

CHARACTERISTICS OF ISLAMIC RELIGIOUS EDUCATION LEARNING IN THE NEW NORMAL ERA BASED ON HOME VISIT AND ONLINE

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Abstract

Various methods are carried for the sake of learning conducted in this new normal era can run well. There is no reason why the learning process becomes hampered. Like using the home visit and daring method. This article aims to find out, about the characteristics of Islamic education learning in the new normal era based on home visit and daring conducted on students at Elementary School 4, Bumi Nabung Ilir. This research uses field research with a qualitative approach that is descriptive. Sourced primary data from interviews, secondary data from studies and relevant information. The findings that the internet network is still difficult, teachers do not utilize technology creatively and innovatively to students. Interactions exist only through Whats.App messenger, sent the task, then work on. As well as the time available for the learning process between teachers and students is limited. Thus, it is expected that there is activeness, creative teacher and the help of parents as in order to achieve the golds of good Islamic education.

Keywords: Islamic Education, New Normal, Home Visit, Online.

مستخلص البحث

تطبق أساليب متنوعة لضمان سير عملية التعلم بسلاسة في ظل الوضع الطبيعي الجديد. ولا يوجد ما يعيق عملية التعلم، مثل استخدام أسلوب الزيارة المنزلية وأسلوب التشجيع. هدف هذا المقال إلى استكشاف خصائص تعلم التربية الإسلامية في ظل الوضع الطبيعي الجديد، استناداً إلى تجربة الزيارة المنزلية وأسلوب التشجيع التي أجريت على طلاب المدرسة الابتدائية الرابعة في بومي نابونج إيلير. اعتمد هذا البحث على البحث الميداني بمنهج وصفي كفي. وقد استند البحث إلى بيانات أولية من المقابلة، وبيانات ثانوية من الدراسات، ومعلومات ذات صلة. وتشير النتائج إلى أن شبكة الإنترنت لا تزال صعبة، وأن المعلمين لا يستخدمون التكنولوجيا بشكل إبداعي ومبتكر مع الطلاب. واقتصر التفاعل على تطبيق واتساب لإرسال المهام، ثم العمل عليها. كما أن الوقت المتاح لعملية التعلم بين المعلمين والطلاب محدود. لذا، يتوقع أن يكون هناك نشاط وإبداع من جانب المعلمين، بالإضافة إلى دعم أولياء الأمور، لتحقيق أهداف التربية الإسلامية الجيدة.

الكلمات المفتاحية: التربية الإسلامية والوضع الطبيعي الجديد والزيارة المنزلية وعبر الإنترنت.



INTRODUCTION

Education of manners or character aims to develop nature and traits with norms that become the strength of life such as cooperation, discipline, honesty, without forgetting how to think rationally and skillfully. In addition to gaining knowledge and technology, the goal of education also directs to always be close to God. In order for the learning objectives that have been made to be achieved, it is necessary to consider what learning model will be used, and also to look at the material, student knowledge, and supporting facilities. A teacher also does not forget the importance of motivation for students to quickly reach the process of real educational goals. According to Zubaidi's perspective, many Indonesian people are not in harmony between words and actions, this is because it starts from what is obtained and produced in the world of education.¹ In an effort to improve the quality of education, the government also issued Ministerial Regulation No. 41 of 2007 concerning learning process standards.² The general aim of education is to guide humans to become servants of Allah SWT who always glorify His Most Great Name.

In the era of globalization, the position of the young generation of Indonesia is in the rapid advancement of technology, so that all information is freely obtained. Indonesia is one of the largest multicultural countries in the world.³ With this diversity, one of which is religion, it is expected that there will be no conflict and can be in line with the teachings in Islamic Religious Education. Islamic Religious Education (PAI) is one of the learning materials that conveys the cultivation of moral values.⁴ In the 2013 curriculum, character and cultural development for students from an early age is currently prioritized. As a manifestation of the educational process, noble morals include morals and ethics. Al-Attas said that an educated person is good, has good manners in speaking.⁵ As with corruption, it is a behavior that is very deviant from religion, therefore, students should be taught anti-corruption as early as possible.

¹ Puspo Nugroho, "Internalisasi Nilai-Nilai Karakter Dan Kepribadian Mahasiswa Pendidikan Agama Islam Melalui Pendekatan Humanis-Religius," *Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 2 (2017): pp. 355-82, <https://doi.org/10.21043/edukasia.v12i2.2491>.

² Sumasrifah Sumasrifah, "Peningkatan Kemampuan Pembelajaran Berdasar Standar Proses Berbasis Karakter Bagi Guru PAI Sekolah Dasar di Pajangan Bantul TA 2016/2017," *Jurnal Pendidikan Agama Islam* 15, no. 2 (30 Desember 2018): pp. 62-85, <https://doi.org/10.14421/jpai.2018.152-05>.

³ Rohinah Rohinah, "Model Pembelajaran Pendidikan Agama Islam (Pai) Berbasis Multikultural Sebagai Upaya Penanaman Karakter Pada Siswa Sekolah Dasar Sanggar Anak Alam (Salam) Nitiprayan Kasihan Bantul Yogyakarta," *Jurnal Pendidikan Agama Islam* 11, no. 2 (2017): pp. 269-88, <https://doi.org/10.14421/jpai.2014.112-08>.

⁴ Aji Sofanudin, "Internalisasi Nilai-Nilai Karakter Bangsa Melalui Mata Pelajaran Pendidikan Agama Islam pada SMA eks-RSBI di Tegal," *Jurnal SMaRT* 01, no. 02 (Desember 2015): pp. 151-63.

⁵ M Yusuf, "Pendidikan Karakter, Konsep dan Aplikasinya Pada Sekolah Berbasis Agama Islam," *INTIZAM: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (Oktober 2017): pp. 61-69, <http://www.ejournal.staimnglawak.ac.id/index.php/lentera/article/view/49>.

Each level of education that is passed, if examined more closely, actually provides opportunities for students to achieve the best and become better. Islamic Religious Education is expected to be competent in guiding humans in efforts to improve faith, piety, and good ethics and morals as a manifestation of existing education. Currently, many have the wrong goals in learning Islamic Religious Education, because in general this lesson is only limited to fulfilling obligations to academics, not to improve the order of life. The foundation in religious education is needed so that human morals remain well maintained. The success of a country in achieving a goal is not only seen from its rich natural resources, but also seen from the perspective of human resources. According to Abdul Majid, a great country can be determined by the quality of its people.⁶ Humans have uniqueness, the ability to solve complex and certainly broad problems for the progress and sustainability of a nation. According to The Pew Research Center, as many as 4% of Indonesians agree and side with the Islamic State.⁷ According to Sukmadita, there are two factors that influence the world of education, namely the quality and quantity of education. The emergence of quality problems is due to the large number of unprofessional educators. In real life, there are still those who prioritize knowledge over psychomotor and affective in their learning process.

In this new normal era, the learning process is still carried out. New normal is a term commonly used to describe changes in habits in society. The new normal era is normal in terms of new things.⁸ The term new normal came after the Covid-19 pandemic, it leads to changes in human behavior. When the new normal is like this, teachers must understand that their role is replaced by technology, so teachers must be able to utilize technology more innovatively and creatively. In the Islamic Religious Education learning process, there are several learning methods that can be applied to the new normal, such as the Project Based Learning learning method, which is a learning process that focuses on activities to create, make something or a project.⁹ Students have time to express innovative and creative ideas through projects to discover new things.¹⁰ Online learning is a solution for the implementation of the learning process between teachers and students even though they

⁶ Rahmat Rifai Lubis dkk., "Model Evaluasi Pembelajaran PAI Berbasis Daring di MTs. Usman Syarif Medan Selama Pandemi Covid-19," *el-Bubuth* 3, no. 1 (2020): pp. 39–53.

⁷ Yiyin Isgandi, "Pengembangan Buku Ajar Pendidikan Agama Islam Berbasis Pendidikan Karakter dan Jiwa Nasionalis," *Tarbany: Indonesian Journal of Islamic Education* 5, no. 2 (2019): pp. 97–109, <https://doi.org/10.17509/t.v5i2.13056>.

⁸ Usep Saepul Mustakim, "Efektivitas Pembelajaran di Era NewNormal terhadap Hasil Belajar Mahasiswa pada Mata Kuliah Matematika Diskrit," *Uniqbu Journal of Exact Sciences (UJES)* 1, no. 1 (April 2020): pp. 41–45.

⁹ Deden Herdiana Altaftazani dkk., "Analisis Pembelajaran Daring Membuat Seni Kolase Menggunakan Model Project Based Learning pada Masa Pandemi Covid 19," *Jurnal Ilmiah UPT P2M STKIP Silwangi* 7, no. 2 (November 2020): pp. 185–91.

¹⁰ Arum Ema Juwanti dkk., "Project-Based Learning (PjBL) untuk PAI Selama Pembelajaran Daring," *Jurnal Pendidikan Islam Al-Ilmi* 3, no. 2 (2020): pp. 72–82, <https://doi.org/10.32529/al-ilmi.v3i2.752>.

are in different locations. The Offline method is offline. This method can be used in the new normal, in yellow or green zones while still implementing health protocols. Permata and Juniarti stated that Home Visit is a method used by teachers to solve student problems by visiting their homes. According to Nirmala and Annur's perspective, the home visit method is implemented with the aim of developing the abilities that students have while at home. Blended learning is a learning method that combines face-to-face learning and the internet. Through this method, students can increase their sense of responsibility for their learning. Integrated Curriculum is a form of curriculum that eliminates the boundaries between presentation and subject matter.¹¹ An integrated curriculum consists of components that interact and relate to each other to achieve previously agreed goals.

As in general, after the learning process is carried out there will definitely be an evaluation. According to Usman Syarif, in the evaluation of online-based Islamic Religious Education learning, it can be done with various aspects, such as cognitive, affective and spiritual aspects as well as psychomotor.¹² The cognitive aspect can use several forms of tests such as essay questions, oral exams and portfolios. The affective and spiritual aspects can be seen as positive or negative in their attitudes. While psychomotor, can be with skills. Which is applied with a model like before the covid-19 pandemic.

From the results of interviews with students in grades V and VI of Elementary School 4 Bumi Nabung Ilir, it was found that in the process, students and teachers experienced difficulties, especially in rural areas. Insufficient network. Lack of use of online technology for teachers in the learning process, so that many occur in this process, learning and teaching do not run properly. And when home visit learning is carried out, the time available is not enough to master the understanding of students in the material, especially Islamic Religious Education learning. The lesson was not delivered completely.

In previous research, there have been several studies on learning during the Covid-19 pandemic and the new normal, such as: Anita Ekantini's research, the results of which found that offline methods were more effective than online methods.¹³ The research of Yusrizal, Baihaqi, Fatmawati, and Delima, can be concluded that the existence of positive motivation when learning

¹¹ Yuliana Yuliana, "Pentingnya Kewaspadaan Berinternet untuk Kesehatan Mental Anak dan Remaja," *Jurnal Ilmu Medis Indonesia* 2, no. 1 (25 September 2022): pp. 25–31, <https://doi.org/10.35912/jimi.v2i1.1218>.

¹² R R Lubis, P Enita, dan ..., "Model Evaluasi Pembelajaran PAI Berbasis Daring di MTs. Usman Syarif Medan Selama Pandemi Covid-19," *el-Buhuth: Borneo ...* 3, no. 1 (2020): pp. 39–53, <https://journal.iain-samarinda.ac.id/index.php/el-Buhuth/article/view/2633>.

¹³ Anita Ekantini, "Efektivitas Pembelajaran Daring pada Mata Pelajaran IPA di Masa Pandemi Covid-19: Studi Komparasi Pembelajaran Luring dan Daring pada Mata Pelajaran IPA SMP," *Jurnal Pendidikan Madrasah* 5, no. 2 (November 2020): pp. 187–93.

using the home visit method and the role of parents is very important in increasing motivation in learning for students.¹⁴ And research by Besse Nirmala and Haerul Annur, shows that home visits are an alternative that can be used in the learning process and there are four stages in home visits, namely the preparation stage, implementation, follow-up activities and monitoring and evaluation.¹⁵

The difference with previous research is that researchers focus more on home visit and online methods, wanting to know how the learning process takes place. Because both methods are methods used by students in grades V and VI of Elementary School 4 Bumi Nabung Ilir which have an impact on students both in terms of the advantages and disadvantages of each method applied. Thus, researchers conducted research to determine the “Characteristics of Islamic Religious Education Learning in the New Normal Era Based on Home Visits and Online”, with a case study conducted on students in grades V and VI of Elementary School 4 Bumi Nabung Ilir.

METHOD

This research uses field research with a qualitative approach that is descriptive in nature. This descriptive technique is one of the techniques in an analysis in describing the meaning contained in the data so that there is clarity and easy for readers to understand it. Sourced from primary data from interviews conducted at the observation site. Secondary data from journals, articles and collecting relevant information. The research was conducted on Tuesday, February 23, 2021, at 10:15 am, at the residence of Munifatul Munawaroh, village XVI Bumi Nabung Ilir and on Thursday, February 25, 2021, at 05:13 pm, at the residence of Resa Aura Apriliani, village XVII Bumi Nabung Ilir.

Data analysis is carried out interactively, namely collecting, reducing, displaying and concluding data. This research was obtained and explained and in accordance with the characteristics of Islamic religious education learning in the new normal era based on home visits and online with the form of Islamic religious education, home visit methods and online Islamic Religious Education learning in the new normal era and problems of Islamic Religious Education learning in the new normal era.

¹⁴ Yusrizal dkk., “Pengaruh Metode Visit Home dan Pola Bimbingan Orang Tua terhadap Motivasi Belajar Siswa Sekolah Dasar di Era Pandemi COVID-19,” *Jurnal Tematik* 10, no. 3 (2020): pp. 113–19, <https://jurnal.unimed.ac.id/2012/index.php/tematik/article/view/22102/14818>.

¹⁵ Besse Nirmala dan Haerul Annuar, “Home Visit: Strategi PAUD dari Rumah bagi Guru di Daerah 3T pada Masa Pandemi Covid-19,” *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (2020): pp. 1052–62, <https://doi.org/10.31004/obsesi.v5i2.716>.

RESULTS AND DISCUSSION

Islamic Religious Education

According to language, education comes from the word 'educated' which means to teach or train. In terms, education is a human effort to guide oneself with morals/values that exist in society and culture. The better the education that is inscribed, the better the quality of society. Religion is a teaching that has been set by God to mankind in an effort to control all human behavior.¹⁶ Islam is a religion revealed by Allah SWT to the Prophet Muhammad SAW which is guided by the Koran.

Islamic Religious Education can be interpreted as a program that has been planned to prepare students to understand, know, live and believe in Islam. It can also be interpreted as a conscious effort to study Islam with training and teaching to create a sense of national unity. Islamic Religious Education itself guides humans to always do good, one of which is honesty. Islamic Religious Education is one of the learning materials available at various levels of education and of course a strategy is needed in providing knowledge so that students can understand the material presented.¹⁷

The many moral deviations due to the negative impacts of education. Education in the scope of religion is a scientific basis that has great ability to prevent the decline of these impacts. Religious nature can reduce the negative impacts of the development era. Religion also has a function that can provide freedom. Because religion is the way to connect humans with God. Religious individuals must be cultivated from an early age, so that it will be easy and accustomed to living life until adulthood. In this case, the main goal of Islamic Religious Education learning is morals. According to Ali Abdul Halim Mahmud's perspective, morals have four principles, namely; 1) Hikmah, can distinguish between right and wrong; 2) Syajaah, restraining emotions; 3) Iffah, controlling potential; 4) 'Adl, controlling the level of emotion. Viewed from the impact, morals are the basis for efforts to achieve balance and success in human life. All are reflected in attitudes and behavior in everyday life. Therefore, Islamic Religious Education learning is not only the responsibility of Islamic Religious Education teachers themselves, but also the environment in society or schools. Such as parents, friends, all teachers. If everything is formed well, then a noble character will be created.

It can be concluded that Islamic Religious Education learning is all materials related to religion, especially Islam, to make a science and practice in community life. The function of the

¹⁶ Noorrela Ariyunita, "Implementasi dan Pembiasaan Karakter Kepedulian Lingkungan dalam Pembelajaran PAI di MAN Yogyakarta II," *Jurnal Tarbawi* 16, no. 1 (Juni 2019): pp. 79–94.

¹⁷ Ahmad Jaelani dkk., "Penggunaan Media Online dalam Proses Kegiatan Belajar Mengajar PAI di Masa Pandemi Covid-19 (Studi Pustaka dan Observasi Online)," *JURNAL IKA* 8, no. 1 (Juni 2020): pp. 12–24, <https://unars.ac.id/ojs/index.php/pgsdunars/index>.

material or teaching material for teachers is that teachers become facilitators, save time, interactive and effective learning and can be used as an evaluation tool to measure student achievement. The values contained in the material in Islamic Religious Education can be realized through, for example, the Qur'an, Fiqh, Aqidah, morals, and Tarikh.

The Al-Qur'an and As-Sunnah are teaching sources or educational materials for Islamic religion, the human mind is used as a tool to explore and understand them. The Koran and Sunnah are sources of noble morals.¹⁸ The Qur'an is a book for Muslims that contains the words of Allah SWT, in a gradual way. The Qur'an comes from Allah, it is absolutely true. The Qur'an also functions as a guide for Muslims, so that they can live their lives peacefully while in the world. And become an intermediary for the path close to Allah, preparation for seeking provisions for the hereafter. When there is a misunderstanding between people, the Qur'an becomes a judge, a decision in making policies. Like the contextual material of Islamic Religious Education with the problem of the Covid-19 pandemic in the Qur'an, Surah At-Taubah verse 51. As-Sunnah (Hadith) is the second source after the Qur'an. Hadith also strengthens a law in the Qur'an. In learning, without the right learning resources, the results will not be good.

Home Visit and Online Methods for Islamic Religious Education Learning in the New Normal Era

In the process of learning Islamic Religious Education there must be interaction, and there is a reciprocal relationship, between teachers and students. This active relationship must be aligned with the goals of Islamic education itself. Students in Islamic Religious Education are people who are still developing and growing, both socially, physically, psychologically and religiously in the life of the world and the hereafter.¹⁹ Therefore, the teacher's efforts here play a very important role in helping students achieve their goals. Teachers must be good at choosing suitable materials or teaching materials, after that the teacher determines the method to be used in learning appropriately so that when the process takes place, the material delivered can be accepted and clear.

In the new normal, health protocols are still implemented to prevent transmission of Covid-19 when carrying out normal activities.²⁰ Likewise with the learning process, Islamic Religious Education continues. In the world of education in general, Islamic Religious Education learning during the new normal like this uses several methods, including Project Based Learning, Online,

¹⁸ Fitriani Nafiah, Ahmad Syamsu Rizal, dan Syahidin, "Implementasi Pendidikan Karakter dalam PAI di SDIT Luqmanul Hakim Bandung," *Tarbany* 2, no. 1 (2015): pp. 25–32.

¹⁹ Leni Layyindah, "Menciptakan Pembelajaran Fun Learning Based on Scientific Approach dalam Pembentukan Karakter Peserta Didik pada Pembelajaran PAI," *TARBANY* 4, no. 1 (2017): pp. 1–9.

²⁰ Dita Komala Sari dan Zuhrotun Nisak, *Penerapan New Normal Di Desa Beru* (Jawa Timur: Litbang Pemas UNISLA, 2020), www.litbangpemas.unisla.ac.id.

Offline, Home Visit, Integrated Curriculum, and Blended Learning. Learning that is carried out remotely is indeed a task for teachers to use technology as a medium for learning.²¹

Choosing a learning method means the same as setting process goals in learning.²² Therefore, Bumi Nabung Ilir 4 Elementary School chose and determined the Islamic Religious Education learning method used in this new normal, namely Home Visit and Online.

The Home Visit method is a learning process created by teachers by visiting students' homes. What must be considered in the home visit-based learning process is that children, parents and teachers must comply with health protocols, the schedule is well organized, parents and teachers work together, parenting classes are held so that parents know how to encourage children's learning abilities, people continue to educate their children even though they are at home and evaluations are carried out. According to Ritland and Dabbagh's perspective, the learning process that uses technology and internet connections is Online.²³ Online learning is a learning method used via the internet as an effort to provide information or messages between teachers and students.²⁴ The Islamic Religious Education learning method based on home visits at Elementary School 4 Bumi Nabung Ilir, is carried out face-to-face with discussion stages, resolution in solving problems in Islamic Religious Education material. Then at the end it is done through a lecture by the teacher which aims to motivate students to remain enthusiastic about learning even though the learning process conditions are still limited. While online-based, it has been done like holding assignments. The teacher gives assignments via WhatsApp Messenger. then the results of the assignment are sent within a specified time. WhatsApp Messenger is a messaging application, when used it must be connected to 3G, 4G or Wi-Fi internet. In this assignment, only things that are written, just material theory and working on questions according to the existing book.

Then the evaluation stage has not been able to run effectively. In the home visit method, with limited time, the material and discussion have not been completed completely. This has an impact on some students who until the end of the lesson are not clear and understand the material. And when given homework, they still feel confused and do not understand how to complete it.

²¹ Ely Novianti, Alda Rizka Fatkhia, dan Zalik Nuryana, "Analisis Kebijakan Pembelajaran PAI di Masa Pandemi: Peluang dan Tantangan," *Jurnal Pendidikan Islam* 11, no. 2 (November 2020): pp. 201–12.

²² Masruroh Lubis dkk., "Ragam Alternatif Strategi Pembelajaran PAI Selama Masa Pandemi Covid-19 di SDIT Al-Munadi Medan," *Jurnal Bilqolam Pendidikan Islam*, t.t., 98–114, <http://jurnal.staiserdanglubukpakam.ac.id/index.php/bilqolam>.

²³ Yudi Firmansyah dan Fani Kardina, "Pengaruh New Normal di Tengah Pandemi Covid-19 Terhadap Pengelolaan Sekolah dan Peserta Didik," *Buana Ilmu* 4, no. 2 (t.t.).

²⁴ Puspo Nugroho, "Internalisasi Nilai-Nilai Karakter dan Kepribadian Mahasiswa Pendidikan Agama Islam Melalui Pendekatan Humanis-Religius," *Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 2 (Agustus 2017): pp. 355–82.

While with the online method, the tasks given cannot be assessed purely as individual results. Because some students in doing their assignments, are still the result of assistance from other parties.

Problems of Islamic Religious Education Learning in the New Normal Era

New normal is a situation that has been created due to the length of time people have lived during Covid-19.²⁵ In this new normal, new learning methods have begun to emerge. During the Covid-19 pandemic, it has had an impact on education. The government has determined that the learning process that was previously face-to-face has now changed to online and recommendations for maintaining distance and staying at home.²⁶ Teaching and learning activities are carried out online (distance learning or online). In this online process, internet access is the main target. So even though there is a distance, teaching and learning activities continue to run. Learning by home visit and online, makes the learning system change, from the model and characteristics of Islamic education itself. The use of technology is a challenge for Islamic religious educators. Distance learning here means where the study group is carried out separately, but is connected with technology so that communication can be carried out and discussions together. Especially teachers must be able to utilize this technology in learning, because teachers are the ones who are at the forefront of processing student grades online. The use of technology can improve the condition of education.²⁷ This online learning is a form of renewal in education, not only in Indonesia, but throughout the world. On the other hand, this online learning should be easier, in fact, in areas that are not covered by the internet, feel the difficulty.

In the change of learning characteristics which initially only included the Qur'an and As-Sunnah, now added Human Resources and technology. All three have an important role in learning Islam. 1) The Qur'an and As-Sunnah are the main sources of Islamic teachings in the formulation of the curriculum; 2) Human Resources are central figures in Islamic education; 3) Technology, as a communication tool for online learning.

The following is an interview with Munifatul Munawaroh, a 5th grade student and Resa Aura Apriliani, a 6th grade student at Elementary School 4 Bumi Nabung Ilir, conducted at their respective homes. Munifatul Munawaroh, a 5th grade student at Elementary School 4 Bumi

²⁵ Andrian Habibi, "Normal Baru Pasca Covid-19," *Adalah: Buletin Hukum dan Keadilan* 4, no. 1 (2020): pp. 197–204, <https://doi.org/10.15408/adalah.v4i1.15809>.

²⁶ Dian Ratu Ayu Uswatun Khasanah, Hascaryo Pramudibyanto, dan Barokah Widuroyeki, "Pendidikan Dalam Masa Pandemi Covid-19," *Jurnal Sinestesia* 10, no. 1 (April 2020): pp. 41–48, <https://sinestesia.pustaka.my.id/journal/article/view/44>.

²⁷ Alyan Fatwa, "Pemanfaatan Teknologi Pendidikan Di Era New Normal," *Indonesian Journal of Instructional Technology* 1, no. 2 (Agustus 2020): pp. 20–30, <http://journal.kurasinstitute.com/index.php/ijit>.

Nabung Ilir who was interviewed on February 23, 2021 said: *“Islamic Religious Education learning, initially with online methods. Because the signal is lacking, then interspersed with studying, the teacher comes to the student’s house. But the process did not go well. If online via WhatsApp, only send questions. Nothing is explained. If the study is done from house to house, the time is limited, sometimes we don’t have time to understand the material, the time is up.”* Meanwhile, Resa Aura Apriliani, a 6th grade student at Elementary School 4 Bumi Nabung Ilir, was interviewed on February 25, 2021, saying: *“Now, since there is Covid, learning is done at home, sometimes online, sometimes at the teacher’s place or vice versa. If there is a home visit, the time is only half an hour. The process is explained briefly, then the questions are worked on. If it is not finished, homework is made. For via the WhatsApp application, it is rarely delivered. So, there are no assignments like other lessons.”*

From the interview results above, it can be concluded that the method used is in accordance with the current new normal era. However, there is no strategy to optimize the learning process. If you pay attention, the teacher’s position here actually plays a very important role in student learning. The research results also found that the selection of the home visit method is the second alternative after online because it is related to the difficulty of the signal in the area. In the home visit method, the time available is very lacking in learning. Meanwhile, teachers do not utilize technology enough, this can be seen in the online method. WhatsApp is only used to send questions.

Thus, distance learning is not easy to control student learning. Likewise, time for learning is limited. If this has happened, then the role of parents is very much needed. So, teachers and parents of students must work together to help educate children to be better. So that the Islamic Religious Education learning process can run according to its objectives.

CONCLUSION

Everything that happens in this world cannot be separated from a meaning that is obtained behind the incident. As Muslims, we have experienced, and even know, how to behave. With the Covid-19 pandemic like this, all activities that cause crowds are stopped, one of which is education in schools. This makes everyone participate in educating children, not only teachers, but parents too. So, in this new normal era, everyone works together in terms of the Islamic Religious Education learning process carried out for students of Elementary School 4 Bumi Nabung Ilir using the home visit method or online. By continuing to comply with health protocols, providing supervision so that children do not leave the existing educational corridor and do not fall into negative activities that can damage the way of thinking of the younger generation in the future.

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