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## Shaping the Character of *Insan Kamil*: Islamic Education Materials through Character Education during the COVID-19 Pandemic

Masturin

IAIN Kudus, Jawa Tengah, Indonesia

masturin@iainkudus.ac.id

### Abstract

*In developing national character, the most important agenda concerns the collective reform of all components of the nation to make changes after each learning process. For this research purposes, this research focuses on Islamic education materials in shaping insan kamil through character education using effective and efficient learning during the COVID-19 pandemic. This learning was set with active learning to produce insan kamil who can answer the ummah's problems. The learning implementation began with planning, organizing, implementing, and evaluating. This study used a qualitative approach with a case study design, while the informants were determined by purposive sampling. The data collection techniques employed were in-depth interviews, participant observation, documentation, and focus group discussions. The data validity was then checked by extending the researcher's presence in the field, deepening observations, triangulation, peer discussion, checking members, transferability, dependence, and confirmability. Then, the research informants comprised high school students in Kudus class XI, with the number of informants of six students taken from three high schools in Kudus. This study's results indicate that Islamic education can shape insan kamil through effective and efficient learning with active learning strategies with blended learning during the COVID-19 pandemic. Research contributions are that learning during the COVID-19 pandemic can still shape the character of the nation's children through blended learning. The results of this study can be used as a reference school whose students are infected with COVID-19.*

*Keywords: character, insan kamil, Islamic education, learning*

## A. Introduction

Forming the nation's character is vital for the younger generation and even determines the nation's destiny in the future. In this regard, education is a nation's development milestone as it shapes the young generation's personality (Idris et al., 2012: 443). Thus, young people must have a strong personality, mentality, enthusiasm, perseverance, discipline, innovation, and hard work to make the nation highly competitive.

The strategic effort that the younger generation must undertake in dealing with those challenges is a coordination of the national revitalization movement through education directed primarily at strengthening the people and nation's resilience towards all attempts from other people or countries to destroy this nation's cultural identity values. Education, in this case, must be implemented continuously so that human beings' thinking, attitude, and behavior change occurs. It also determines the education goals (Irawati, Iswahyuni, Setyawati, 2019: 18).

Education is crucial in transmitting and fostering values, behaviors, attitudes, and specific reactions (Idris et al., 2012: 445). Specifically, Islamic education or *Pendidikan Agama Islam* (PAI) is an effort to increase the students' religious knowledge, understanding, appreciation, and experience to civilize themselves and practice the knowledge and skills in accordance with Islamic values (Daradjat, 1993: 96). Islamic education is also a conditioning process so that students increase their knowledge, understanding, appreciation, and experience about Islam. The conditioning process means efforts to foster the students' awareness to allow them to have authentic and profound perceptions about religion as a valued source and commit to actualizing the values in their daily lives.

Islamic education also develops the student's affection, not just intellectual abilities and skills. However, so far, the implementation of Islamic education is more directed toward the brain/aspects of cognition and has not explicitly shown affection and psychomotor development. As a result, Islamic material is only understood as mere knowledge that is sufficiently understood and memorized, not as a value system that must be applied in everyday life. Moreover, it is only limited to the process of cognition enrichment, not to the value internalization process.

From the descriptions above, the character-building system and national culture through Islamic education require a model's reorientation and reconstruction to create the national character and culture from its paradigm, objectives, material, and management. In learning, the teacher must be able to combine online learning with face-to-face to produce

student character. To achieve this, the teacher conveys the material by transferring knowledge, value, and skill.

This research used a qualitative approach with case studies. The case studied was a blended learning model during the COVID-19 period in character education at public senior high schools throughout Kudus. In this qualitative research, the objectivity was built on the formulation of specific situations as experienced by particular individuals or social groups and relevant to the research objectives (Moleong: 1989: 3), (Muhadjir, 2001: 83), and (Sugiyono, 2006: 233).

This research employed a case study design, so the sampling technique was used in two stages. (1) In the single case study, the first case, the purposive sampling technique was utilized to find key informants who could provide the researcher with the data needed. (2) As in the first case, the sampling method was also used to obtain data in the second case. To obtain data in a holistic and integrative manner and pay attention to the data relevance with focus and objectives, four techniques were utilized in data collection in this research: (1) in-depth interviews, (2) participant observation, (3) study of documents, and (4) focus group discussion (FGD). These four techniques are basic in qualitative research agreed upon by most authors (Bogdan & Biklen, 1982; Nasution, 1988; Sonhaji in Arifin, 1994).

Meanwhile, the data analysis used in this research was descriptive-qualitative. This data analysis was carried out repeatedly to answer the questions raised in the problem formulation. Analytical activities were performed by analyzing data, organizing, dividing into manageable units, synthesizing, looking for patterns, and finding what was meaningful and systematically researched and reported (Bogdan & Biklen, 1982); data analysis consists of three streams of activities that coincide: data reduction, data presentation, and conclusion drawing/verification.

## **B. Discussion**

### **1. Character Education**

The term character education consists of two main elements: education (*tarbiyah*) and character (*akhlaq*). These two elements will support character education's essence and primary goals. In Arabic, education can be called *tarbiyah*, which comes from the verb *rabba*, while teaching in Arabic is called *ta'lim*, which comes from the verb *'allama*. Thus, the term Islamic education is the same as *Tarbiyah Islamiyah*.

Character education is a conscious effort made by educators to students to shape their personality, which teaches and forms morals, ethics, and a sense of good culture and

has a noble character and fosters the ability of students to make good and bad decisions, realizing goodness in everyday life through education, teaching, guidance, and training. Character education is also a deliberate (conscious) effort to realize virtue, namely objectively good human qualities, not only good for individuals but also good for society as a whole.

To instill noble character in children, the role of family and environment is vital. The family, where the child interacts for the first time since birth into the world, is the primary and first educator. Families with good and noble character will be more likely to produce children of noble character. It is because the children will see the family as the main example; this is where they begin to learn to have a similar nature.

In particular, Islamic education (PAI) is an effort to increase students' religious knowledge, understanding, appreciation, and experience to cultivate themselves and practice knowledge and skills in accordance with Islamic values (Daradjat, 1993: 96). It is hoped that humans will become complete with their religious dimensions to be bound by transcendent values to acknowledge that they are God's representatives on earth.

The above definition also implies that Islamic education is a conditioning process so that students increase their knowledge, understanding, appreciation, and experience of Islamic teachings. Conditioning, in this case, means an effort to raise awareness from within students, which is an awareness that allows students to have a true and deep perception of religion as a source of values in their lives so that strength and will arise within them to commit to actualizing divine values in their daily life.

Moreover, Islamic education seeks to develop the affective side of students and their intellectual abilities and skills. However, in practice so far, Islamic education is more directed to the consumption of the brain/cognitive aspect and has not shown the direction of developing the affective and psychomotor aspects in particular. As a result, Islamic education material is understood as mere knowledge that is sufficiently understood and memorized, not as a value system that must be applied in everyday life. In other words, Islamic education is only a cognitive enrichment process, not a process of internalizing values.

The following consequence is that the role of Islam as a sublimative factor (purifying, doing sincere all deeds because it is included in the framework of worship) in human life cannot be expected. To put it another way, Islamic education so far has not been able to lead students to understand and practice their religious teachings (Saridjo, 1996:

65). The number of illegal drugs, brawls, free sex life, and other criminal events among young people is the fact that Islamic education has not succeeded.

Concerning this, Abdullah (1997: 199) emphasized the weakness of the Islamic education process going on so far. He argued that the drawback of Islamic education is that the materials and methods are late in development compared to the rate of growth that occurs outside the education bench. Meanwhile, what must be relevant to teaching conditions is not only materials and methods but also room design, facilities, student seating arrangements, and teachers who also demand development in the teaching and learning process (Jones, 2003: 3).

In the process of Islamic education, the discourse of effective spatial planning for religious education has also not yet received space for thought. In other words, the dynamics of society are not matched by the dynamics of Islamic teaching.

## 2. COVID-19

2019-nCoV, also called SARS-CoV-2, was first reported in Wuhan, China, in December 2019. Later, WHO named this virus Coronavirus Disease 2019 (COVID-19) (Addi et al., 2020). According to the medical, COVID-19 is categorized as a life-threatening infectious disease, especially in individuals with low immune systems (Dousari et al., 2020). COVID-19 mainly causes fever, cough, sore throat, and shortness of breath, which is self-healing in most cases. However, in some other cases, people with this virus are found to be asymptomatic (Konala et al., 2020). In addition, the increasing growth rate of positive cases of COVID-19 has made this pandemic an international disaster by causing world instability in all aspects of life (Pugliese, 2020). COVID-19 has also proven to be a once-in-a-lifetime pandemic that a generation has experienced (Kaur et al., 2020). As a result of the easy way of transmitting COVID-19, individuals can be infected only by respiratory droplets and contact with surface contaminants (Alotaibi et al., 2020).

As the COVID-19 pandemic continues to escalate, it exposes sufferers to vulnerability, not only to the virus itself but to poverty, malnutrition, and lack of access to medical care in many developing countries (Cozza et al., 2020). Further, de Maio Nascimento (2020) saw that non-patients received the negative impact of COVID-19 with poor mental health due to anxiety. News in various media is also considered one of the most significant sources of anxiety, especially for adults and the elderly, with a reasonably high vulnerability to contracting COVID-19 (de Maio Nascimento, 2020).

### 3. Role of the Young Generation in Nation's Development

Normatively, the formation of national character is crucial for the young generation and even determines the nation's destiny in the future. Furthermore, young people must have a robust mental personality, enthusiasm, perseverance, discipline, innovation, and hard work to make their nation highly competitive with other countries. However, in reality, the above statement is often limited to rhetoric. The conditions indicate that the globalization era has placed the young Indonesian generation in a position with free information and in line with information and telecommunications technology advances.

In carrying out the coordination of the education movement, the young generation has three essential roles (Suparno: 2002):

- a. As nation's character builder: in the globalization era with character/value degradation and negative mentality, such as laziness, corruption, and others, the role of the young generation is to rebuild the nation's positive character. This role is certainly heavy, but the essence is for the young generation to have a strong will and commitment to upholding moral values and collective efforts to internalize them in their daily activities.
- b. As a character enabler: rebuilding the nation's character will certainly not be enough if there is no continuous empowerment. Thus, the younger generation is also required to empower the characters as character enablers. The practical form is the strong will and desire of the younger generation to become role models for developing a positive national character. To run this second role, they must have a strong will and collective awareness with high cohesiveness like the first role. Strength is also needed to engage in an arena of ethical conflict with other entities in society and foreign entities.
- c. As a character engineer, in line with the need for competitiveness and adaptability to strengthen the nation's resilience: this role requires young people to learn continuously. It must be recognized that developing a nation's positive character needs modification and engineering appropriately adapted to the changing times. For example, the character of warriors and patriotism certainly do not have to be articulated in a physical context but in other non-physical contexts. In this case, the role of the young generation is highly expected by the nation because they productively do the adaptive learning process.

Nevertheless, young people's challenges are playing these three roles simultaneously and interactively. Besides, it must be supported by the role of government and other national components in facilitating the actualization of those roles by the younger

generation. Still, the concentration of functions remains in the young generation. Without their active role in the national revitalization movement, the nation's cultural values degradation may continue systematically, and eventually, this nation will increasingly lose its integrity and identity.

The national education system is implemented universally, comprehensively, and integrated. 'Universal' means open to all people and enforced in all countries. 'Comprehensive' includes all levels and types of education, and they are integrated in the sense of interrelation among national education with all national development efforts. National education also has a vision of realizing the education system as a solid and authoritative social institution to empower all Indonesian citizens to develop into qualified human beings to proactively answer to the changing times.

Russell T. Williams (Jefferson Center for Character Education-USA), a character education leader in the United States, has the same opinion as Ratna Megawangi (Indonesia Heritage Foundation), character education leader in Indonesia, a practitioner of character education and the founder of character educational institution in Jakarta. They explained that there is much talk about character education, but it is still commonly applied at the level of pre-school education (playgrounds and kindergartens). Meanwhile, they are rare at the elementary and upper school levels. In addition, the Indonesian education curriculum still has not touched on this character aspect. Although there are *Pancasila*, *Kewarganegaraan*, or citizenship, they are still limited to theory and not on an applicative level. In fact, if Indonesia wants to improve the quality of its human resources and immediately recover from its lag, Indonesia must change its existing education system.

On the other hand, classes comprehensively involved in character education show a drastic decrease in students' negative behavior, facilitating academic success. In this regard, character education involves aspects of knowledge (cognitive), feeling, and action. According to Bloom, character education will not be effective without these three aspects, and its implementation must be carried out systematically and continuously. With character education, a child will become emotionally intelligent. Emotional intelligence is the most critical provision in preparing children for the future to succeed in facing all kinds of challenges, including academic challenges. A recently published book entitled *Emotional Intelligence and School Success* (Joseph Zins et al., 2001) compiled various research results about the positive influence of children's emotional intelligence on success in school. It is explained that a series of risk factors cause child failure at school.

In Indonesia, religious education is taught in public schools. However, it seems that moral education has not been successful regarding the parameters of society crime and the demoralization that has increased during this period. Judging from its essence, as seen from the religious education curriculum, religion teaches more on the basics of religion, while morals or goodness values have not been fully conveyed. From the education method, there is also a weakness because it focuses on the left/cognitive brain approach. It only requires students to know and memorize concepts and truth without touching their feelings, emotions, and conscience. In addition, there is no behavior practice of applying good values and noble character in school life. It is a fundamental methodological error in moral teaching for students.

Because it is not strange to find many inconsistencies between what is taught in school and what is implemented by children outside of school, for that reason, the role of parents in religious education in creating the children's character becomes necessary. The children get the continuity of good values they already know in school from their parents' role. Without the involvement of parents and family, good scores at school will be in vain because character education (or morals in Islam) must contain elements of affection, feelings, conscience, and practice in numerous ways.

#### **4. Curriculum of Character Education in Islamic Education Material**

As the change happens quickly, people are unaware that they have also changed. The dynamics of rapid societal change require schools' flexibility to meet students and society's demands. In this case, education is a process to prepare children to live appropriately in the future. However, the future itself changes continuously, unlike today. Therefore, the education curriculum must be more flexible and equip students with the ability to transform knowledge and skills in various fields.

The fast change will also cause science to develop very quickly. Today's truth is not necessarily the actual tomorrow. Consequently, all elements in the school must continually improve their knowledge and abilities. All of them must constantly update their knowledge. Therefore, a school must develop a culture that supports complex learning, discipline, honesty, independence, and creativity, besides being trained about learning how to learn.

To develop school culture, teachers must also understand the students' wishes and willingness. They do not want complex things. They want to have teachers who (1) remember that students learn in different styles, so the teaching methods must be adapted to this reality, (2) do not frighten and embarrass students in learning, (3) act fairly without



comparing the student's background, (4) motivate students to work hard by example, not only by order, and (5) develop students for their achievements.

Moreover, students' values, morals, attitudes, and behaviors grow during their time in school, and their development is inevitably influenced by the school's structure and culture. They are also affected by interactions with school principals, teachers, subject matters, and other students.

So far, conventional education only relies on three main pillars supporting national education processes and products: how to know, do, and be. The first pillar focuses on the teaching-learning process itself, namely education to teach students how to learn properly to get knowledge and understanding according to the standard. The second pillar means that a school teaches how students learn well to gain knowledge and understanding according to agreed standards. As a formal educational institution, the school also teaches students how to do things, broadly provides life skills, and finally emphasizes how to become a "person" according to the student's mindset. The third pillar is about life skills, but it is more related to providing expertise in each discipline occupied by students. Yet, conventional education has not fundamentally taught and instilled "shared life skills" in plural communities religiously, culturally, and ethnically. Hence, the fourth pillar's significance complements the other three pillars: how to live and work together with others.

Internalization of the fourth pillar as a complementary to the other three pillars in educational practice includes some processes:

- a. The development of tolerance, empathy, and sympathy as the essential prerequisites for the success of coexistence in religious diversity
- b. Clarification of shared values from the religion's perspective. Religions discuss and offer a perspective of their respective values that can be met with similar interests from other religions.
- c. Emotional maturity. Togetherness in differences is not easy. Togetherness requires freedom and openness to outsiders. Without freedom and openness, togetherness can lead to a fettered symbiosis. On the contrary, freedom and openness must grow together towards emotional maturity in religious relations.
- d. Equality in participation. Recognition of the presence and right of religious life is essential but not enough to fulfill the life and work pillars. Recognition still opens up

the possibility of superiority and inferiority, domination and subordination, and pressure and oppression.

- e. New social contracts and rules for interfaith shared life. The memories of past religious conflicts must be left. Religious conflicts should be used as a reference so that the next time can be better.

The expected results from the five processes are the thinking skills in solving unfamiliar problems that have never been obtained in formal education, having the ability to develop relationships with other people or religious adherents, having the capacity to solve the controversial issues caused by religious triggers, developing empathy, cooperating, and collaborating with other religions synergistically and dynamically.

## 5. Character Education Model of Islamic Education

*Pendidikan Agama Islam* (PAI), or Islamic education as a subject, has its curriculum. The Islamic education curriculum, in general, can be defined as religious education materials in the form of activities, knowledge, and experience, deliberately and systematically given to students to achieve the goals of religious education (Zuhairini, 1983: 59).

Islamic education includes efforts to create harmony and balance between (1) human relations with Allah SWT; (2) man's relations with himself; (3) human relations with other human beings; (4) human relations with other creatures and their natural environment (Ministry of Religious Affairs, Republic of Indonesia, 2003). Meanwhile, according to Ermawati (2018: 11), Islamic education means Islam-based education understood, developed, and formulated from the fundamental values of Al Qur'an and Al Hadist as the primary sources.

Normatively, creating a national character is very important for the younger generation and even determines the nation's destiny in the future. The young generation also needs to have a strong personality mentality, enthusiasm, never give up, discipline, innovation, and work hard to make the nation highly competitive so it can be developed and balanced with other countries. Like Sukardi's (2016: 43) explanation, improving human beings' quality through education is expected to create human beings whose abilities and skills are necessary for character development.

Moreover, Yusoff and Hamzah (2015: 2443) explained that a moral human being should have moral knowledge about the condition in his surroundings, know how to

interact, and act according to regulations. In this case, character education will be able to make a moral human being who knows a good personality and behavior. If it is implemented maximally, harmony and balance in this life can be realized.

However, in reality, the above statement is just rhetoric. The conditions now indicate that the globalization era has placed the young Indonesian generation in a position amid free information because of the information technology and telecommunication advance (Tilaar: 2002). For that reason, it must be adapted to development. It is, as the point stated by Hill et al. (in Muttaqin, Raharjo, and Masturi, 2018: 104) that the plan of character education reinforcement must be implemented by identifying needs, formulating a vision, formulating a mission, and defining programs.

As a result, consciously or unconsciously, foreign values directly or indirectly influence the young generation. Although there is no direct empirical evidence that all these foreign values negatively impact the young generation, this nation may be very easily disrupted by globalization if there is no anticipation. Finally, it will be easily controlled by other countries.

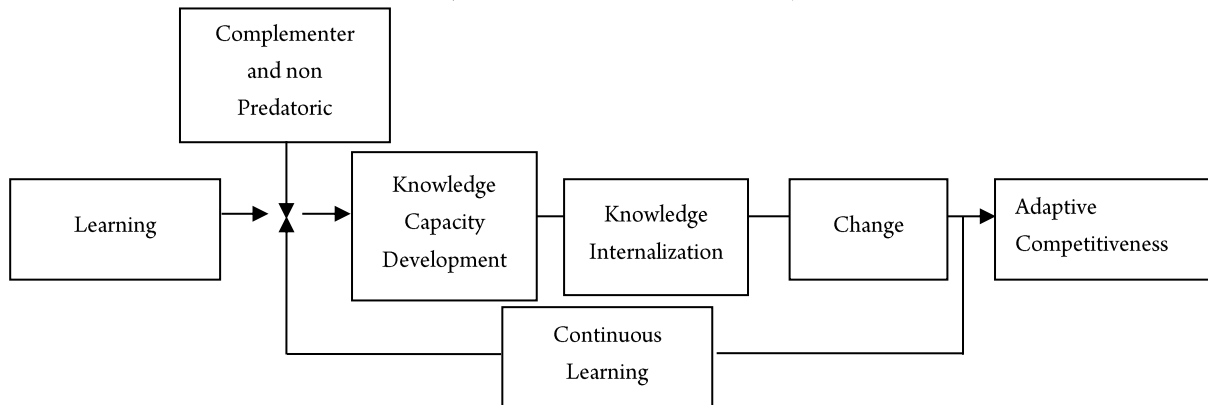
The above situation will affect the sense of nationalism among the young generation. Although it has not been clearly seen yet, it must be admitted that at this time, there have begun to be symptoms of a decline in enthusiasm and a sense of nationalism among the young generation, indicated by their diminished understanding of the nation's history and cultural values.

Therefore, the strategic effort the young generation must make in dealing with this condition is coordinating the national revitalization movement. It can be directed primarily at strengthening the community and nation's resilience to all wrong attempts from outsiders to the nation's cultural values through school learning, whether through curriculum, students' activities, or school policies. This effort will create a society with a high civilization and can compete with other countries.

Moreover, developing and fostering a nation's character become a term increasingly expressed simultaneously. Thus, it requires a better understanding, especially in making the physical development of a country one of the instruments in fostering its human character.

Figure 1. Character Education Model of Islamic Education

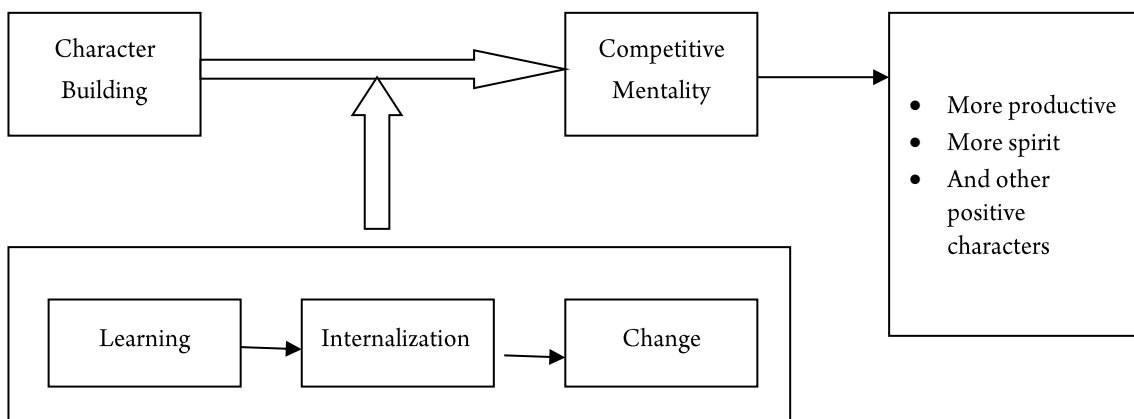
(Modified from Porter, 1999)



As in the figure above, the role of competitiveness to make an entity superior to others is actually not new, but it has become a necessity even in the past. Competitiveness here must certainly be understood in an overly broad sense. According to Porter, the role of information technology and telecommunications is only limited to accelerating and enlarging the role of competitiveness in determining the advantages of an entity compared to other entities.

Those advantages can develop into various understandings and implementations. It means economical, political, and military excellence and others. Competitiveness, in essence, can also be seen as a process value chain that a continuous learning process can control. These changes are the key to adaptive competitiveness. The figure below shows an ideal form of a nation's character building.

Figure 2. Ideal Structure in Character Building Process



In Indonesia and several countries, change elements are generally not integral to the character-building process. Without this adaptive feature, competitiveness will be rigid and static. Moreover, such competitiveness will ultimately only be the pride of history and have no essence in the future that demands a new competitiveness form. This phenomenon is felt in society, although it is also symptomatic in other countries, which tend to isolate the competitiveness in a constant understanding of the historical perspective of the nation's journey.

Therefore, the learning value consists of some elements. They are capacity-building knowledge, internalization knowledge, and the ability to change, which assumes not to be fully implemented in society. Generally, society's ability is apparently only limited to the first two elements: increasing knowledge capacity and internalization. Meanwhile, the third element is applied in a very limited dimension. For that reason, the most critical agenda in fostering national character concerns the collective reformation of all this nation's components to make changes after implementing each learning process.

## **6. Orientation of Character Education**

Character education should refer to the institution's vision and mission (Kamaruddin, 2012: 223).

### **a. Content Orientation**

Character education is essentially an attempt to interpret a pluralistic and multicultural worldview into the practice and theory of education. Unlike conventional curricula and traditional programs, the national and cultural education curriculum seeks to present more than one perspective on historical events or cultural phenomena. It is in line that the students expect to have a class with an explicit curriculum, student-centered learning (SCL) approach, and teaching media which meet their needs. Responding to criticism that pluralism in education can impoverish existing curricula, proponents of character education argue that character education actually enriches the existing curriculum. The enrichment can be seen in how character education can be developed.

Content-oriented character education can be developed in several ways. According to four frameworks from J.A. Banks (in Baidhaw: 2005), curriculum reform can be done through several approaches. *First*, the contributive approach has the least involvement in character education reform. This approach is carried out by selecting mandatory textbooks or specific suggestions and activities, such as holidays, hero days, and events from various cultures. This approach can be developed by offering certain

content readily recognized in multiple variants of character education. *Second*, the adaptive approach in charge-oriented programs adds contents, concepts, themes, and perspectives to the curriculum without changing its basic structure. This approach involves efforts to incorporate literature by and about people from various cultures into the mainstream curriculum without changing the curriculum. *Third*, the transformative approach actually attempts to change the curriculum structure and encourage students to see and revisit old concepts, issues, themes, and problems, then renew understanding from various ethnic perspectives. *Fourth*, social action approaches combine transformative approaches with activities in the form of social change. In this context, character and cultural education does not merely instruct students to understand and ask about social issues but also does something important.

#### **b. Students Orientation**

Because the nation's character and cultural education attempt to reflect on the growth of community diversity and particular class diversity, many programs move beyond the existing curriculum to meet specific academic demands, namely efforts to define groups that develop in students, including minority groups. This program is designed not to transform the curriculum or social context of education but to help students culturally and religiously transition to mainstream education. In this way, the program needs to look at students' cultural and religious backgrounds. This program can use several forms: 1) programs that use culture-based learning style research to determine which teaching methods can be used for certain groups of students, and 2) cross-border programs, joint studies between cultures, religions, ethnicities, and gender.

#### **c. Social Orientation**

Such program orientation includes programs designed not only to restructure and eliminate segregation of schools but also to enhance all forms of contact and encounters among religions, ethnic, and cultural groups. This program supports minority groups in schools, eliminates biases growing in the community, impacts student relationships, and emphasizes learning together.

The three program orientations above clearly illustrate the national character and culture education categories that help educators develop learning activities that reflect the students' religions, ethnicities, and cultural diversity. The public articulation of the program and the objectives of specific approaches can help soften political rhetoric around character education and confront educators and decision-makers on shared issues to discuss.

Theodore Roosevelt has an interesting view on character education. He said, "educating one's mind without educating one's morals is tantamount to educating the threat to society." It means that if intelligent people with high intelligence have low morale, they can actually threaten their community. Without the proper morals, a person can do dangerous things and make many people lose their knowledge and expertise. Therefore, the school environment must emphasize character education in students from an early age or level of education.

In general, the function of character education in elementary schools is to shape a person's character and personality to become a person with high moral values, noble character, tolerance, toughness, and behaves well.

**d. Learning Model during the COVID-19 Pandemic**

The impact of the Coronavirus Disease 2019 (COVID-19) pandemic is still prolonged and is being felt by the world of education. In the new academic year 2020/2021, the school learning system that began in mid-July 2020 was not run normally. There were still many areas classified as red, yellow, and orange zones that had not been able to carry out face-to-face learning systems. Of course, it made principals and teachers think hard about what to do to keep education services running well.

Under these conditions, student arrivals to school will likely be limited in the number of days and students per class. Students could only study for two or three days at school and the rest at home. Likewise, so that social distancing can be done, each class is filled with only half of the students, and half attend the next day. With these conditions, principals and teachers continue looking for effective and efficient learning models.

One model that can be used is the flipped classroom (reverse learning). A flipped classroom is a learning model where students learn the material first at home according to the assignments given by the teacher before studying in class. Teachers also use this method when some students are not present in class for some reason. The teacher can also make a video of what he teaches and give it to those not in the class.

Jon Bergmann and Aaron Sams, chemistry teachers at Woodland Park High School in Colorado, United States, used this method to help students absent from class by making video lessons about what they were already teaching. The results were very good, where students could follow the lesson and not miss out. This model was finally used by students who also had studied in class as material to deepen what they learned.

Before discussing the material to be taught, the teacher can give the students the task of studying the material in the learning media. This learning model requires students to be more independent since they learn the material first before meeting in class. This model also makes students more active as their curiosity is also higher. This model also fits the development of science and technology in Industrial Era 4.0.

This change in the learning model certainly requires the training and readiness of teachers, education staff, and education officials in designing learning implementation plans and learning media compatible with current technological developments. Concerning this, teachers can easily download material that students will learn from various learning management systems (LMS) already available, both from the Ministry of Education and Culture, namely *Rumah Belajar* and *TV Edukasi*, or from the private sector, which can be downloaded for free. The material is then handed over to students by explaining what to do and discussed at the next meeting.

When students come to school, the teacher only has to discuss it with them. For example, students are asked to present what they have learned. Thus, students are trained to communicate their learning to their peers. Then, to deepen the material being studied, the teacher can invite students to discuss it in small groups. The teacher here acts as a facilitator and goes around the class to motivate and monitor student activity in the discussion.

With this model, students do not need to attend school every day. Hence, this method is very good if students have to attend school alternately in the new school year. Students will work on assignments at home for three days and go to school to study in class for three days. Besides, this model is suitable for optimizing limited class time and training students to manage time well.

### C. Conclusion

Islamic education can shape the character of the nation's children through effective and efficient learning with an active learning approach so that *insan kamil* (perfect human) is formed in social life. The main target of Islamic education learning outcomes is the result, not the process, namely humans who are helpful to religion and the nation and can create a harmonious life between religious communities.

In arranging learning plans, the teacher makes instruments adapted to the curriculum, namely the learning process plan, including syllabi and learning implementation plans covering



the nation's character and culture. Then, class management deals with two main activities: (1) management relating to students and (2) management relating to the physical (room, furniture, learning tools). The learning process can then use active learning strategies. The strategy can deliver students achieve learning competence and create their character. This active learning strategy for all subjects is effective for students since it adds broader insights to understand and practice subject matters in daily life. They are about respect, tolerance, and help and do not discriminate among social classes, ethnicities, races, and religions.

Based on research conducted in several schools in Indonesia that had practiced flipped classrooms, the results were very encouraging, and the quality was better. The students who practiced this method had high learning motivation, increased creativity and responsibility, were more active in the classroom's teaching and learning process and had better academic scores than traditional learning methods. Likewise, teachers also felt they had more time to interact with students.

With this model, the goal to equip students to think critically, collaborate, communicate, and think creatively and innovatively can be adequately implemented. The teacher also does not dominate the time in class. The interaction between teachers and students is getting better and more fun.

Hopefully, the flipped classroom can be an alternative learning model during the COVID-19 pandemic, which still haunts people, and hopefully, students can still study comfortably.

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