learning that is lightweight and effective, by utilizing devices or online media that are appropriate and in accordance with the material being taught. Even with online learning will provide a broader opportunity to explore the material that will be taught, but teachers should be able to choose and limit the extent of coverage of the material and the suitable application on the material and the learning methods used.

The most simple things can be done by the teacher can be by utilizing the WhatsApp Group. The application WhatsApp is suitable for students of the online beginners, because the operation is very simple and easily accessible to students. As for teachers online who have a spirit that is, can menngkatkan its ability to use a variety of learning apps online.

But once again, select an application in accordance with the needs of teachers dansiswa itself. Not all applications online learning can be used once only. But should be considered according to the needs of teachers and students, the suitability of the material, limitations of infrastructure devices like network. Not very effective if teachers teach by using the zoom app metting but the network or signal in the region the student lives is not good.

There is a lesson learned from the world of education in the middle of a pandemic Covid-19, namely learning activities face-to-face with teachers proved to be more effective than online (online). Learning full online, lately a lot cause complaints from learners or parents.

The success of the teacher in learning online in a pandemic situation Covid-19 this is the ability of teachers to innovate, designing, and gathering materials, learning methods, and the application of what according to the material and methods. Creativity is the key to success of a teacher to be able to motivate their students to keep the spirit in learning online (online) and not be a burden psychic.

In addition, the success of online learning during the Covid-19 this depends on the discipline of all parties. Therefore, the school/madrasah in here need to make a scheme with compiled good management in organizing learning system online. This is done by making a schedule is a systematic, structured and simple in order to facilitate communication of parents with the school so her son and daughter studying at home can be monitored for effective.

Thus, online learning as an effective solution in learning at home in order to break the chain of spread Covid-19, physical distancing (keeping safe distance) also be a consideration of choosing the learning. Good cooperation between teachers, students, parents and the school/madrasah be the deciding factor to learning online more effective.

2. *E-Learning*

Methods and learning strategies are now experiencing a shift with the leads on the change of educational paradigm. It is influential on the function of the educator as a facilitator, mediator and motivator in the learning process. Teachers are always

considered as the center of learning, but has now been turned into a student as learning itself. One reason, among others, is a factor of the rapid advancement of information technology requires changes in the paradigm of the learning process of all students. Associated with this form of learning independence in the home, through a circular letter, which there, also there is an overview of the model applied, namely, learning through online or in the network (online). Just go back to the school and educators, want to or do not prepare the solution operational patterns, and applicable related 'learning activities' students for at home. Although, its implementation is not as perfect as kala children are in school. Answer that, for the author, there are two things that can be done:

First, the school must make the concept of 'simple' learning online or in a network (online). Moreover, the climate of the village is minimal with the 'signal' mobile do not become barriers so that children keep learning. The concept of 'simple' learning through online be an alternative, so that parents are not confused, even panic, related to the study guide of each unit of education. The goal is to learn the child is still running despite being at home. Step of the way, the school could only hold a short workshop to make the application of online learning. If this is not possible, the teacher should communicate the learning steps through WhatsApp (WA), as a practical way to the material subjects (Maple) fixed reviewed independently by the child during at home.

Second, related to the role of parents during a child's self-learning from home, the main thing is to make sure beforehand, whether there are technical instructions of the teacher subject class guardian, or the association related parent step self-learning from home. If there is, then the function parent in addition to as a controller so that the learning activities given to school run, also be a motivator. Namely, give a positive sense that for the child at home, learning must still be done. The goal is that the child is not being misunderstood, that the 14 day 'holiday' at home does not necessarily 'holiday' is also learning. Because it can so, play, watch television, game, will only be a view that is not productive for the child in the home when it was not done.

If no instructions operational study of the house, creating a familiarity with the create library family is an ideal productive. Can in the living room, a special space of learning, up to a permanent space which is allocated to a personal library. The trick together with set up place display books result family collection as there is in the library in general. Then, a variety of the book collection is arranged according to the theme of the discussion. If it is about education, meaning a row of subrak specialize the book. The goal is to easily searchable up when then family members finish reading will be returned as original.

The success of literacy in the family, for the child in the home, will also be created when a collection of books owned in addition to placed at strategic places. Moreover, coupled with the effort to give information embedded books on the shelves. Could be the theme of the topic or genre of fiction books (novels, poetry, short stories) or non fiction, (education, motivation, scientific field special) and other. The point is, with the patch that will allow a calling, the search, when family members want to enable read as an effort to educate the literacy in the family.

It would be better also, if family members (parents) in addition to store a collection of other people's work also gives a special shelf on her work. In addition to a boast of, the existence of a special rack is also to train self-confidence gave birth to the product of papers in the middle of the lack of to-pede-an acknowledge and display the works themselves. Moreover, if then the other family members imitate to produce the paper. Of course, creating literacy in the family is not limited to discourse. But literacy education also has become a program of well-planned family which is not limited to reading, but rather forwarded in writing, in order to give birth to a product the paper from the environment of basic education, namely the family.

The delivery of content through online can be interactive so that participants learn able to interact with the computer as a medium of learning. As one example of students who use learning electronic media or relationship (browsing, chat, vidiocall) through electronic media, in this case computers and the internet will eventually achieve learning outcomes more effective and better than conventional learning.

The use of instructional media in the teaching and learning process is one of the efforts to improve the effectiveness and quality of the learning process that ultimately can improve the quality of student learning outcomes. The use of instructional media in the teaching-learning process has several benefits including: (1) Teaching will attract more students so it can cultivate students ' motivation, (2) teaching Material will be clearer so that students can understand and master the teaching objectives with the good, (3) Methods of teaching will be more varied, (4) Students will be more interaction in learning activities because not only listening to the teacher's explanations but also other activities such as observing, demonstrating, and others.

E-learning as any teaching and learning that uses electronic circuits (LAN, WAN, or the internet) to convey the learning contents, interaction, or guidance. Hartley (2001) describes bahwae E-learningmerupakan a type of learning that allows teaching materials to students by using internet media, intranet or other computer network media. Rosenberg (2001) emphasized that E-learningmerujuk on the use of internet technology to transmit a series of solutions that can improve their knowledge and skills.

E-learning has been to shorten the learning time and make the cost of the study more economical. E-learning facilitate interaction between learners with the material or subject matter, of learners with the teacher or the instructor and fellow learners. Learners can share information and can access learning materials at any time and repeatedly, with the condition that such learners can further solidify their control of the learning material. In E-learning, which takes the role of the teacher is the computer and electronic guidelines that are designed by "content writer", E-learning designers and computer programmers.

E-Learning is a method of internet-based learning or online learning that should be undertaken all students to students in Indonesia even the whole region of the world that are exposed to the pandemic Covid-19 to connect the process of learning face-to-face is constrained due to social distancing or not clustered to help prevent the spread of Covid-19.In Indonesia, the system of e-learning is no longer something that is

foreign, just not all the school ever implement this system, especially schools in rural areas

C. Conclusion

The impact of the spread of corona virus or commonly known as Covid-19 is huge in the world, including Indonesia. Various aspects of life has been affected due to the presence of this virus, ranging from health, security, social, economy to education. The impact of corona virus is the one that requires the people of Indonesia now to change and re-adjust their lifestyle. The adjustment was done with various ways, such as the implementation of social distancing, physical distancing, the lockdown region and work from home. Education in Indonesia, as already alluded to above, did not escape from the impact of the spread of corona virus. Because of the spread of corona virus from one person to the other, then the policy of social distancing was imposed in order to avoid crowds of people which can accelerate the possibility of the spread of corona virus. To implement this policy, schools and colleges 'dismiss' students. They are encouraged to continue learning at home during the pandemic is through online classes. Due to these circumstances, many students feel that the activities they are learning at home is limited. The activities of the talent development, communities, organizations, hobbies, interests and talents that they do in school and the campus is now hampered. They felt the productivity of the non-academic they declined. Even some students also feel it is a bad impact on the productivity of their academic. However, this is not entirely true. A lot of things that can be done in the student houses to keep and increase their productivity in the field of academic and non-academic.

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THE ROLE OF THE STUDENT TEACHER MUSYAWARAH (MGMP) IN IMPROVING THE UNDERSTANDING OF PKN TEACHERS ABOUT HUMAN RIGHTS (HAM)

Aries Abbas

Cand Doctor student in Islamic University of Jakarta

ariesabbas@paramout.co.id

MarhamahMarhamah

Lecturer in Islamic University of Jakarta

marhamahsyarif2@gmail.com

Abstract

Respecting children's views is a fundamental principle that relates to all aspects of the implementation and interpretation of other articles of the convention. Every child's views need to be considered in making decisions that will affect the child's life and development. Factors that can affect the understanding of Civics teachers, the existence of socialization with fellow Civics teachers, the existence of a two-way communication with MGMP members, the existence of shared perceptions in overcoming problematic students, the existence of collaboration when solving problems faced by students and cooperation can be carried out with teachers PAI, counseling teachers, Civics teachers must know or really understand the role and objectives of Civics learning, because Civics subjects have a role in education to develop character development through the role of Civics teachers. In accordance with one of the missions of the new paradigm Civics subject, namely as character education. Civics as one of the subjects that have content in moral education and nationalism, is a subject that is obliged to take part in the character education process through the role of Civics teachers. By applying appropriate teaching methods and supported by all levels of personnel at these educational institutions, Civics teachers can take the initiative to be the driving force for the character learning program. As the output of this Civics learning, there will be a generation with truly quality human resources in accordance with the goals of national education
Keywords: PKN, Subjects That Have Content in Moral Education and Nationalism

INTRODUCTION

Professional teachers must understand complex matters such as the placement of human rights according to their respective portions in school. The government is seriously working on the competence of teachers who are considered to be weak through

the Education Office, the Education Quality Assurance Agency (LPMP), and P4TK in the form of an empowerment program for Subject Teacher Conference (MGMP) at the primary and secondary education levels (SMP and SMA).

One of the crucial problems facing this nation is the low quality of education, which leads to the weak competitiveness of Human Resources (HR) and the low productivity of Indonesian people in general. The quality of education in Indonesia is still considered low by many circles

The problems faced by the education sector are very complex, one of which is problems related to substantial aspects such as teaching feasibility and the difficulty of implementing a competency-based curriculum. In the context of educational reform, teachers are a major element in the education process. The teacher's task is very complex, in addition to transferring knowledge and skills to students, the teacher also has the task of educating the development of all the potential of students so that they become mature and mature so that they are able to take part in the future.

Starting from the low competence of teachers, inadequate facilities, educational facilities and infrastructure, weak management elements at the education unit level, to the lack of participation of community elements in education delivery. All of these are a series of problems that require serious handling and a strong commitment from all parties to resolve them. Therefore, to improve the quality of education, systematic, comprehensive and consistent efforts are needed and touch on specific aspects.

Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers, Government Regulation Number 19 of 2005 concerning National Education Standards, and Government Regulation Number 74 of 2008 concerning Teachers mandates that teachers are required to have a minimum academic qualification of S1 or D-IV, competence, and educator certificates. In addition, according to the development of science, technology and art, teachers must improve their competence on an ongoing basis. In order for teacher coaching activities at KKG and MGMP to be more focused, it is necessary to formulate signs for the development and implementation of the KKG and MGMP. MGMP (Subject Teacher Conference) is a forum for professional activities for teachers of the same subject at the SMP / MTs / SMPLB, SMA / MA / SMALB, and SMK / MAK levels at the district / city level which consists of a number of teachers from

a number of schools. In this regard, in order for the process of improving academic qualifications and teacher competence to be programmed and carried out properly, an independent and professional teacher training forum is needed. Existing teacher training platforms, namely the Teacher Working Group (KKG) for SD / MI / SDLB teachers and Subject Teacher Deliberation (MGMP) for SMP / MTs / SMPLB, SMA / MA / SMALB, and SMK / MAK teachers are currently still has not been going well and still faces many obstacles. What is the existence, role and performance of the MGMP after obtaining legality from the local government. However, the role and performance of the MGMPs still have to await their existence. At least a pile of hope is devoted to the forum for professionalism of teachers at the SMP, SMA and SMK levels in an effort to improve the quality of education at the secondary level.

As we know, MGMP is a forum or forum for the professionalism of subject teachers in a district / city / sub-district / studio / school cluster. Its scope includes subject teachers at the public and private junior high school, senior high school and vocational high schools, both civil servants and private. Its working principle is a reflection of the "from, by and for teachers" activities of all schools. On this basis, the MGMP is a non-structural organization that is independent, based on kinship, and does not have hierarchical relationships with other institutions.

The objectives of the MGMP according to the Directorate General of Quality Improvement of Educators and Education Personnel (2008: 4) are:

1. Expanding teacher insights and knowledge in various matters, especially mastery of the substance of learning materials, preparation of syllabus, preparation of learning materials, learning strategies, learning methods, maximizing the use of learning facilities / infrastructure, utilizing learning resources, etc.

2. Provide opportunities for members of working groups or work deliberations to share experiences and provide mutual assistance and feedback.

3. Increase knowledge and skills, and adopt a more professional approach to learning for work group participants or work deliberations.

4. Empower and assist work group members in carrying out learning tasks at school.

5. Changing the work culture of working group members

6. or working deliberations (increasing knowledge, competence and performance) and developing teacher professionalism through professional development activities at the KKG / MGMP level.

7. Improve the quality of the education and learning process which is reflected in the increase in learning outcomes of students.

8. Improve teacher competence through activities at the level. KKG / MGMP.

Based on this quote, the MGMP must be able to develop creativity and innovation in building cooperation between teachers, in increasing teacher professionalism, broadening the insight and knowledge of subject teachers in an effort to realize effective and efficient learning and developing a conducive classroom culture as a place for a fun learning process.

To face globalization, we need a non-physical struggle in accordance with our respective professions. This non-physical struggle requires educational activities for every Indonesian citizen in general and students as prospective scholars in particular, namely through Citizenship Education.

Based on this, civic education includes educating and directing this nation so that it wants to foster a sense of responsibility to itself and also to others, foster intelligence and of course respect or respect human rights as well as encourage all citizen participation.

Based on this, with that mind and conscience, humans have the freedom to decide their own behavior or actions. In addition, to balance this freedom, humans have the ability to be responsible for all the actions they do. Basic freedoms and basic rights are what are called human rights that are inherent in humans by nature as gifts from God Almighty. These rights cannot be denied.

Denial of this right means denying human dignity. Therefore, the state, government, or any organization has the obligation to recognize and protect the human rights of every human being without exception. This means that human rights must always be the starting point and goal in organizing the life of the community, nation and state. Mankind has it not because it is given to it by society or based on positive law, but solely based on its human dignity.

In this sense, even though everyone is born with a different skin color, gender, language, culture and nationality, he still has these rights. This is the universal nature of these rights. Apart from being universal, these rights are also inalienable. This means that no matter how bad the treatment has been experienced by a person or no matter how cruel someone's treatment is, he will not stop being a human being and therefore still has these rights. In other words, these rights are attached to him as a human being.

In line with the above view, the freedom of everyone is limited by the human rights of others. This means that everyone has the duty to recognize and respect the human rights of others. This obligation also applies to every organization at any level, especially the state and government. Thus, the state and government are responsible for respecting, protecting, defending and guaranteeing the human rights of every citizen and population without discrimination.

The obligation to respect human rights is reflected in the Preamble to the 1945 Constitution which animates the whole article. Some of the problems that exist in schools regarding the understanding of human rights, can be seen in indicators such as teachers who do not understand the rights of children to implement compulsory education for 12 (twelve years), so when there are children in schools who are naughty the teacher does not want to provide special guidance, so that teachers are visited by parents because they feel their children are not given the right to learn, in certain subjects such as mathematics the children feel afraid because they feel that the lessons are difficult and are added to the attitude of the teacher who is less friendly to students. so that this becomes a problem that teachers do not understand the child's right to receive knowledge from him so that the teacher should carry out a strategy to overcome this but instead makes the child afraid, this is the teacher's lack of understanding of human rights, the next problem is how the teacher reprimands too harshly towards students can cause displeasure on the part of parents, so that sometimes teachers are trapped by human rights violations until parents come to school and the authorities intervene. Another thing, in a phenomenon, many teachers are trapped in human rights problems with the problem of committing acts of rape to students, molesting students,

Based on the phenomenon of the problems described above, the role of MGMP is needed in cultivating knowledge about human rights in teachers so that teachers will not

be trapped in human rights violations against students in schools, so with the phenomenon of such problems, researchers make a research study with title: "The Role of Subject Teacher Deliberation (MGMP) in Improving Understanding for Pkn Teachers about Human Rights (HAM). (Case Study on Junior High School MGMP in CiranjangSubdistrict, Cianjur Regency) ".

Problem Statement

Based on the background above, the problem formulations in this study are:

1. What efforts have the MGMP made in order to increase the understanding of Civics teachers on human rights?

2. What factors influence Civics teachers' understanding of human rights in MGMP?

3. What is the role of the MGMP in increasing Civics teachers' understanding of human rights?

Research Objectives

In general, the purpose of this study is to determine the efforts made by the MGMP in increasing the understanding of Civics teachers towards human rights by a series of activities carried out in MGMP and followed by Civics teachers, so that the activities in MGMP can be carried out in a sustainable manner in order to get optimal results.

Previous Research

With this, previous research is presented in order to know the similarities and differences between the previous research and the research that the researcher did.

a.Raden Roro Suci Nurdianti. (2013) The Effect of Subject Teacher Deliberative Management (MGMP) on Professional Competence and Competency of Pedagogic Teachers and Its Implications for the Performance of Teachers in Economics Subjects in Public High Schools in Bandung City, thesis, Universitas Pendidikan Indonesia.

The background of the problem with the findings of the 2012 Early Competency Test results in the previous words, namely the average value of 42.5 and the highest value which only reaches 50.1. Highly influenced by competency factors, and one of the factors that affect competence, namely the continuous professional development program through MGMP activities. The composition of the influence of the Implementation of

Economic MGMP on Professional Competence and Pedagogical Competence and its implications for the costs of economic teachers in SMA Negeri in Bandung. The sample selection was carried out by means of proportional random sampling analysis method.

The purpose of this study was to measure the impact of the Effectiveness of the Economic Teacher Council on Professional Competence and Pedagogic Competence and also implications for the performance of SMA Ekonomi teachers in Bandung. The population in this study were economics teachers in high schools in Bandung who were engaged in the Teacher Council. Samples were taken through proportional random sampling method. Data obtained from primary sources through questionnaires, and information from the Economic Teacher Council.

The analysis of the research results shows the effectiveness of the Board of Teachers (X) has a positive effect on Professional Competence (Y1) and Pedagogic Competence (Y2). This means that the effective implementation of the Teacher Council (MGMP), will affect Professional Competence and Pedagogical Competence. In addition, there is also a positive influence between the Effectiveness of the Teacher Council (X), Professional Competence (Y1) and Pedagogic Competence (Y2) on Teacher Performance (Y3). There are direct and indirect influences from the effectiveness of the Teacher Council to Teacher Performance. The effect of the effect on teacher performance is indirect through the variables of Professional Competence (Y1) and Pedagogic Competence (Y2). The implication of this research is that all parts involved in the education process, especially teachers, schools, and the government further improve the teacher councils built by teachers, due to several types of teacher competency development and also to improve their performance for better education. In addition, teacher motivation to participate in programs organized by the teacher council must be increased. Keywords: Teacher Effectiveness Board (MGMP), Professional Competence, Pedagogic Competence, Teacher Performance.

b.Azizah Hidayatul (2012) The Role of MGMP Management in improving the professionalism of Islamic Education Teachers in Semarang City. Thesis. IAIN Walisongo Semarang.

This research is motivated by the problem, namely the lack of understanding of the management of MGMP PAI SMA in the city of Semarang. The focus of the research

is: 1) How is the implementation of the management of Islamic Islamic education high school MGMP in the city of Semarang, 2) How is the competence of PAI SMA teachers in the city of Semarang, 3) How MGMP management can contribute to improving the competence and professionalism of Islamic Education teachers.

This research was conducted at the MGMP PAI SMA in the city of Semarang. The nature of this research is qualitative using a management science approach. Data collection was carried out using in-depth observation methods, participating interviews and documentation, where the chairman and secretary of the MGMP PAI were key informants and researchers as key instruments in obtaining data. Data collection was carried out from April 2012 to May 2012 at SMA Negeri 3 Semarang I. Data analysis was carried out in a descriptive qualitative manner with an interactive model.

Conduct training on the use of ICT as a model in learning. Thus it can be concluded that the role of MGMP management in improving the professionalism of Islamic Education teachers has a very important role so that the involvement of all PAI SMA teachers is expected to be in accordance with the objectives of implementing the MGMP.

Management Functions The discussion of management activities can be found in many scientific literature. The following descriptions do not intend to carry out a similar discussion. In other words, this description is focused on the discussion of MGMP management that supports the implementation of management, while management as a process of implementing administration in an organization is a continuous activity starting from planning to assessment. In the process of implementing education management functions have tasks that must be completed, in management we know them as functions. 1. Planning (Planning) Planning is essentially a decision-making activity about what goals it will achieve, what actions will be taken in order to achieve these goals or objectives and who will carry out these tasks. As with other management functions, the term planning also has various meanings according to the opinion of management experts.Sujana argues that planning is a systematic process in making decisions about actions to be taken in the future.

It is called systematic because planning is carried out using certain principles. These principles include the decision-making process, the use of scientific knowledge and techniques, and organized action or activity.

Organizing (Organizing) Throughout its development, organizing or as a management function, has different meanings. This understanding is caused by differences in the background of the expertise of the experts who provide that understanding, and is influenced by environmental conditions in implementing the organizing function. The term organization can be interpreted into two definitions, namely: in a static sense, organization as a forum for cooperation.

The similarity lies in the management of the Subject Teacher Deliberation and the teacher's pedagogical competence, which is the difference, namely in the subjects studied. This study examines the MGMP of Islamic Religious Education, while the research conducted by the MGMP Pkn researchers on the understanding of human rights.

c.Nanik Sri Setyani (2012) Improvement of MGMP Organizational Dynamics through Adult Learning-Based Assistance (Case in Economic MGMP at SMA Jombang District). Dissertation of Economic Education Program, Post-Graduate, State University of Malang

The development or improvement of teacher professional abilities must be based on the real needs or problems faced by teachers. In order for the process of improving the professionalism or quality of the teacher to be well programmed, it is necessary to have an independent and professional teacher training forum.

DISCUSSION
1.MGMP Improve Civics Teachers' Understanding of Human Rights

Based on the results of interviews and observations regarding the efforts made by the MGMP in improving Civics teachers' understanding of human rights, the introduction of human rights should have been instilled in the family. This means that the family has more authority (read responsibility) to instill human rights in children. The child (human) has the right to live. That is, he is a free person to have opinions without interference and to seek, receive, and convey information and ideas through any media without knowing any boundaries.

Based on the above, from the results of the research and the theory used, there is relevance that every student has the right to get teaching and attention from teachers, both smart students, especially those who are less smart, still teachers must provide teaching and pay attention to students by not committing acts of violence and discrimination. , because it can violate human rights.

Respecting children's views is a fundamental principle that relates to all aspects of the implementation and interpretation of other articles of the convention, every child's views need to be considered in making decisions that will affect the child's life and development.

Efforts were made, the MGMP created a special program of meetings with Civics teachers to discuss problems faced by students in their respective schools, Civics teachers reported problems faced in schools and then presented them in MGMP deliberations, this was done so that teachers received input from teachers others so that when making decisions do not violate the rules.

2.Factors Affecting Civics Teachers' Understanding of Human Rights

Factors that can affect the understanding of Civics teachers, the existence of socialization with fellow Civics teachers, the existence of a two-way communication with MGMP members, the existence of shared perceptions in overcoming problematic students, the existence of collaboration when solving problems faced by students and cooperation can be carried out with teachers PAI, counseling teachers, Civics teachers must know or really understand the role and objectives of Civics learning, because Civics subjects have a role in education to develop character development through the role of Civics teachers. In accordance with one of the missions of the new paradigm Civics subject, namely as character education. Civics as one of the subjects that have content in moral education and nationalism, is a subject that must take part in the character education process through the role of Civics teachers. By applying appropriate teaching methods and supported by all levels of personnel at these educational institutions, Civics teachers can take the initiative to be the driving force for the character learning program. As the output of this Civics learning, there will be a generation with truly quality human resources in accordance with the goals of national education.

The results of this study, related to the objectives of civic education held in Indonesia, professionally Civics teachers must really master the application of human rights properly and correctly because if it violates human rights is a violation and can have fatal consequences, rights and obligations are politely honest and democratic as well as being sincere as an educated citizen in his life as a responsible citizen of the Republic of Indonesia. Mastering knowledge and understanding of various basic problems of the life of the nation and state that will be resolved with the application of ideas based on Pancasila insight into the archipelago and national resilience critically and responsibly. Cultivate attitudes and behavior in accordance with the values of struggle and patriotism that love the country,

3. The Role of the MGMP in Improving Civics Teachers' Understanding of Human Rights

The role of MGMP in improving Civics teachers' understanding of human rights, namely MGMP is a forum for socialization in increasing teacher competence through routine activities that are carried out once a month. Furthermore, the MGMP can assist in increasing the understanding of Civics materials including human rights (HAM).

MGMP activities make it easier to instill communication either directly face to face with one's profession or via electronic media, such as SMS, email, Facebook and others in improving Civic Education materials including human rights, Civics MGMP has a role as a place to share experiences about the obstacles faced and the difficulties in delivering Civics subject matter including human rights, so sharing with teachers from other schools who have been successful.

Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers, Government Regulation Number 19 of 2005 concerning National Education Standards, and Government Regulation Number 74 of 2008 concerning Teachers mandates that teachers are required to have minimum academic qualifications of S1 or D-IV, competence, and educator certificate.

In addition, according to the development of science, technology and art, teachers must improve their competence on an ongoing basis. In order for teacher coaching activities in the KKG and MGMP to be more focused, signs need to be drawn up

Development and implementation of KKG and MGMP. MGMP (Subject Teacher Conference) is a forum for professional activities for teachers of the same subject at the SMP / MTs / SMPLB, SMA / MA / SMALB, and SMK / MAK levels at the district / city level which consists of a number of teachers from a number of schools.

According to Baedhowi (2009: v), MGMP is: The KKG or MGMP organization is the minimum standard arrangement regarding the management structure, membership, and administrative legality of the KKG or MGMP. KKG or MGMP financing is the minimum standard regulation regarding the source of funds, usage, and accountability for the use of KKG or MGMP funds.

KKG or MGMP management is a minimum standard setting on the process of implementing the KKG or MGMP program. The development of the KKG or MGMP is an effort to provide added value from the current state of the KKG or MGMP, including the inputs, processes, and outputs resulting from KKG or MGMP activities.

Monitoring and Evaluation of the KKG or MGMP is a process to obtain an overview of the activities and performance of the KKG or MGMP in the management and implementation of activities in a consistent and sustainable manner.

1. Expanding teacher insights and knowledge in various matters, especially mastery of the substance of learning materials, preparation of syllabus, preparation of learning materials, learning strategies, learning methods, maximizing the use of learning facilities / infrastructure, utilizing learning resources, etc.

2. Provide opportunities for members of working groups or work deliberations to share experiences and provide mutual assistance and feedback.

3. Increase knowledge and skills, and adopt a renewal approach in more professional learning for participants in work groups or work deliberations.

4. Empower and assist work group members in carrying out learning tasks at school.

5. Changing the work culture of working group members or work deliberations (increasing knowledge, competence and performance) and developing teacher professionalism through professional development activities at the KKG / MGMP level.

6.   Improve the quality of the education and learning process which is reflected in the increase in learning outcomes of students.

7.   Improve teacher competence through activities at the level. KKG / MGMP. Through MGMP, of course as a Civics teacher can maintain the honor of children as humans, which should be respected by the term humanizing humans as humans.Even though in reality each child has a different character. It is the teacher's obligation to pay full attention to children, always provide cleanliness and tidiness of dress, motivate learning, including discipline to obey school rules.

CONCLUSION

Civics MGMP strives to increase Civics teachers' knowledge of human rights, this is done through comparative study activities for Civics teachers to places that are related to the implementation of human rights, seminars related to human rights violations. So that with these activities can minimize human rights violations committed either by the teacher itself or by students. Furthermore, the routine meeting program with Civics teachers specifically for discussion related to problems faced by students in their respective schools, then Civics teachers report the problems faced at school and then present them at the MGMP deliberation,

Suggestion;

1.   Chairman of the MGMP, to hold a seminar by inviting speakers from the Indonesian Child Protection Commission.

2.   Civics teachers who are included in MGMP activities, so that they can become instructors for themselves and for others by imparting their knowledge about human rights enforcement in schools so that teachers do not act arbitrarily or do not discriminate against students.

3.   To the next researchers, to conduct more research and development related to the understanding of human rights for teachers in elementary or elementary schools, namely KKG (Teacher Working Group), related to the many problems faced by students in elementary schools.

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A THOUGHT OF JOHN DEWEY ON DEMOCRACY

Tusriyanto
IAIN Metro
tusriyanto@metrouniv.ac.id

Abstract

The purpose of this study was to describe the thinking of Dewey on democracy that the high participation of the people in the life of the nation, then it can be pushed on the realization of a transparent and accountable government. The government is thus a government that is democratic, closeness to the people will be the glue of the nation. While the importance of education for democracy, among others, can be seen from the values contained in democracy. The value of the value of democracy is believed to bring the life of the nation better in the spirit of an egalitarian compared to the ideology of non-democracy.
Keywords: Dewey, The People, Democracy.

A. Introduction

The role of a democratic society is an integral part in developing human resources, because every citizen is personal that is valuable, not as a tool to serve the purpose of the state or the means to achieve the objectives of the ruling party. The underlying idea of a democratic view of life that is mirrored with perluanya pastisipasi of every citizen of the adult in shaping the values that regulate the living together. He stressed that democracy is a belief, a principle that should be elaborated and implemented systematically in the form of rules of social politics. Community participation became the basis or a part that can not be separated in making a variety of rules, policies in order of statehood, this is the main concept of a democratic society.

According to Komarudin (2008) one of the hallmarks of democracy is the system that most allows for the sustainability of the process of selection and succession in the fair for the presence of a leader who is considered the most has the competence in terms of both integrity and expertise, of any religion or faction. With one note if the existence as well as of democratic procedures to understand. However democracy is not a procedural problem but the most important is a commitment to

uphold the laws and values keberanaran attached to a person and a nation. Indonesia new touch the procedural aspects of democracy have not yet entered the presence as well as build a culture of democracy that requires tolerance as well as protect the rights of citizens of the country as a whole. The various cases popping up with the appointing of the elections as a venue for power struggles with justifies any means to achieve it. Below the case head area that is entangled in corruption cases (2004-2019):
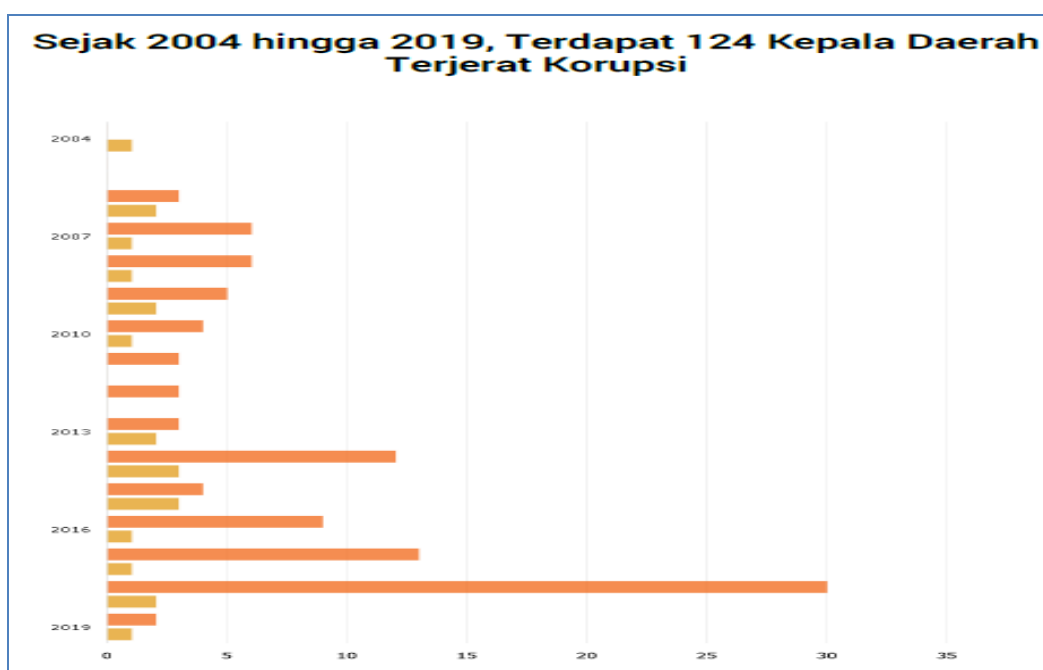
Chart 1. The Case Head Area Of The Entangled Corruption (2004-2019)

Negative consequences of the implementation of regional autonomy is the emergence of a political dynasty that makes demokrasiterbajak (hijacked democracy) by the circulation of relationship of core genealogical,based on relationships of kinship or out of line genealogisyang have an interest in the pelanggengan power of the family. Political dynasties emerge as the excesses of the legacy of feudalism still stuck strong in the community. Study approach this is done by Asako (2010) and McCoy (1994) who analyze the growth of political dynasties would occur because of the presence of collusive business-politics at the local level. In this case, the networking of families has mastered a variety of projects of regional development which is then doled out to cronies. Dynasty politics play a role as a patron in

maintaining the stability of collusion is by placing a relative into the ranks of the company and the government. Therefore, the practice of looting of the economy takes place in uncontrolled because practice is always performed by the network of elite families. Dynasty politics is the collective form of the patronage of the elite in the form of a collective that is based on the relationship of family, ethnicity, and blood relations other point bring up the monarchy in a democracy at local level. Supervision or control of the government through the independent institution appointed should be capable of cleaning up the practices of corruption, collusion and nepotism of the above so not-rooted and entrenched, so entrenched in the whole region of the archipelago. A country is considered democratic if it meets the requirements, for example the guarantee of freedom of expression, the process of fair elections and a low level of corruption.

If the corruption, collusion and nepotism takes place continuously without supervision and that decisive action, democracy that we've always wanted as a way believed to be most promising and is considered the most good to improve the livelihood of the people of Indonesia seems to have lost its identity or spirit. There are at least four prerequisites to make the growth of democracy is to give hope, among others:

1. The increasing economic welfare of the people as a whole.
2. The development and empowerment of community groups that are favorable for the growth of democracy, like the middle class, NGOS, workers and so on.
3. The international relations more fair and balanced.
4. The socialization of education citizenship [1]

Democracy idel according to Dewey, among others Pertamamenandakan not only more and more points of mutual interest, but also greater reliance on the recognition of mutual interests as a factor in social control. The second means not only more interaction between social groups (previously isolated so far as intention could keep the separation) but also changed social habits-adjustments that are sustainable by meeting the new situations produced by varied intercourse. And

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[1] Azyumardi A., The repositioning of the Relationship between Religion and Country (Knit Harmony Amongst). First Edition. (Jakarta: Kompas, 2002), h.12-13

second nature is what characterizes a society that was formed democratically. More the authors try to explain some of the thinking of Dewey associated with the life of a democratic society that can serve as study materials and considerations in line with the development of democracy in Indonesia. In addition, the associate with the development of the democracy part of the world with a variety of relevant sources.

Biography of John Dewey

John Dewey was born on October 20, 1859 in Burlington, the state of Vermont, United States. He grew up in the same city from a pious family with a middle-class economic background. Her mother is a Christian who comes from an evangelical church, so she has a pretty strict supervision of her spiritual life. However Dewey was not happy in this way and caused disappointment for him, because for him, religious feelings were not healthy if they were to be assessed and explained carefully as long as they were present, good, and were growing.[2]

Education in live it up in high SMA, focus on memorising. How to learn which is so boring, and he belongs to the students who are diligent and smart, then he can finish basic education at the age of twelve years. Secondary education she lived more berorienrasi on the study of the classics (language, literature, and mathematics). After graduating from high SMA, Dewey continue education at the University of Vermont and completed his education in philosophy with a grade of "praise."He also completed education at the University of Hopkins in the city of Baltimore, state of Maryland, with a Ph. D. in the field of philosophy in 1884. After completing education in college, Dewey immerse yourself in the world of education..[3]

He had been a high SMA teacher in Oi1 City, the state of Pennsylvania and became a lecturer at Michigan, Minnesota, Chicago, and Columbia University in New York. At the University of Chicago, Dewey served as Dean of the Faculty of Philosophy in 1894. At that time, the Ministry of Science of the Soul and Deparremen Pedagogy is part of the Faculty of Fiisafat. This is where Dewey developed a concept

[2]Peniel C.D. Maiaweng, 'An Analysis of The Concept of The Thought Of John Dewey', *Jurnal Jaffray*, 7.2 (2009), 73 <https://doi.org/10.25278/jj71.v7i2.29>.
[3]Maiaweng.

of pedagogy that it owns through a laboratory that are equivalent to , SD, SMP, SMA and vocational schools.[4]

The result is frightening as well as praised for being the container of the education of the most creative in the world of education in America, even in the world at that time, even though Dewey himself is not a background lecture in the field of education. Household assessed as a home rangga good. His first wife was named Alice Chapman. Alice is a former student who later became head of the school laboratory in the Universitas chicago. They have six children, but two sons died when they were young. in 1905, they moved to columbia university and Alice died in 1927. In 1946, Dewey was married again to a widow named Roberta Grant, whose age is thirty years younger. Family life she lived, both with the wife floor & take the second wife, all happy. Home stairs serve as a laboratory for testing the truth of his ideas. Dewey died on July 1952 in New York by leaving approximately 700 articles and 42 books in the in a variety of fields (philosophy, education, art, science,politics, and social renewal). Based on the experience of parenting experienced by John Dewey from his parents, his experience of marriage as a husband danayah, his experience in leading education, penelaahnya to philosophy, science of the soul, and the writings of educators sepertiPestalozzi, Froebel, and Herbarc, pengamatanya against pengalamanpara teacher SMA, and the supervisor in the laboratory school which he founded, has given birth to the concept of his thoughts on philosophy, religion, as well as the theory and practice of pedagogy it has.[5] Various ideas of Dewey is widely used in the world of philosophy and education.

B.Discussion

1. Theory and Democratic Leadership of Dewey

There are two things that can be seen to measure the value of a form of social life is the extent to which the interests of a group are divided to all its members, and the fulfillment of freedom interact with the other groups. In other words, a society that is not desirable is a society that is internally and externally build barriers to do the freedom to communicate and interact. A society which makes provisions for participation in the good of all its members with the provisions of the same and can

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[4]Maiaweng.
[5]Maiaweng.

adjust to its institutions through the interaction of various life forms is a democratic society .

According to John Dewey (1935), democracy is not merely freedom of action, but more preferably is freedom in intelligence (freedom of Intelligence). Therefore the commitment of democracy to liberate the intelligence fundamental than the freedom to act. The characteristic group that is democratic is the presence of elements of popular sovereignty, freedom, equality, individualism and social responsibility. In emplisit popular sovereignty can be interpreted to decide an issue based on mutual agreement between the members of the group. In the termination Dewey Freedom is defined as freedom in action, which is constituted by freedom of thought. To perform an action one must have the ability to think and speak freely. In conclusion the ability to perform reflection and communication is a prerequisite (prereqisite) to perform the action of the democratic intelligent. The principle of Equality in a democratic system indicates that each member of the group is equivalent. No member of the group who can claim that he should be treated more special than the other members. The integrity of each individual smoke is very much appreciated. Every individual has the right of opinion and act without intimidation or pressure from other members. Furthermore, individualism and social responsibility, Hu Shi, such as Dewey, advocated individualism social which is different from egoism and is characterized by independent thinking and a sense of responsibility towards the society. In pemahamanya, the individual and society cannot be separated from one another. The survival and progress of a society presupposes a sense of individual responsibility of a person's behavior and called for the individual to actively participate in community life with the power of their creative. The key to the participation of creative and responsible lies in the individual consciousness the meaning of his own ideas and the meaning of his own actions (cf. Grieder 1970, 108).[6] The principle of equality or equality of the above in line with the constitution of Medina, which put the equality of all citizens as fundamental elements of civil society or civil society.

John Dewey saw so closely the relationship between education and democracy, education cannot be separated from the implementation of a democratic

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[6]Lei Wang, *John Dewey ' s Democratic Education and Its Influence on Pedagogy in China*, 1937.

country. Democratic education as an effort which is done with full awareness of the shaping ability of citizens to participate responsibly in the life of the nation is very important. With the high participation of the people in the life of the nation, then it can be pushed on the realization of a transparent and accountable government. The government is thus a government that is democratic, closeness to the people will be the glue of the nation. While the importance of education for democracy, among others, can be seen from the values contained in democracy. Value-the value of democracy is believed to bring the life of the nation better in the spirit of an egalitarian compared to the ideology of non-democracy. [7] Democratic societies reject the principle of external authority, it must find a replacement in the disposition and interests of the volunteer; this can only be created with education. However there is more explanation inside. Democracy is more than just a form of government; it is primarily a way of life that is related, from the experiences that are communicated together. With the current conditions-it's the thought of Dewey is suitable if applied in the life of the people of Indonesia who are messy at this time where the interests of the people neglected.

Human Indonesia since the first has had the attitude and behavior of mutual assistance, help each other in a variety of things together. It is still evident in various facets of life in the countryside. They voluntarily bind themselves in the culture of togetherness in many things, such as the celebration of mass, communal work, support on members of the community affected by the disaster, a wedding party, or communal in the task as the farmers and fishermen that became the main occupation in the rural area in general. One of the characteristics of an agrarian society is the attitude of cooperativeness. All the work, especially that much weight, do together no strings attached. It is not surprising if in a plan of a part of a big enough spread from mouth to mouth (it should, from the mouth of the ketelinga) people would flock take on the role or task in accordance with the expertise without having to be invited formally. The attitude of gotong royong is basically doing something together in

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[7]Wang.

accordance with the abilities and skills possessed.[8] This is in line with the A-Qur'an Surah Al-Ma'idah: 2, as follows:

$$\text{وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ}$$

"And cooperate you in (doing) virtue and piety and do not help one another in sin and transgression. and fear Allah, Verily Allah is severe in punishment".

However, Dewey argues that revelation comes not from God, but the discovery that human beings through social relations in a democratic society. In a democratic society, community is not tied to the dogma that comes from the past, because the public is entitled to search for means in solving the problems that arise at this time. The freedom that human beings have spurred the development of modern science is that its existence is unity which is higher than the role of religion in the past. The truth of the supernatural can not be traversed because itumasalah natural that the truth can not be proven accurately objective. Dewey also argues that the errors committed olehmanusia is not a sin to be forgiven, because of his guilt adalahketidaksesuian lesson in the methods by sense. actually required human adalahperubahan that applied back and diperbaikiulang order for it to be true.[9]

With the view thus, for Dewey, there is no truth and value of religious as well as the rules of moral and ethical rerap and absolute. Everything is relative and always changing like the changes that occur in culture, society, and the environment. testing the quality of value and of truth carried out in the same manner as that used to test the truth of knowledge by empirical methods based on a variety of human experiences in everyday life. Value not the things that are supernatural, universal, and religious. The value is the one approved through open discussion based on the evidence-bukri empirical and objective, not imposed by a kekuaran to be accepted. In Indonesia religion is a political institution that is most important in the system of Pancasila, with the cause of religious politicians focus or search legimitasi either directly or indirectly. Furthermore, religion is also used as a source for the sharpness-the

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[8] Et.al Muchlis M. hanafi, *Tanggung jaawab Soucial (tegas) (Al-Quran), Lajnah Pentashihina Mushaf Al-Qur'an*, 2011), II<https://doi.org/10.1017/CBO9781107415324.004>.
[9] Maiaweng.

sharpness of the moral and decision-making against the people which is the base of Indonesian society. Clearly the thinking of Dewey in conflict with Pancasila democracy because it left the truth of God.

2. Criticism Against The Thinking Of John Dewey

With attention to the concept of the thinking of Dewey on pragmatism and relativism that is based on experience and the use of the method, then based on the Islamic perspective, the concept of John Dewey can be criticized that the concept of truth that it has to ignore the Word of God, so that contradicts with the Qur'an. The truth is something that can be accounted for by the common sense, which will not be subverted by ranging the times, the refuse of all that is wrong, opposed to the dilapidated, wishful thinking is not fundamental. That is the real Allah SWT sent Prophet Muhammad SAW with carrying case are fixed, firm and don't be mislead mankind, who will be happy for anyone who takes as a hint, as to which dissenter in hell. The qur'an explains the meaning of righteousness in two things, first explain the meaning of the truth means something real and clearly that the justification of reality, the meaning of the second through explanations about the opposite of the word "right" is the word "falsehood" or "dhalal" (misguidance).

The verse at once describes the state of the disbelievers who are already terbiasamenentang the truth that has been explained with the proof and evidence of the truth. They questioned, what God wills to bring for example this low, namely by putting things lightly such as flies and mosquitoes? If they realize the wisdom that is contained in eg, it is clear they will not be turned away or challenged. It is a fact that the words are able to reveal the reality of something. Thus, the listeners will know and understand well, in addition to taking as a clue to the direction of the truth.

Furthermore, democracy is seen by the radicals as a form of denial of God's sovereignty is absolute, even as a deprivation of the right of the sovereignty of god itself.The whole system of government that is not fueled by Islamic law and placing ultimate sovereignty in the hands of the people or the parliament, is a system that is contrary to the shari'ah so that it can become part of the kufr.[10] All muslims are fully

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[10] Bilveer Singh, Abdul Munir Mulkhan. Terror And Democracy In The I'dad (Preparation Of The) Jihad (War) The Angle Of View Of The Radicals. (Kota Gede: Metro Epistema, 2013), h. 93

aware that running a government as a tool to carry out the obligation as a servant of God in carrying out the order, justice and the welfare of mankind. All run should be berinilai worship in accordance with the guidance of Allah SWT and the Messenger PBUH and the scholars as the successor of the Prophet.

Today, Islamic countries are generally controlled by the political elite of secular, but they got an ever increasing challenge from Islamic movements. In some cases, the Islamic movement managed to take over power (in Iran or Sudan, for example), or share power with the political elite of the secular. Understandable if in a fight of power, the elite secularists afraid of Islamic movement.[11] Islam emerged when democracy is no longer able to create the welfare, peace and justice for the people in a country. Nevertheless the existence of Islam is considered as a form of threat for the stability of Western civilization this is what happened this time.

Democracy seemed to be "difficult to develop" in the culture of non-Western and non-Christian as the Islamic/Arab. In addition, at least there are two other constraints for the development of democracy in Islamic countries. First, in the circles of Islam itself there has been no agreement about the relationship between Islam and democracy. Second, the process of democratization in Islamic countries a little much also depends on external factors. That is, the success or failure of the democratization process depending on whether countries outside of the region, particularly the countries of the West itself, encourage or hinder democratization. If it is returned again with the concept of democracy put forward by Dewey clearly opposed to the teachings of Islam and cannot be accepted as laying the absolute truth on human experience, while Islam unequivocally teaches that the absolute truth is from God can not be contested. Democracy is supposed to be used in Indonesia should be in line with Islamic teachings, so as to bring benefit to mankind, not otherwise bring destruction.We have to improve because the fact of democracy that has been regarded as a guarantee of growth and prosperity for many years, mainly because the structure of democracy is often associated with a market economy, has lost its scope with the rise of China and other countries that are performing very well in the economic field, but bad in terms of democracy.

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[11]http://lipi.go.id/berita/islam-radikalisme-dan-demokrasi/734 diakses 10 Juli 2020

C. Conclusion

Democracy is believed as the best solution that will bring the people of Indonesia to order the new life that is better. According to Dewey, democracy must include the participation of the people in the life of the nation, which can create a government that is transparent and accountable. Democratic governance does not provide the distance or boundary for their people because of the proximity with the people will be the glue of the nation. Value-the value of democracy is believed to bring the life of the nation better in the spirit of an egalitarian compared to the ideology of non-democracy.

The most important thing for us to believe that democracy is a tool in drawing us to God, therefore, must be based on the truth values of Islam. Values that contradict true Islam should be abandoned because it will not bring any good or benefits to the mankind. Pancasila democracy one that puts the values to the Goodness to the source of the sharpness of the moral and decision-making against the people which is the base of the people of Indonesia. Pancasila is the result of the growing awareness among the leaders of the nation because of the major problems against the secularism and liberalism of the modern, but nevertheless keep excessive fanaticism.

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LEARNING ARABIC ONLINE AT THE TIME COVID-19 PANDEMIC FOR MADRASAH IBTIDAIYAH LEVEL

By: Dian Ekawati

IAIN METRO
azfadm01@gmail.com

Abstract

Arabic as the language of communication at the international level, is included as a compulsory subject in Islamic religious schools in Indonesia, including Madrasah Ibtidaiyah. The Arabic learning process requires thorough preparation so that the implementation of the learning process can run optimally. These days, the whole world has been h[1]it by the Covid-19 pandemic which has affected all lines of life, one of which is education. Learning cannot be carried out as it should be with face-to-face activities of teachers and students, but learning is carried out using virtual media such as smart phones during the process. There are weaknesses and limitations to this virtual media due to the limited time during the implementation process. The unavailability of supporting facilities for students in participating in Arabic learning is one of the reasons for the obstruction of the learning process, and the potential for students to not master the material because of the absence of face to face, which causes this media to be less effectively utilized.
Keywords: Learning Arabic, Impact of the Pandemic on the education sector and Online Learning at the Madrasa Ibtidaiyah level.

A. Introduction

Arabic is an international language that has a major influence on global level communication activities. Arabic is experiencing rapid advancement as seen from the number of Arab countries using Arabic as the official language of communication. This is what makes the use of Arabic develops rapidly in the international world, making it the third international language spoken after English and French.

Arabic is very familiar among the Muslim community in the world, because it is the language of the Al-Qur'an[1] (the holy book of the Islamic ummah)

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[1]RatnaBahri, "Learning Arabic as a Foreign Language (A Historical Review)", TADBIR, Journal of Islamic Education Management, Vol. 2, No.1, February 2014, p. 1

2 ZaenalAbidin&AndiSatriningsih, "Development and Future of Arabic Language", Diwan Journal, Vol. 3, No.2, 2017, p. 3

3. Taufik, Learning Arabic at Madrasah Ibtidaiyah, (Surabaya: Sunan Ampel Press, 4th edition, March 2016), p. 1.

and also the hadith of the Prophet which explains the meaning of the verses of the Al-Qur'an. Arabic is also the language of the Prophet Muhammad as the prophet and messenger of Allah and is believed by Muslims to be the language of Heaven[2], so it is very appropriate to be studied in depth to find out its historical and aesthetic[3] studies. Thus it is very important for Muslims around the world to learn Arabic, as a step to study the Al-Quran and the hadith of the prophet which are the basis and way of life for Muslims in carrying out all religious activities and sharia in social life.

Indonesia is a country where the majority of the population is Muslim which then resulted in a very strong Islamic nuance in this entire country even though this is not an Islamic country and does not apply Islamic law. Islamic activities in the form of teaching assemblies, recitation of the Qur'an for teenagers, for adults either for men or women, discussions on Islamic books and still many other activities are widely held in this country. Thus learning Arabic is something important for Muslim communities in Indonesia with the aim that they can understand the holy book of the Qur'an, hadith, tafseer, fiqh and other books that explain the obligations, prohibitions and orders they must do while living in the world.

On this basis, Arabic is included in the subject matter in formal schools from Elementary School to Higher Education. Arabic is included in the curriculum as a main subject for students and college students starting from the elementary level for Islamic-style schools called Madrasas to the level of Islamic Higher Education. Students and college students will study Arabic under the guidance of teachers and lecturers who teach this subject. They will learn Arabic with a set face-to-face time so that from an early age, they have been familiar enough with Arabic.

In addition, Arabic is also widely studied in non-formal educational institutions such as Arabic language courses as a means of support for students and university students deepening Arabic outside their formal study time at

school. Usually students and college students take this non-formal learning as a method to increase their understanding of the Arabic language they are learning because of the limited time for formal face-to-face meetings and therefore they need to increase[2] their study time by taking courses at an Arabic language course institution.

Arabic language course institutions have different management from formal educational institutions in providing knowledge about Arabic to their students. They have management system that plays a role in determining the planning, organizing, monitoring and evaluation of Arabic learning. Then in order for the implementation of learning to run smoothly, they prepared a good plan[4] so that their course institution has good quality in the view of the common society.

However, learning Arabic is not as easy as learning Indonesian language, because Arabic is a foreign language[5] that has a grammatical structure and reading and writing which are totally different from Indonesian, which then causes students and college students to take this learning seriously so they get a good comprehension and abilities in Arabic and finally able to understand Arabic writings, especially those contained in Qur'an and the Prophet's hadith.

At present, the world community is being hit by a certain misfortune in the form of a covid-19 virus pandemic or better known as the corona virus. This virus has a tremendous impact on all aspects of people's lives in this world including aspects of education. Since the impact is so big that it ultimately weakens the people's economy, many workers were laid off, even many businesses went bankrupt because they could no longer run their business which then triggers many employees to be fired, unemployment increases, and crime increases.

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[4]Muhammad Kholilul Rosyid et al, "Lisania; Journal of Arabic Education and Literature ", Vol. 3, No.1, 2019, p.3.

5. Ahmad Habibi Syahid, "Arabic as a second language (Theoretical Study of Acquiring Arabic for Non-Native Students), Arabiyat, Journal of Arabic and Language Education, Vol. 2, No.1, 2015, p. 10.

In the health sector there has also been a change in services, people who can usually go to the Public Health Care any time feel very anxious now to come there for their fear of contracting the corona virus. Many victims have fallen due to exposure to this virus with no exception for the medical personnel themselves.

In the world of education, learning patterns have changed drastically. Students and university students who are accustomed to taking lessons face-to-face with their teachers are no longer able to do it because they have to take online learning with the aid of technology such as smart phones. For students who are familiar with online activities, of course, they will not experience many obstacles, but for those who are not used to it, they will surely encounter many obstacles during learning.

The use of technological tools in the form of smart phones as learning media aims to solve learning problems[6] as long as the pandemic has not ended. The use of learning media (smart phones) as a tool in the teaching and learning process of Arabic[7] at the Madrasa level is expected to help achieve the objectives of learning Arabic as determined. Therefore Arabic teachers at the Madrasa level are required to be skilled at utilizing technological media and being able to adapt global developments[8] in teaching Arabic[9].

This also has an impact on parents as guardians of students whose income has decreased since the pandemic has not ended. With online learning, parents must provide separate funds to prepare mobile data so that their children can take part in online learning. Not to mention the problem of signals that often do not

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[6]Rahmat Iswanto, "Learning Arabic Using Technology", Arabiyatuna, Arabic Journal, Vol. 1, No.2, 2017, p. 9.

[7]Jepri Nugrawiyati, "Audio Visual Media in Arabic Language Learning", El-Wasathiya, Journal of Religious Studies, Vol. 6, No.1, June 2018, p. 3.

[8]Moch. Wahib Dariyadi, "Learning Arabic in the Digital Age 4.0", Proceedings of the 5th National Arabic Language Conference, Malang, 5 October 2019, p. 2

[9] Mahyudin Ritonga, Alwis Nazir, Sri Wahyuni, "Learning Arabic Language Based on Information and Communication Technology in Padang City", ARABIYAT, Journal of Arabic and Language Education ", Vol. 3, No.1, 2016, p. 4.

support the learning process and there are many other obstacles that students face during this online learning.

No exception to learning Arabic which also experiences problems in its implementation, especially in small areas and far from the bustle of cities. Students can only listen to Arabic material or recordings sent by their teacher to the WhatsApp group made by their teacher to make the learning process easier, but they don't have the opportunity to ask questions and get direct explanations from the teacher. This phenomenon is felt by many students during this online learning process.

B. Research Methods

1. Type of research

This research is a qualitative descriptive study (research that describes the conditions as they are without giving treatment to the variables studied[10]) where the researcher shows the results of her observations during conducting research based on interviews and observations without using statistical calculations. The method used in this research is interview and observation.

### 2.	Sources of information

Sources of information in this study are the teachers of Arabic subjects for grades VI, V and IV at Madrasah Ibtidaiyah Muhammadiyah Hadimulyo Metro and several students from this school.

C. Discussion

1. Online Arabic Learning

Arabic is the main subject that is applied in the learning curriculum for Madrasah Ibtidaiyah from grade one to grade six. Arabic subject is given in two meetings for one week of learning. Learning at the Madrasah Ibtidaiyah level

[10]M.liputan6.com, Accessed on October 13, 2020, at 23.12.

becomes basic level knowledge for students. The teacher introduces new vocabulary and conversational patterns in Arabic gradually to the students.

Arabic as a world-class communication medium[11] is a unique and interesting language to learn. It is said to be unique because Arabic has a different grammatical arrangement from Bahasa Indonesia. The large number of subjects used in Arabic sentence patterns makes it different from Indonesian in the S-P-O-K arrangement.

The Indonesian sentence consists of a Subject-Predicate-Object sentence pattern as in the following example; Karlina reads a book. "Karlina" is as the actor or subject, "reads" is the verb and "a book" is the object. While in Arabic it can be seen in the following example sentence; ذهب علي الي المدرسة, in this sentence the word ذهب is the verb, علي is the subject and المدرسة is the adverb of the place.

We can observe the position of the subject and verb position in the two sentences above. In Bahasa Indonesia, the location of the subject is usually at the beginning of the sentence and the verb is in the middle of the sentence, while in Arabic the location of the verb is at the beginning of the sentence while the subject is in the middle. The two sentences above are active sentences that use verbs indicating the activity of the subject being discussed. The difference in sentence patterns is what makes Arabic unique and interesting to learn, but requires seriousness and careful attention from students who take Arabic learning classes. The use of appropriate methods and media by the teacher will also determine the smooth process of delivering the material so that it can be easily accepted and understood by students.

As what we are experiencing this current time, the world of education is "getting a test" in the form of a pandemic, the outbreak of the Covid-19 virus or

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[11]Abd Rozak, Azkia Muharom Albantani, "Design of Arabic Language Classrooms through Google Classroom", Journal of Arabic Language and Language Education ", Vol. 5, No.1, 2018, p. 2.

better known as the corona virus. This pandemic has been going on from February 2020 until now. Because this virus has been epidemic for so long and until now there has been no effective vaccine or drug to treat sufferers exposed to this virus, WHO announced this disaster as a global pandemic that has hit the entire world. One of the impacts caused by this pandemic is on the world of education.

Learning cannot be carried out as usual because it is carried out without face-to-face contact between the teacher and students. Students must learn online using online learning through virtual media such as zoom, Google meet, Google classroom, WhatsApp, Youtube and so on[12] in order to create interactions between teachers and students[13] with all the limitations in its implementation.

As is the case at the Madrasah Ibtidaiyah level, virtual learning is carried out using smart phone media which every student is required to have even though not all of them have these technological tools and can apply them smoothly. This causes students to first learn how to apply correctly which of course takes time until they understand how to use it while the teacher is more focused on delivering material according to the curriculum rather than students mastering the material.

This is felt most by students at the elementary level. They are not yet used to learning online and certainly need guidance from their parents. But of course, learning is not that easy because not all parents can apply this technological tool since not all of them have it.

Especially for those in rural areas that are far from complete technological facilities and sophisticated facilities. Not only because of the income of the lower middle class becomes reason for parents not to have an Android but also the limited facilities that are the real obstacle to this online learning process. Coupled with the weak signal so that learning becomes less effective and the availability of

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[12]Robbiatul Wahidah, "Assessment of Responsibility in Learning Arabic Online Via WhatsApp at Madrasah Tsanawiyah", National Conference of Arabic Language VI (Konasbara), Malang October 4, 2020, p. 2

[13]Nanang Kosim, Imam Turmuzdi, Novy Maryani, Abdul Hadi, "Learning Arabic through Online, Problems, Solutions and Hope, digilib.uinsgd.ac.id, Accessed on 11 October 2020, at 14.57.

mobile data greatly determines whether learning can be followed by every student or not.

However, this obstacle has begun to be overcome by the government by distributing free mobile data to all students and teachers in Indonesia. This internet data distribution greatly helps the learning process, but certainly requires honest cooperation from the parties concerned so that the distribution of the data can be right on target to those who deserve to receive it so that misdirection in providing assistance can be avoided.

Likewise with Arabic as a subject to be studied at the Madrasa Ibtidaiyah level[14], the process of providing material which is usually carried out face-to-face by providing direct explanations by the Arabic teacher to students has changed to an online learning system.

Arabic learning materials are sent by the teacher to students via video recordings in an effort to provide an explanation of the material. After giving the material, the teacher will provide assignment to the students and they are asked to write down the material given in their Arabic textbooks and then do the exercises in the exercise book. After the notes and exercises have been written and done, the students are asked to take a photo of their work and then send it to the Arabic teacher in their class.

The collection of notebooks and exercise books by students to the teacher is done after the learning process completed in order that the overall Arabic learning outcomes are scored by the subject teacher. This process is carried out in the absence of face to face class at all. However, teachers and school staff are still required to attend every day at school to deliver these lessons even though all activities are accomplished online.

2. Constraints in Learning Arabic Online

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[14]Shafruddin Tajuddin, "Development of Arabic Learning Model at Elementary School Level to Improve Students' Arabic Language Skills", Parameter Journal, Vol.29, No.2, tth, p. 2.

There are several obstacles encountered during online learning. These obstacles were felt by both teacher and students. The results of interviews with several teachers in the field of Arabic studies at Madrasah Muhammadiyah Hadimulyo Metro found that the obstacles they encountered in delivering Arabic subject matter were as follows:

a. The results of the interview with Rifa'I, the Arabic teacher for grade 5 said that learning Arabic using the online learning model was not conducive because Arabic learning required maximum attention from students and assignment that students had to do such as memorizing vocabulary and arranging words into sentences were carried out without teacher supervision and therefore it was not known whether the students actually did the exercises themselves or not. This of course had an impact on the purity of the value obtained by students. The teacher found difficulty in evaluating the work of individual students and met some problems when providing feedback in form of explanations when encountering errors in answers from students. Another obstacle also arose from the students, namely the statement that they did not understand the material conveyed by the teacher through the recorded video. Especially if there were more than one student studying at MIM from the same house but only one smart phone was available to use together and so they had to take turns using it. This of course hampered the implementation of the learning process to run on the specified schedule. Teachers were also limited by the duration of time when delivering Arabic material through this media so that the material achievement was not the same as it was when learning still taking place offline and carried out twice in 120 minutes. Moreover, students will be more interested in using smart phones to play games than to take part in learning Arabic so that online learning models are deemed very ineffective and less optimal for use in learning Arabic.[15]

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[15]Rifa'I, Results of Interviews with Teachers in the Field of Arabic Studies at MIM Hadimulyo Metro, 11 October 2020, 16.09

b. The result of interview with Cici Sentani, an Arabic teacher for grades 6 and 4 at MIM Hadimulyo Metro, said that learning Arabic online was quite difficult for both students and teachers. In conducting Arabic language learning, teachers are required to be able to present material in a detailed, concise, fun way and generate good feedback. Cici run online learning by making videos from Kinemaster application containing explanations from the teacher directly without using animation. This was done with the aim that students could get to know Cici as their Arabic teacher because since the beginning of the semester, learning took place through an online learning model where students and teachers have never known each other and met in person. By using the teacher's video recording, students were expected to be able to feel the atmosphere of real classroom learning in order to maintain their motivation in participating in learning Arabic. Besides using recorded videos, Cici also applied power point media containing materials and assignments for the next meeting. Students could work on assignments given by the teacher under the supervision of their parents. Then students would send the answers they had already written in the exercise book by taking a photo and then sending it to their teacher's WhatsApp number. The teacher will check the student's work then provide explanations and justifications one by one for each incorrect answer both in terms of writing and sentence structure. Cici did this continuously until the students were correct in answering the questions. He also said that he would continue to provide motivation so that students do not get bored and bored. Cici also admitted that learning Arabic using the online model was deemed ineffective because of limited time and long distances between teachers and students, so that teachers could not provide direct supervision and control over learning patterns to their students.[16]

The results of observations to several students, (Hilwa), a grade 5 student of MIM hadimulyo Metro, (Fayyad), the fourth grader of MIM Hadimulyo Metro,

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[16]Cici Sentani, the results of the Interview with the MIM Hadimulyo Metro class 6 and 4 Arabic Language Teachers, held on 12 Oktobefr 2020, at 10:40 am.

and (Ima Kuniasih), grade 2 student of MIM Hadimulyo Metro) found the data that students tend to be less serious in taking lessons because sometimes they did not understand the material presented but they could not ask their teacher directly so that their level of understanding cannot be achieved optimally. The video recording of the material only lasted for a few minutes so it was considered very lacking in providing knowledge of Arabic which then caused students not understand the material given by the teacher properly.

The author also found that the online learning, which requires students to use smart phones as a medium of knowledge, actually made students have other skills outside of learning, namely they had fun and regularly played games. This is what many parents complain about in the application of online learning. The quality of learning was significantly reduced compared to what was usually done at school (offline). Students spent a lot of time in their daily lives playing games so becoming the duty of parents to be able to provide full supervision to their children even though not all of them were able to supervise their children for 24 hours due to activities that must be done to meet family needs. This was the collective homework among the government, teachers and parents during this pandemic so that students as the younger generation could still learn in the midst of this world disaster.

A decision that cannot be made easily by the government in implementing this online model, but learning must still go on in the midst of a situation of a country and a world that is being hit by a long disaster, which is uncertain when it will end. Online learning still has to be implemented despite many weaknesses and it is still the best choice for now for the safety and health of teachers, students and the whole community.

D. Conclusion

The Covid-19 pandemic that has hit the entire world has had a tremendous impact on all aspects of life, including education. Learning must still be held but

the model changes from offline learning (direct learning in class) to online learning.

The thing that needs to be considered is the learning process for the basic level where students still have to get a lot of direct guidance from the teacher. Meanwhile, with online learning, teachers have to deal with many limitations and shortcomings in providing guidance and supervision to their students and therefore learning does not run according to the educational goals stated in the curriculum.

Likewise with learning Arabic at Madrasah Ibtidayah Muhammadiyah Metro which faces similar obstacles where Arabic learning becomes less effective with this online learning models. In addition, the time to socialize between teachers and students and between fellow students is lost because everything is done only through the media of smart phones (gadgets) as the only means of communication between them (where these gadgets) have many limitations in terms of time, signal and available mobile data.

The ineffectiveness of learning Arabic using an online model is felt by both teachers and students. Teachers have limited time in presenting material and cannot properly control and guide their students. Teachers also have difficulty evaluating students' work because students submit their task at different times due to the various causes they have to face. Students also do not have the opportunity to ask questions directly about material they do not understand yet.

Learning is increasingly ineffective during this pandemic because students spend more of their days playing gadgets and games due to being prohibited from leaving the house. This certainly has a big impact on the psychological development and social relationships of students in their environment. Students do not know each other so they do not get a sense of togetherness in class to foster a spirit of discussion and exchange of opinions.

Online teaching and learning activities have been carried out for two semesters at all educational institutions in Indonesia. And during these two

semesters, students keep using gadgets as a medium of learning that must be used in order to participate in learning. This phenomenon is actually sad to be felt by the whole society but still has to be lived through.

We hope that the pandemic will end soon and teaching and learning activities can be held again as usual. Carrying out classroom learning with direct guidance and supervision from the teacher and obeying all regulations and participating all school activities is the right process for every student during the teaching and learning activities in order to form good morals and character as stated in the preamble of the constitution 45 "…that shall protect the whole people of Indonesia and the entire homeland of Indonesia, and in order to advance general prosperity, to develop the nation's intellectual life,...".[17] The government has tried hard so that the learning can go on with a different learning model, but of course many weaknesses and shortcomings were found with this learning model.

So it can be inferred that online learning for Arabic teaching materials at the elementary school level is not effective because it encounters many significant obstacles during the learning process and hinders the achievement of learning objectives as expected. Changing learning patterns certainly make teachers and students have to be able to adapt and get used to it even though there is dissatisfaction with this learning model. May Allah quickly remove this pandemic from this earth.

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[17]Jdih.kemenkeu.go.id, "The 1945 Constitution of the Republic of Indonesia", Accessed on 13 October 2020, at 22.37.

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THE ROLE OF ECOTICS ON VILLAGE POTENTIAL DEVELOPMENT
(Case Study of Batik Written Sendang Agung)

Sabilar Rosyad[1], Hery Suprapto[2]

Fakultas Ekonomi, Universitas Islam Lamongan
Rosyadabil4@unisla.ac.id

Abstract

The role of tourism is a major concern for the economy of the people of Lamongan district, especially Sendang Agung village, Paciran sub-district, Lamongan district. The method used FGD secondary data sources with primary data analysis from the community managing the ecotourism of written batik sendangagung. Based on the results obtained, it can be concluded that the development of the village's potential, especially the sendangagung written batik, must have a potential village potential development plan, especially in Pruduk batik sendangagung, improve ecotourism facilities, increase the promotion of Batik sendangagung, and also involve the community in the management of batik ecotourism management. Sendangagung, by developing the potential characteristics of Sendangagung Village. And from the results of this research, the ecotourism managers and also the village community in Sendang Agung were greatly helped by this FGD program.
Keywords: ecotourism, village potential, and FGD method

A. Preliminary

In line with the development of tourism globally, tourism in Indonesia has been able to contribute to the national economy, at least based on 2017 data it was recorded at Rp. 172 trillion or 11.3% of Indonesia's GDP contributed from the tourism sector (Alamsjah in Trianggono et al, 2018) . Judging from the form of tourism, the development of tourism in Indonesia at this time shows a tendency to shift the form of tourism from what was previously mass tourism (mass toursm) to alternative tourism. One of the reasons for this is a change in views, especially for tourists who are mature, experienced and educated (mature market) regarding the importance of tourism based on environmental conservation and empowerment of local communities (Rizkianto and Topowijono, 2018). The basis for this reason is as a form of support for nature conservation as well as a criticism of mass tourism which has been considered more inclined towards profit-seeking than the issue of sustainability and environmental sustainability.

One form of tourism alternative based on nature conservation and empowerment of local communities is the tourism village, where the tourism development process carried out is based on the exploration of potential resources in the village along with the empowerment of local

communities. On this basis, the Indonesian government has begun to intensify the development of tourist villages since the last decade in order to answer alternative tourism activities. The existence of efforts to develop tourism villages is also motivated by the government's desire to empower and the Role of the Community in Community-Based Tourism Village Development JUMPA Volume 6, Number 1, July 2019 65 to improve the economy of rural communities where there are still many villages with the status of underdeveloped villages.

The practice of developing tourism villages in Indonesia has resulted in many tourist villages in various regions based on the potential of their respective villages, at least until 2016 there were 576 river tourism villages, 165 irrigation tourism villages, 374 lake tourism villages (Rizkianto and Topowijono, 2018). The number of tourist villages will continue to grow in accordance with the tourism development policies carried out by the respective local governments.

The process of developing a tourism village in practice faces various problems, in general the problems that occur are not optimized the role of the community, so that people not only feel less proud of tourism in their village, but also people do not benefit from existing tourism activities in their village. village.

One example of the lack of community involvement in the development of a tourist village is Jatiluwih Bali Tourism Village, where the role of the government is still dominant and has a tendency to take sides and prioritize the interests of investors in developing tourist villages (Dewi et al., 2013). This is supported by the results of research by Muallisin (2007) which states that the development of tourism in Yogyakarta is still lacking community participation, because in the development process many recruiting outsiders are compared to the local people themselves.

On the other hand, the development of a tourism village is also not supported by a community empowerment process, so that the community does not have the capacity to develop a tourism village, this is as a research conducted by Purnamasari (2011) in Toddabojo Tourism Village, South Sulawesi where Dian Herdiana 66 JUMPA Volume 6 , Number 1, July 2019 the community has not been able to independently develop a tourist village. This is in line with the results of research conducted by Nawawi (2013) which, although community involvement in tourism already exists with the establishment of cooperatives, government support is still minimal both for cooperative development such as minimal administrative records and

documentation, as well as forms of management. others, such as the not yet optimal education on environmental awareness by the community, such as the lack of proper waste management, the unorganized arrangement of traders and food stalls.

The role of tourism is a major concern for the economy of the people of Lamongan district, especially Sendang Agung village, Paciran sub-district, Lamongan district. The written batik of Sendang Agung is the superior product of Lamongan Regency because it has different characteristics compared to other batik products, namely the written paduraksa image. Ecotourism development is needed to improve the economy of local communities so that they can improve their economy. The existence of this potential can more or less become a tourist attraction in the form of education on the skills of making batik and also selling the products of these batik products.

The role of the government in the development of ecotourism is considered quite good, it can even be said that additional innovation is needed where the main problem of this ecotourism product is inadequate marketing. Researchers can develop this hand-written batik micro business with the help of conducting training and product development

The problems mentioned above are essentially a form of lack of understanding of the development of tourist villages that accommodate the role of the community to be directly involved in the entire development process and have the right to receive benefits from the tourism village development policy. On this basis, this research tries to explain how important the role of ecotourism is to the development of village potential (Case Study of Batik Tulis Sendang Agung Tourism).

B. Literature Review

Tourism Village

According to Nuryanti (1993) in Nyoman (2016), a tourism village is a form of integration between attractions, accommodation and supporting facilities that are presented in a structure of community life that integrates with prevailing customs and traditions. In this limitation it is implied that the role of the local community is very central in presenting an integrated tourist attraction.

1. Components of Tourism Village Development

The components of the development of a tourist village according to Karyono (1997) are:

a. Tourist attractions and activities, tourist attractions can be in the form of art, culture. Heritage, history, traditions, natural resources, entertainment, services and others which are tourist attractions.

b. Accommodation, accommodation in the tourist village is part of the residence

local residents and / or units that develop on the concept of residence.

c. Institutional or institutional elements and human resources, in the development of a tourism village, the managing institution must have reliable capabilities.

d. Other tourism supporting facilities, the development of a tourist village must have supporting facilities such as means of communication.

e. Other infrastructure, other infrastructure is also very important to prepare in the development of tourist villages such as drainage systems.

f. Transportation is very important for guest access g. Environmental and socio-cultural resources

h. Community, community support plays a very large role such as maintaining environmental cleanliness, security, hospitality.

i. Domestic and foreign markets, tourism village markets can come from domestic or foreign.

SWOT analysis

According to Freddy (2004) The strategic decision-making process is always related to the development of the company's mission, goals, strategies and policies. Thus, strategic planning must analyze the strengths, weaknesses, opportunities and threats in the current conditions. SWOT analysis describes the situation and conditions currently being faced and is able to provide solutions to the problems at hand. There are 4 components of the SWOT amalysis, namely:

a.   Strength-S (Strength); Strength analysis is a condition of the strength that a company or organization has today. This power is used to face competition.

b.   Weakness- W (Weakness); Weakness analysis is a weakness that exists in a company or organization today. This weakness can become an obstacle in achieving organizational goals and facing competition.

c.   Opportunity-O (Opportunity); This opportunity analysis describes conditions and situations outside the organization that provide opportunities for the organization to develop in the future.

d.   Threats-T (Threats); Threat analysis describes the challenges or threats that the organization must face. This threat comes from a variety of environmental factors that are not favorable and can cause deterioration.

The four components above are outlined in the SWOT matrix. This matrix can clearly describe the opportunities and threats (external factors) faced by the organization and can be adjusted according to its strengths and weaknesses.

This matrix can generate 4 sets of possible strategic alternatives.

1.   SO (Strength-Opportunities) strategy shows the use of strength to seize existing opportunities.

2.   ST (Strenghts-Threats) strategy is a strategy in using strength owned to tackle threats.

3.   WO (Weknesses-Opportunities) strategy is a strategy that is implemented based on the use of existing opportunities by minimizing existing weaknesses.

4.   WT (Weknesses-Threats) strategy is this strategy based on activities

which is defensive in nature and tries to minimize existing weaknesses and avoid threats.

Kotler (2000) classifies external environmental factors as part of the macro environment, and adds demographic and natural aspects to it. The forces that exist in this macro environment cannot be controlled and must be monitored and responded to by the company because this environment presents both opportunities and threats. Meanwhile David (2004) in Dharasta (2017) says that the external environment consists of: Economic strength,

social forces, cultural demographics and environment, political power of government and law, technological forces, and competitive forces.

David (2004) in Dharasta (2017) says that the analysis of the internal environment requires collecting assimilation and evaluation of company operations. Internal analysis is useful for knowing aspects of strengths and weaknesses which are critical success factors.

C. Research Methods

This study uses a descriptive design. The purpose of descriptive research design as described by Sakaran (2008) is to describe the relevant aspects of a phenomenon that a

researcher studies from an individual, organization, industry, or other perspective. Thus descriptive research presents data in a very meaningful form that helps to understand the characteristics of a group, assists in systematic thinking about aspects in a particular situation, provides ideas for further research and search, and assists in decision making. In this case the context being studied is the Batik Tulis Sendangagung Lamongan Tour.

The research design shows the research process from planning to analysis to obtain research findings. The stages of this research are presented in the following flow chart:
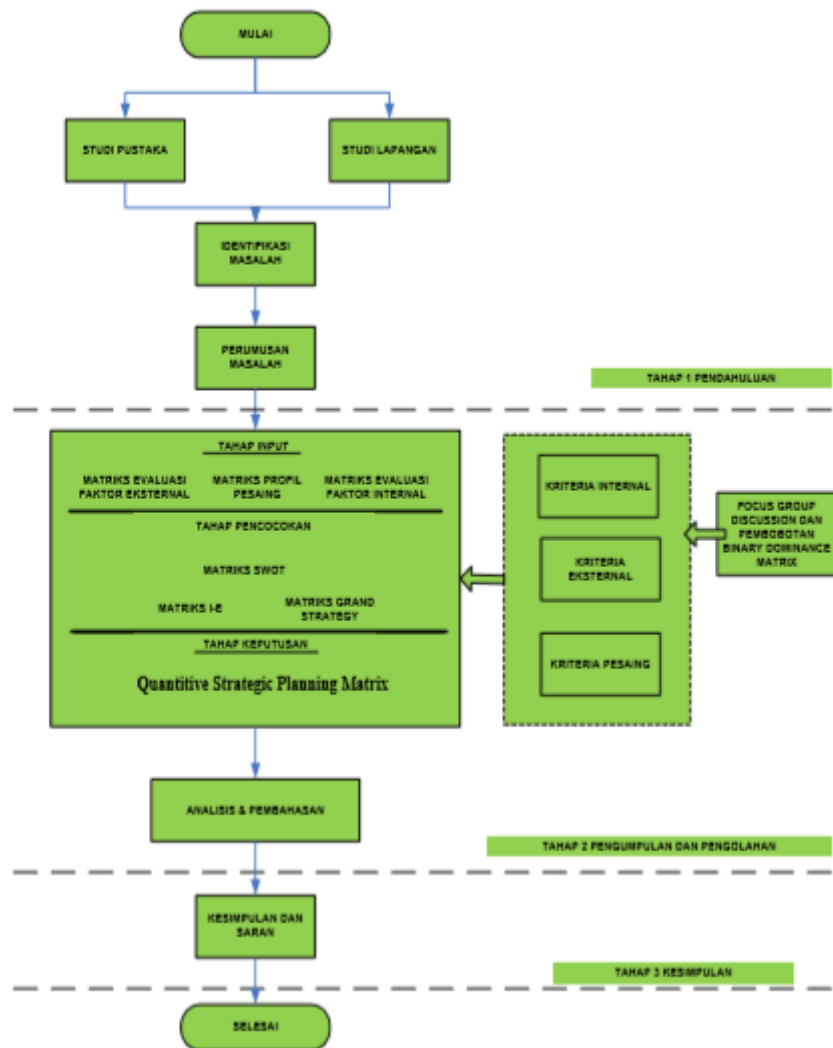
D. Results and Discussion

The purpose of this stage is to find out the internal and external environment with the aim of knowing the strengths or potentials that are owned so that later strategies can be found based on the identification of the resources they have (Saryasat, 2013). culture, environment and related government in an effort to identify strengths and weaknesses in each aspect that can boost the potential of villages in Sendangagung.

Strategies that can be carried out based on the SWOT Analysis Matrix above are:

1. Offensive / competitive strategies (SO)

This strategy is a strong strategy by taking advantage of the opportunities that exist with the strengths they have. Strategies that can be done are:

a. Identifying sectors or tourist objects that have high potential to develop and attract tourists

b. Optimizing and taking efficiency measures in infrastructure development through village layout planning and adapting to existing topographic conditions

c. Opening investment or pursuing the development of a potential tourism sector by village officials so that development can proceed by mobilizing funds and manpower with full responsibility.

d. Identify products that have high attractiveness and economic value and make these products become superior products that are characteristic of villages that attract tourists

e. Focusing on tourism activities using community resources so that the community is directly involved and benefits from it.

2. Diversification strategies (ST)

Through this strategy, it is hoped that Sendangagung Village can reduce the existing threats. Strategies that can be done are

a. Building a characteristic that is easy to remember by the wider community that distinguishes the written batik in Sendangagung village from other villages that have almost the same potential.

b. Coordinate with local governments that have a higher hierarchy, especially with the Department of Tourism to assist and provide input on the development and pioneering efforts of Sendangagung written batik tourism.

c. Building people's minds by promoting Sendangagung village is a village that is responsive to changes and technological trends and knows existing tourism trends. In addition, Sendangagung village must create an introduction to the wider community that Sendangagung village is very open to the arrival of tourists by offering attractive written batik tourism objects.

d. Understand more deeply about the concept of a tourism village so that they can carry out proper planning based on a deeper understanding and involve all Sendangagung Village people to participate in every development process.

3. Overview strategies (WO)

Through this strategy, efforts will be made to reduce weaknesses by taking advantage of existing external opportunities. Strategies that can be done are

a. Collaborating with the government or village officials to be able to create a more profitable sales flow for written batik business actors, one of which is by using the Village Unit Cooperative channel so that the price set can be regulated and does not harm the written batik business owner.

b. Improve the basic education capacity of the majority of people who have not yet taken at least 12 education in collaboration with the central regional government so as to improve the quality of human resources.

c. Introducing the community to technological developments that can help facilitate daily activities and require training and development of written batik products specifically in an effort to promote to the outside community regarding written batik tourist destinations in Sendangagung Village

d. Cooperating with the sub-districts to improve infrastructure in the form of roads and other public facilities so that they can be of benefit to common use which makes it easier for the public and tourists who will visit Sendangagung written batik village

4. Defensive strategies (WT)

With this strategy, it is aimed at reducing weaknesses and relatively avoiding existing threats.

a. Provide training on how to interact with tourist visitors and improve the quality of human resources as a whole

b. Inviting the whole community to be able to participate in the effort to pioneer the Sendangagung Written Batik tourism village both in development and in other efforts.

c. Making mutually agreed upon regulations in an effort to realize the common goal of making Sendangagung village a batik tourism village that is in demand by tourists.

Based on the analysis that has been disclosed, it will be very helpful if there is an effort from the village government to conduct training and development of batik products, especially regarding online marketing (e-commerce) training for batik entrepreneurs. Because in this sophisticated era, technology is very necessary to exist and be used by all parties, not forgetting the sendangagung batik business actors who have been lacking in the use of technology in terms of marketing batik products, so that so far many batik business actors are still waiting. consumers in their respective batik galleries (Wait for the ball).

Therefore, it is hoped that sendangagung batik entrepreneurs will learn and make the best use of technology so that Sendang Agung batik can be recognized again in the community, especially those outside the district. Lamongan. Then in terms of marketing, it is hoped that the sendang Agung batik business actors will always use and utilize technology in marketing their batik products so that their sales can be wider in reaching the sendangagung batik product market.

As for the development of batik products, innovation is very important to be carried out by all business actors, that's the owner of the sendangagung batik business, don't just be satisfied with existing products, they must always innovate towards existing batik products. So that consumers or the public can always get products that are always innovating / updated so that consumers don't get bored with existing products.

E. Conclusion

One of the efforts to increase state income starts from improving the welfare of the people in each region. One of the efforts that can be done is to cultivate the potential of regional ecotourism. One of the efforts to increase state income starts from increasing the welfare of the people of each region. One of the efforts that can be done is to increase the potential of the village, namely the existing sendangagung written batik so that it can contribute to providing income for the community and the village and improving the people's standard of living. With the cultural and natural attraction which is the village's potential, this can be a strength for the village to start cultivating its eco-tourism potential. One of them is by pioneering a village that

has the potential to become an ecotourism village. However, this certainly has a series of obstacles that need to be overcome in relation to the readiness of village conditions. Therefore, by using a SWOT analysis, it is hoped that strategies can be formulated regarding strengths and weaknesses so that it can be a solution to dealing with threats by taking existing opportunities. With a predetermined development strategy, it is hoped that this will become an effort to accelerate the efforts to develop the potential of Sendangagung village, especially the development of sendangagung written batik.

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MODERN ISLAMIC BOARDING SCHOOLS: ISLAMIC EDUCATION POLITICS AND MOSLEM IDENTITY PROBLEMS

Fakhrurrazi

Program Pascasarjana Universitas Islam Negeri Sumatera Utara

Jln. IAIN. No. 1 Medan 20253 Sumatera Utara Medan, Indonesia

E-mail:Frazilgs@yahoo.com

Abstract

Pesantren is a place of traditional education which from the past until now its existence is felt by all elements of both society and government. The philosophy used by Islamic boarding schools is based on the Islamic religion, so as a consequence of logic, Islamic boarding schools strive and subsequently ground Islamic educational philosophy on the philosophical principles they hold. Educational politics is an interdisciplinary study that integrates political science and education, to see the dynamic relationship between various political issues and educational problems.

Keywords: Islamic boarding school, politics, Islamic education

A. Introduction

Pesantren is a place of traditional education which from the past until now its existence is very much felt by all elements of both society and government, Pesantren should be a place where students learn about religious knowledge but along with the times and social social progress so that Pesantren is not only a place to receive a religious knowledge, but more than that boarding schools are able to equate themselves with government-owned madrassas in general, ranging from the level of early childhood education to college.

The development of Islamic boarding schools in Indonesia is increasingly rapid, because of the higher attractiveness of the community towards boarding schools, especially modern boarding schools. Behind the development of Islamic boarding schools for centuries, it was from the belly of Pesantren that important figures were born who played an important role in the intellectual property of Islam, and even the contribution of Pesantren figures had brought the independence of the Indonesian people. At present, there are approximately nine million santri throughout Indonesia, more or less. This significant number indicates the rapid development of Islamic boarding schools.

Based on observations of the development of the current national education world, truly if it is not strengthened by strong religious and moral principles, and fortified with strong faith, we do not know what the Indonesian education world will look like in the future. The existence of Islamic organizations with various shades and forms of their teachings and the birth of several Islamic political parties that adhere to the principle of religion do not have a significant impact on Islam, on the other hand issues of sara, radicalism, drugs, social media and corruption are challenges for Moslems themselves. Departing from the above conditions, the existence of Islamic boarding schools is one of the pillars that is actually very good to reduce the era of globalization, which if sometimes not balanced with moral and spiritual strength will bring bad consequences.

The philosophy used by Islamic boarding schools is based on the Islamic religion, so as a consequence of logic, Islamic boarding schools strive and subsequently ground Islamic educational philosophy on the philosophical principles they hold. If at first the main purpose of the Pesantren was to prepare students to explore and master religious knowledge (*tafaqqahu fi al-din*), the institution of ulama cadre (reproduction of ulama), the place of teaching of religious knowledge (transfer of Islamic knowledge), maintaining Islamic traditions (maintenance of Islamic tradition) and Islamic character building. On the other hand, Islamic boarding school as an educational institution, but also religious institutions and social institutions which of course the role of Pesantren was widened to become agents of social change and development.

B. Discussion on Islamic Boarding School: The Politics of Islamic Education and Problems of Moslem Identity

1. Boarding school

Etymologically, the boarding school is a combination of boarding school and boarding school. Pondok is derived from the Arabic funduk which means hotel, which in Indonesian Pesantren is more equated with the environment of the parcels that are plotted in the form of rooms as dormitories for students. Whereas Pesantren comes from the basic word "*Santri*" which gets a prefix and a suffix which means to show the meaning of the place.[1] Thus, Pesantren is a place for students. On the other hand there are a number of theories that explain the origin of the word santri. First, it comes from the word Sastri, Sanskrit language which means literacy. Second, comes from cantrik, which means someone who always follows the teacher where the teacher goes to settle. Third, comes from the Indian language which means people who know the holy books of the Hindu religion or science.[2]

Speaking of Modern Islamic Boarding Schools, of course do not get caught up in unreserved conflicts when there is no common perception of the Pesantren ontology. Islamic boarding school is the oldest Islamic education and broadcasting center that was born and developed in tune with the entry of Islam in Indonesia. At the beginning of the establishment of Islamic boarding schools were generally very simple. Learning activities are usually held in a langgar (mushalla) or mosque by a *Kiai* with a number of students who come to recite the Koran. Over time this study develops along with the increasing number of students and widening the place of learning to become a unique institution called Pesantren. The system commonly used in teaching and learning in Pesantren is *wetonan* or *bandongan sorogan*[3]. On the epistemological level, most theories that explain the epistemology of Pesantren are always physical oriented. These theories generally

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[1] Madjid Nurcholish, *Bilik-bilik Pesantren, Sebuah Potret Perjalanan*, (Jakarta: Paramadina, 2007): 61.

[2] Zamakhsyari Dhofier, *Tradisi Pesantren*, (Jakarta: LP3ES, 1984): 18

[3] Haidar Putra Daulay, *Sejarah Pertumbuhan dan Pembaharuan Pendidikan Islam di Indonesia*, (Jakarta: Prenada Media Group Cet.1, 2007): 69.

mention the integration of 5 main Pesantren elements. Namely (1) Kiai (2) Santri (3) Mosque (4) Pondok and (5) Teaching classical Islamic books.[4] In addition to the integration of the many Pesantren can be patterned into two things, first based on physical buildings, second based on the curriculum.[5] Whereas, factually, the actual life of Pesantren has diversity and dynamics that are very varied in line with the socio-cultural settings of the community where the Pesantren is located. In most places, the five elements of the Pesantren could be fulfilled, but in some regions it could be that one or two of these elements were not met.

2. Politics of Islamic Education

Educational politics is an interdisciplinary study that integrates political science and education, to see the dynamic relationship between various political problems and educational problems. In Islamic education this study wants to examine and find political issues and Islamic education, in this case modern Islamic boarding school education.

The main purpose of the study of educational politics is to explain the relationship or relation between the process of formulating the goal (the production of goals) and the steps taken to achieve it (the form of their achievements). In discussing the formulation of the objectives of Islamic education, for example if the study of education administration only discusses the substance and values contained in it, the study of political education also discusses where the formulation of the objectives came from, who was involved in its preparation, through what mechanism how the formulation of the objectives was discussed and what values are contained in it, and whose political or educational interests are represented there.[6]

Furious in terms of the meaning and purpose of political education, the study of political education including Islamic education, should depart from the historical periodization of the nation's journey. This is because the politics of education are seen as local interests and the creation of a country's cultural identity. Indonesia experienced

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[4] Saridjo, Marwan, dkk, *Sejarah Pondok Pesantren di Indonesia*, (Jakarta: Dharma Bakti,1980), h. 9.
[5] Haidar Putra Daulay: 66.
[6] M. Sirozi, *Konteks dan Kerangka Konseptual kajian politik Pendidikan*, (Palembang: Neor Fikri, 2013):.1-2

several phases of national history; First, Pre-independence (colonialism / colonialism). In this era, revealed by Tilaar, the function of educational institutions is a resistance movement against colonialism.[7] At that time, youth groups educated in educational institutions, gathered and devised strategies to free themselves from the confines of colonialism. In the context of Islamic education, the Islamic Boarding School as the oldest Islamic education system in Indonesia contributes to the spirit of resistance against the invaders.[8] Second, The independence phase or often called the Old Order. At the time of independence, the position of education was at a crossroads even though Indonesia was independent, at this time the government had not yet determined the system of government to be followed, the system of Islamic countries and democracy became a hot issue and a debate that ended in a compromise. Indonesia calls it self the Pancasila state which accommodates the interests of nationalist and religious groups. In the context of the world of education, religious or religious education is accommodated through the Ministry of Religion and the National education system is managed by the Ministry of Education.

Third, the period of development or the New Order. At this time, the politics of education still adheres to an accommodative system of two educational models that were coined by the Old Order government. However, the superiority of the government's role at that time tended to prioritize general education. That is, religious education in the new order, did not get much attention from the government. The existence of Islamic education is more independent than schools that are fully supported by the government. This is due to the fact that the majority of Islamic educational institutions - such as Pesantren and Madrasah - are mostly managed by private or non-government organizations. On the other hand the unfortunate thing, Moslem politicians who sit in parliament also do not make a significant contribution to the development of Islamic educational institutions.[9] M. Sirozi said that the role of Moslem politicians was amputated by the power of nationalist groups in the New Order. Moslem politicians in parliament only fill minority groups.[10]

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[7] HAR. Tilaar, *Pendidikan dan Kebudayaan*, (Bandung: Rinneka Cipta, 2001): 34.

[8] Abdurrahman Mas"ud, *Politics of The Nation and Madrasahh's Policy, Paper The Second International Symposium Empowering Madrasahh In The Global Context*; Jakarta 3-5 September 2013.

[9] Tilaar, : 4

[10] M. Sirozi, *Peran Politik Islam di Masa Orde Baru; Studi Terhadap Perumusan Sistem Pendidikan Nasionan 1989,* (Jakarta ; Rajagrafindo Persada, 2010): 34

Fourth,the upheaval of national politics places more emphasis on aspects of liberal democracy. A model of democracy that emphasizes freedom without restrictions. Everyone can express think and act. In this era, the government lost its fangs in accommodating certain interests. The government only functions as a Facilitator and Mediator to the needs of the community. The birth of the National Education System Law requires the government to regulate and manage religious and religious education institutions. In terms of theoretical analysis, the existence of religious and religious education, which is intended by the National Education System Law actually existed before the PP. Number 55. Islamic boarding schools, for example are dialectics of the historical culture of Indonesia or the archipelago with Islam.

Finally on October 15, 2019 was passed by the president of the Republic of Indonesia gave birth Law Number 18 of 2019 concerning Pesantren is a joint agreement involving parties representing the Pesantren community, each of whom has validated the formulation of legal norms optimally in accordance with the characteristics and peculiarities of the Pesantren. Pesantren is a community-based institution and was founded by individuals, foundations, Islamic community organizations and / or communities who instill faith and piety in Allah, cultivate noble morals, and uphold the teachings of Islam *rahmatan lil'alamin* as reflected by humility, tolerant, balanced, moderate, and other noble values of the Indonesian nation through education, Islamic da'wah, example, and community empowerment within the framework of the Unitary State of the Republic of Indonesia.

Pesantren already existed and developed before Indonesia became a country. The existence of this regulation provides two impacts of suspicion of political motives in the context of Islamic education-specifically Islamic Boarding Schools and Madrasah Diniyah namely: First ,Islamic boarding schools will no longer have the freedom to manage and manage the curriculum that will be provided to their students. Second, the existence of this regulation will be implemented as a political tool for regional heads in an effort to gain votes in the regions.

Viewed from the perspective of education politics that education can influence politics and politics can be socialized through education. This is evidenced in the changes

and developments in Islamic education in the political map of Islamic education which experiences dynamics based on the level of interest of the stakeholders in making state policy in the national education system. Therefore, Moslems need to understand the politics of education so that Moslems in Indonesia, especially Islamic political activists can fight for the needs and interests of Islamic education.

3. Problems of Moslem Identity

Problems faced by Moslems today covers all dimensions of life such as *SARA*, radicalism, drugs, social media and corruption. These problems have resulted in stagnation in all fields and finally it is very easy for Moslems to be trapped in networks or conspiracies.

Based on a number of observers of the world, have indeed appreciated the character or characteristics of Indonesian Islam which is known as a peaceful, friendly and tolerant Islam that characterizes the expected Islam for the future. The problem of Islamic education in this case is that Islamic boarding schools today are far different from the challenges of Islamic education as existed in the classical and middle ages. Both internally and externally.

Education is now more oriented to how to increase intelligence, achievement, skills, and how to deal with competition and oriented toward report cards or academic achievement indexes. Education has now lost its main mission of investing in human character. Moral and character education is no longer a major factor in a child's education. Both of these are considered to be the duties of religious leaders, the task of parents or guardians at home. Schools compete with a curriculum that is believed to create a super young generation of the earliest possible age. So Education is a social activity. The situation always varies according to the different patterns, traits and cultures that develop in these societies.[11]

So in line with the times, education which is only based on hard skills, namely producing graduates who only have academic achievements, must begin to be addressed. Now, learning must also be based on developing soft skills (social interaction) because

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[11] Ali Khalil Abu al-Ainain, *Falsafah al-Tarbiyah al - Islamiyah, fi al-Quran al – Karim*, (t.t: Dar a;-Fikr al-Araby, 1980): 37

this is very important in shaping the character of the nation's children so that they are able to compete, be ethical, moral, polite and interact with the community. Soft skill education is based on fostering mentality so that students can adjust to the realities of life. A person's success is not determined solely by knowledge and technical skills (hard skills), but also by the skills to manage themselves and others (soft skills).

Pesantren which prints young generations of Islam who are not only strong in science (*ilmiyah*) but also in science (*amaliyah*). Islamic Boarding Schools should try to produce future leaders who are able to fight in any field of their choice with strong competent believer characters and life skills that have been formed and are able to fight anywhere with all obstacles.

The result of *santri* competence is an integration of knowledge (knowledge), values and attitudes (faith) and deeds (charity) or in a more operational definition, graduate competence is the mastery and ownership of knowledge that can be applied in life (skills)) with the values of noble character (attitude), so it is expected that students who have knowledge that can be practiced with pious. As for scientific development, Islamic boarding schools have provided sufficient "provisions" for graduates to become competent human beings, including active Arabic and English language skills, because language is the key in opening up insights, both scientific and skill.

Students produced by Islamic educational institutions such as Islamic boarding schools are not only children who know something correctly (to know) but must also be accompanied by practicing it correctly (to do), influencing themselves (to be) and building togetherness with others (to life together). Islamic education must produce people who have the characteristics of: l) open and willing to accept new things as a result of innovation and change; 2) democratically oriented and able to have opinions that are not always the same as those of others; 3) grounded in reality, respecting time, consistent and systematic in solving problems; 4) always involved in planning and organizing; 5) have confidence that everything can be calculated; 6) realize and respect the opinions of others;) rational and believe in the ability of science and technology; 8) upholds justice based on merit, contribution and needs; and 9) oriented to productivity, effectiveness and efficiency. Humans who possess such characteristics must be produced by Islamic

education, namely people who are confident (self confident) and are able to make wise choices and compete in an era of competitive globalization. So that Islamic boarding schools can prepare generations of Moslems to become people of *'Alim* and *Faqih* in every aspect of life, both diniyah (Ijtihad, Fiqh, Justice, etc.) and applied science from science and technology (chemistry, physics, medicine, etc.). So that the output obtained is able to answer every change and challenge of the times and problems of Moslem identity.

Facing the era of globalization which has an impact on various changes both in the economic and socio-cultural fields, it is necessary to study how Islamic boarding schools appreciate the symptoms of modernization that are taking place so strongly as it is today. armed with a balanced knowledge of both *diniyah* and its *madiyah*. Therefore, all community groups including the Islamic Boarding School community must be prepared to face it and need to respond to the problematic of open and critical Moslem identity.

C. Conclusions

The development of Islamic boarding schools in Indonesia is increasingly rapid, because of the higher public appeal towards Islamic boarding schools, especially modern boarding schools. Behind the development of Islamic boarding schools for centuries, from the belly of the Pesantren was born important figures that played an important role in Islamic intellectual property, even the contribution of Islamic boarding school figures had brought the independence of the Indonesian people. At present, there are approximately nine million santri throughout Indonesia, more or less. This significant number indicates the rapid development of Islamic boarding schools.

Islamic boarding schools with so many and complex variants and dynamics, both physically, culturally, educationally, and institutionally, the main purpose of Pesantren is to prepare students to explore and master religious knowledge (tafaqqahu fi al-din). Reproduction of ulama institutions (reproduction of ulama) where the teaching of religious knowledge (transfer of Islamic knowledge), maintaining the Islamic tradition (maintenance of Islamic tradition). On the other hand, the Pesantren is actually an educational institution or institution that is oriented to the formation of Islamic character building which has a high level of Islamic and social morality that is actualized in the education and teaching

system. Therefore, in the view of Islam the politics of national education should have the following dimensions: Building Faith.

To overcome the problem of the dimensions of Moslem identity mentioned above greatly affects Moslem identity because substantively, Islam everywhere is the same, namely the religion of God brought by the Prophet Muhammad as a guide for humanity.

The globalization era is characterized by advances in technology and information, Pesantren get a variety of criticism because it is less able to answer the challenges of globalization. While considering the general education system, it is considered more responsive in responding to globalization. However, public education organized by the government also raises new problems which make the morals nation increasingly due to globalization. Integration between the Pesantren education system and general education institutions is a step forward for the weaknesses of the two systems of educational institutions that are developing at this time. In addition, the unification of the two Pesantren education systems and general education is a strategic step for the Islamic world.

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The Use of Instagram in Increasing Religious Moderation in the Digital Era for Millennial Generation

Ardi Kismawan, Filma Eka Santika

Institut Agama Islam Negeri Metro
Jalan Ki Hajar Dewantara 15 A, Iringmulyo, Kota Metro, Lampung 34111
E-mail: ardykismawan@gmail.com, *filmasantika45@gmail.com*

Abstract

This paper describes the use of Instagram as a current media trend for da'wah that can increase religious moderation in the digital era for millennial generations. Millennials are the generation with the most significant impact on the nation. Millennials are so close to the development of digital information technology. The use of social media is familiar to them, such as Instagram, which is very effective in conveying da'wah messages that can help increase the religious moderation of the millennial generation. This research is a library research, conducted using qualitative research methods, and the results are presented in descriptive form. The result of this research is that Instagram social media can be put to good use in spreading the values of religious moderation and as a key to renewing positive characters.

Keywords: Instagram, Religious Moderation, Digital Era, Millennial Generation

A. Introduction

The massive amount of radicalism in the name of religion in Indonesia is increasingly widespread and doctrinate various levels of society. The threat was also spread through various media, including print, electronic, and even social media.[1]

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[1] Ari Wibowo, "Kampanye Moderasi Beragama di Facebook: Bentuk dan Strategi Pesan," *Edugama: Jurnal Kependidikan dan Sosial Keagamaan* 5, no. 2 (1 Desember 2019): h. 15.

Millennials have become the most focused group in recent years. Its dominating population makes millennials the generation with the most significant impact on the nation. Without exception, in religious life in society. Millennial Moslems, for example, are an interesting group to observe in their religious life today and in the future.

Millennials are so close and close to the development of digital information technology. The current generation of gadget and social media users lives with information, and includes religious information or content. No wonder Moslem millennials are influenced by religious teachings from the internet.

Millennials do not have the feeling of being tired to always access information or hot content on social media, one of which is about moderation in religion, without thinking that information is right or wrong.

Millennial Moslems have a very great zeal for religious learning. Obedience in religion is important. They consider religious attributes and identities to be also important to show, as can be seen from the trends in Moslem fashion, halal tourism, halal food, and so on.

However, most of the younger generations have not yet matured psychologically and spiritually. Behind the easy access to cyberspace, weak psychological and spiritual maturity, and the large amount of religious passion make millennial Moslems vulnerable to being influenced by various ideologies in cyberspace. Including, the radical ideology that has led them to a view of violence in religion. Professor at IAIN Palu, Central Sulawesi Prof. Dr. KH. Zainal Abidin M.Ag, conveyed in the Workshop of Islamic Moderation for Millennial Generations held by the Central Sulawesi Ministry of Religion, in Palu, on July 26, 2019. that it is necessary to introduce the importance of applying the value of moderation in religion for millennials, from productive age to the younger generation. who are aware of the development of information technology, especially social media.

Indonesia is diverse, covering various ethnicities, languages, religions, cultures and social status. Diversity can be an "integrating force" that binds society but can cause clashes between cultures, races, ethnicities, religions and values of life. [2]

Indonesia as a country with the largest Moslem population in the world is an important spotlight in terms of Islamic moderation. Moderation is the core teaching of Islam. Moderate Islam is an Islamic religious understanding that is very relevant to the context of diversity in all aspects, both customs, ethnicity, religion and the nation itself. Therefore, the understanding of religious moderation must be understood contextually, not textually, which means that moderation in religion in Indonesia is not moderate Indonesia but a moderate way of understanding in religion because Indonesia has many cultures, cultures and customs. These violent incidents occurred due to a persial understanding of religion, conflicts over the establishment of places of worship, and unpreparedness for coexistence are one of the factors contributing to intolerance.[3]

This Islamic moderation can answer various problems in religion and global civilization. A moderate Moslem will be able to answer loudly with acts of peace to the group based on radicals, extremists and puritans who do everything with acts of violence. The significant increase in the use of the internet and advances in information technology have an impact on how to preach, the ease of getting an internet network is an advantage that can make the internet as a medium or an alternative means of preaching. As determined by the Ministry of Religion of the Republic of Indonesia, the Ministry of Religion will provide more counseling through social media in order to spread moderate religious values.

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[2] Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation In Indonesia's Diversity" 13, no. 2 (2019): h. 46.

[3] Samsul Ar, "Peran Guru Agama Dalam Menanamkan Moderasi Beragama," *Al-Irfan : Journal of Arabic Literature and Islamic Studies* 3, no. 1 (27 Maret 2020): h. 3.

In today's digital era, almost all humans use social media as a means of communication that is easy to use. Only by using the internet network, they can interact very easily and quickly even though they are not face to face. This is what is used by Islamic preachers, they do not have to preach within the scope of the ta'lim assemblies which contain lectures, tausyiah and advice on religious knowledge such as Islamic syari'at, tauhid, and others. The advantages of the facilities provided by social media are a distinct advantage for virtual communities, especially for preachers and preachers in conveying or sharing information about the da'wah of Islam without having to directly meet them.

One of them is with social media Instagram, this social media is very effective to be used to convey da'wah messages, because of the large number of social media application users. The use of the media in various da'wah activities allows communication between preachers and mad / u to be closer.

Da'wah through Instagram has advantages and disadvantages. However, the mastery of information technology is needed by Moslems, because it is one of the most effective ways to convey the message of da'wah. Because by mastering internet technology will be able to realize the right and precise strategy so that Islamic values (message da'wah) can be well received by fellow Moslems and Moslems and others who want to know about Islamic values.

Communities in cyberspace also have a structure that resembles real-world social life, so it can be said to be a theory of cybersommunity. Indeed, if we examine it more deeply, there is a social interaction in cyberspace that creates a cultural exchange as well as an ideological exchange. This can be used as a new breakthrough in Islamic da'wah in developing its preaching wings.

Da'wah using social media such as social media has been done by many preachers, one of which is by Prof. Dr. H. Moh. Ali Aziz, M. Ag in the social media site "Moh Ali Aziz" The messages of preaching started from motivation about religion, motivation to live life and life, respect other people

and other da'wah messages. However, whatever method is used, of course, it has advantages and disadvantages of each. The advantage is that through social media the preachers and tablighers can spread their da'wah more widely as long as the reach of the internet can be accessed. And also, the content of the da'wah can be broader depending on the ability and creativity of the preacher / tabligher.

The drawback is that there are many other posts that are considered heretical that carry the name of religion. This certainly creates confusion for the common people who open the site, it is necessary to limit the links on behalf of the dakwah institution or institution so that propagation via the internet can run well. The virtual world of the internet which has the characteristics of knowing the boundaries of time and space. Its breadth provides opportunities for the spread of Islamic da'wah. If other people can do business worldwide through the internet, then da'wah can also be disseminated worldwide via the internet, the large space for immorality on the internet needs a match.

B. Method

This research is library research and is carried out using qualitative research methods, and the results are presented in descriptive form, namely in the form of a series of sentences describing conditions that occur in the field. In addition, this research also emphasizes on the implementation of the Instagram application in order to increase religious moderation, by collecting data technically from electronic media information sources, print media and information from social media.

C. Result & Discussion

1. Use of Instagram Social Media

Instagram comes from the word insta which comes from the word instant, and gram which comes from the word telegram, which means working to send messages to other people quickly. Instagram is a social

media that makes it easy for someone to send messages, share photos and videos online.[4] Instagram was founded in 2010 in a company called Bubrn. inc founded by Kevin Systrom and Mike Krieger on October 6, 2010.

There are many different Instagram users, and most of them use the passions they love. Like the preachers, they can use this Instagram account as a land for preaching. The preachers can not only convey their da'wah with *bil-kalam* or *bil-kitabah*, but the preachers can convey it using pictures or visuals that they like through their accounts. Because an account like this is a trending account at this time. The more so to spread the message by using images or visuals that are attractive to see, read and pay attention to.[5]

The social system contained in Instagram is by following other user accounts, or having Instagram followers. that way communication can be established, by commenting and giving likes to uploaded posts. [6]

Instagram is a social media application that can provide very fast and up-to-date information. A lot of information shared by users about events that have just happened that we can get even faster than the information broadcast on television.[7] This is because Instagram users have the urge to upload this information in the form of images or videos, so that the information gets a response and becomes an informative topic of conversation in cyberspace.

With the uniqueness of Instagram, which is in a square photo and video frame, this photo and video editing feature is also what attracts users to post on Instagram. Another uniqueness of Instagram is in the video duration provided by Instagram, which does not exceed 60 seconds, so it is

[4] Budiargo, *Berkomunikasi Ala Net Generation* (Jakarta: Pt Elex Media Komputindo Kompasgramedia, 2015), h. 48.

[5] Zakiyah Romadlany, "Penggunaan Instagram Sebagai Trend Media Dakwah Masa Kini Studi Akun Instagram Pondok Pesantren Nurul Jadid" 05, no. 01 (2019): h. 107.

[6] Zakiyah Romadlany, "Penggunaan Instagram Sebagai Trend Media Dakwah Masa Kini Studi Akun Instagram Pondok Pesantren Nurul Jadid" 05, no. 01 (2019): h. 113.

[7] Bambang Dwi Atmoko, *Instagram Handbook* (Jakarta: Media Kita, 2012), h. 10.

a challenge for users to be able to pack their messages better because of the time limit provided by Instagram.

The use of Instagram features is currently very widely used by millennials because of the advantages that Instagram has. They are interested in sharing and seeing other people's posts. Instagram users are interested in the content on Instagram and this is a motivation for preachers to present da'wah between their photos and videos to Instagram users.

In the process of da'wah, content with Islamic content with creative and interesting presentations is attracted by other users so that da'wah activities and Islamic content on Instagram become preferred content and become a trend in society. The public really likes da'wah content on Instagram, especially the millennial generation, who of course don't want to be out of date and feel that preaching via Instagram is more effective in attracting hearts, especially young people. Creative Islamic content makes people not bored to enjoy and even share content.

2. Religious Moderation

The word moderation in Arabic means *al-wasathiyyah*. In language *al-wasathiyyah* comes from the word *wasath*, which means the middle between two boundaries, or with justice, which is standard or mediocre. *Wasathan* also means guarding against exaggeration..

The Islamic *wasatīyah* paradigm can be a differentiator in overcoming all the plurality of opinions in the midst of current socio-cultural differences in Indonesia.[8]

At a practical level, moderate or middle way in Islam can be classified into four areas of discussion, namely: moderate in matters of faith, moderate in matters of worship, moderate in matters of temperament and character, and moderate in matters of *tasyri* '(formation of sharia)

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[8] Ali Nurdin dan Maulidatus Syahrotin Naqqiyah, "Model Moderasi Beragama Berbasis Pesantren Salaf," *ISLAMICA: Jurnal Studi Keislaman* 14, no. 1 (1 September 2019): h. 10.

Indonesia as a country that has the largest Moslem population in the world is an important spotlight in terms of Islamic moderation. Moderation is the core teaching of Islam. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, including religion, customs, ethnicity and the nation itself.[9]

Violence in Islam which leads to thoughts, beliefs, traditions and movements must be aligned with the teaching system related to materials, methods, media and evaluation of teaching in order to achieve goals.[10]

There are important pillars in moderation (*wasathiyyah*), namely: the first pillar of justice. Fair means to put something in its place. Second, the pillar of balance. Balance does not require equality for all parts. It can be that a part is small or large in size, while small and large are determined by the function expected from it. Third, the pillar of tolerance. Tolerance is a measure of acceptable addition or subtraction. Tolerance is a justifiable deviation.

The concept of *wasathiyyah* seems to be a dividing line between two opposites. This mediator is claimed not to justify the existence of radical thoughts in religion, and on the contrary not to justify ignoring the contents of the Koran as the main legal basis. Therefore, *Wasathiyah* tended to be tolerant and not tenuous in interpreting Islamic teachings. [11]

a. The characteristics of religious moderation are as follows: a. *Tawassuth* (taking the middle way), namely the practice and understanding of not *ifrath* (exaggeration in religion) and *tafrith* (reducing religious teachings).

b. *Tawazun* (balance), which is the practice and understanding of religion in a balanced manner in all aspects of life, both worldly and *ukhrawi*,

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[9] Mohamad Fahri dan Ahmad Zainuri, "Moderasi Beragama di Indonesia" 25, no. 2 (2019): h. 95.

[10] Ahmad Fauzi, "Moderasi Islam, Untuk Peradaban Dan Kemanusiaan," *JURNAL ISLAM NUSANTARA* 2, no. 2 (30 Desember 2018): h. 96.

[11] Ahmad Fauzi, h. 96.

firmly in stating the principles that can distinguish between *inhira*, (deviation) and *ikhtilaf* (difference).

c. *I'tidâl* (straight and firm), namely placing something in its place and exercising rights and fulfilling obligations proportionally.

d. *Tasamuh* (tolerance), namely recognizing and respecting differences, in religious aspects and various aspects of life.

e. *Musawah* (egalitarian), which is not discriminatory to others due to differences in one's understanding, beliefs, traditions and origins.

f. *Shura* (deliberation), which is that every problem is resolved through deliberation to obtain consensus on the principle of placing benefit above all.

g. *Ishlah* (reform), which is to use reformative principles to achieve a better state that includes changes and progress of the times based on the general benefit (*mashlahah 'ammah*) by sticking to the principles of *al-muhafazhah' ala alqadimi al-shalih wa al-akhdzu bi al -jadidi alashlah* (preserving old traditions that are still relevant, and implementing new things that are more relevant).

h. *Aulawiyah* (prioritizing priorities), namely the ability to identify matters that are more important should be prioritized to be applied compared to those with lower importance.

i. *Tathawwur wa Ibtikar* (dynamic and innovative), which is open to making changes for the better.

That is the concept offered by Islam regarding religious moderation in Indonesia, so that the concept is expected to be able to be applied in the life of the state and nation. So that the concept of moderation will lead Indonesia to a better direction, there will be no discrimination in diversity.[12]

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[12] Mohamad Fahri dan Ahmad Zainuri, "Moderasi Beragama di Indonesia," h. 99.

3. **The role of Instagram in Millennial Generation's Religious Moderation**

Over time, more and more Instagram users are being used as a place to share photos or videos, so that preachers are also interested in sharing their da'wah messages through this application.

An expert in the field of communication said that the reason media users use Instagram to search for information, the first can be seen in terms of convenience, and in communication studies there is a theory called uses and gratification.[13]

The millennial Moslem generation has a very great enthusiasm for religious learning. Obedience in religion is important. They consider religious attributes and identities to be also important to show, as can be seen from the trends in Moslem fashion, halal tourism, halal food, and so on.

In the process of da'wah, content with Islamic content with creative and attractive presentations is in great demand by other users so that da'wah activities and Islamic content on Instagram become preferred content and become a trend in society.

However, this millennial generation usually does not yet have the ability to be psychic and spiritual. The desire for religion is so great, with a weak psychological and spiritual level, especially when it is easy to access religious content that makes the Moslem millennial generation sensitive to the influence of various other ideologies on social media. One of them is the ideology of religious radicalism which deceives them in the view of religious cruelty.

The digital era demands that people be careful not to fall into the ecstasy of religious consumerism. Science must be thoroughly studied and researched, so that it is not caught up in digital information channels which then become the basis for acting according to what is obtained from

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[13] Difa Nurhasna Ayutiani dan Berlian Primadani Satria Putri, "Penggunaan Akun Instagram Sebagai Media Informasi Wisata Kuliner," *PRofesi humas : jurnal ilmiah ilmu hubungan masyarakat* 3, no. 1 (10 Agustus 2018): h. 51.

the media. Therefore, religious moderation is the basis for strengthening religious understanding through digital space which has multitasking characteristics to strengthen religious understanding that is moderate, tolerant and full of compassion.[14]

Moderate millennial Moslems will be an investment for the harmony of the nation in the future. Because, Indonesia is a pluralistic nation, and there are many differences. So, to create harmony, it is necessary to preserve an attitude of mutual respect, tolerance, respect, and brotherhood.

The millennial generation is different from the previous generation. They have their own characteristics, especially their closeness to digital technology. Therefore, preaching to millennials also requires a special strategy and approach.

Researcher at Universiti Kebangsaan Malaysia, Hew Wai Teng, in his writings on digital da'wah in Indonesia and Malaysia states that the success of preaching millennial da'wah is due to three aspects: visual aesthetics, using communicative methods (such as question and answer forums), and marketing strategies. This means that preaching is of high quality, but it is not maximally accepted by millennials because these three aspects are not really considered.

Armed with moderate religious knowledge, the millennial Moslem generation will grow and develop into individuals who spread Islam Rahmatan Lil Alamin, namely Islam that brings grace and goodness to the entire universe. Religion will be a way of sharing love, brotherhood and togetherness, so as to bring goodness to the universe.

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[14] Wildani Hefni, "Religious Moderation In The Digital Space: Case Study Of Mainstreaming Religious Moderation Among Islamic Higher Education Institutions," *Jurnal Bimas Islam* 13, no. 1 (2020).

4. Inculcating Religious Moderation in the Digital Age

With the effort to implement the value of religious moderation for the millennial generation in the digital era, of course, it aims to form a moderate generation and not easily influenced by cyberspace. As for how to instill religious moderation in millennials in this digital era, namely: being able to use social media well in spreading the values of religious moderation, inviting melenials to participate in concrete positive activities in society, providing dialogue space for millennials in the environment at home, school, and society in interpreting religion without indoctrinating, and can encourage family functions as the key to re-shaping positive character.

Therefore, they must have a range of religious insights that are inclusive, but at the same time have a stable faith power. This is where the application of religious moderation values needs to be instilled. In addition, the application of the values of religious moderation will be a deterrent from the prominence of the spread of radicalism on social media.

D. Conclusion

Digital developments based on information and communication technology are always in line with the rapid growth of millennials. The current generation of gadget and social media users is living in a time of easy access to information, including religious information or content. Behind the easy access to cyberspace, weak psychological and spiritual maturity, and the large amount of religious passion make millennial Moslems vulnerable to being influenced by various ideologies in cyberspace.

Indonesia as a country with the largest Moslem population in the world is an important spotlight in terms of Islamic moderation. Moderation is the core teaching of Islam. Instagram is a media that provides easy ways to share online by photos, videos and also social media services that users can use to take and share with their friends.

Making good use of social media in spreading the values of religious moderation, including the melenial generation in concrete positive activities in society, requires space for dialogue with the millennial generation, both in the home, school, and community environment in interpreting religion without indoctrinating, and maximizing family functions as the key to positive character renewal.

Social media Instagram, this social media is very effectively used to convey da'wah messages, because of the large number of social media application users. Instagram can also provide inspiration for its users and can increase creativity, because Instagram has features that can make photos more beautiful, more artistic and better.

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