



The Strategy of Islamic Religious Education Teachers at Junior High Schools to Deal with Frustrated Students in Online Learning During the Covid_19 Pandemic

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Abstract

Students at SMP Negeri 6 Jepara are used to receiving lessons directly from the teacher. They at school can interact directly with their friends. However, the Covid-19 Pandemic changed the learning that has been lived so far. Students take online learning. This learning had caused unpreparedness. Some students need help understanding the material being taught. Limited interactions. This condition caused frustration among some students. Handling and avoiding students from frustration requires the role of Islamic Religious Education teachers. This study describes the strategy of Islamic Religious Education teachers at SMP Negeri 6 Jepara as a decisive step for handling and avoiding student frustration with online learning. The approach used in this research is field research. The study found that Islamic Religious Education teachers at SMP Negeri 6 Jepara made lesson plans according to the conditions of the Covid-19 Pandemic, maintained student learning comfort, controlled student learning activity, provided student learning motivation, and increased students' spiritual intelligence.

Keywords: Covid-19 Pandemic; Frustrated Students; Strategy of PAI Teacher; Online Learning.

Abstrak

Strategi Guru PAI SMP Menghadapi Siswa Frustrasi Pembelajaran Dalam Jaringan Saat Pandemi Covid-19. Siswa di SMP Negeri 6 Jepara terbiasa menerima pembelajaran secara langsung dari guru. Mereka di sekolah dapat berinteraksi secara langsung dengan teman-temannya. Namun, Pandemi Covid-19 mengubah pembelajaran yang selama ini dijalani. Siswa mengikuti pembelajaran daring. Pembelajaran ini sempat menimbulkan ketidaksiapan. Sebagian siswa kesulitan memahami materi yang diajarkan. Interaksi yang dijalani terbatas. Kondisi itu sampai menimbulkan rasa frustrasi di kalangan sebagian siswa. Penanganan dan menghindarkan siswa dari frustrasi membutuhkan peran guru Pendidikan Agama Islam. Penelitian ini mendeskripsikan strategi guru Pendidikan Agama Islam SMP Negeri 6 Jepara sebagai langkah ampuh untuk penanganan dan menghindarkan siswa frustrasi dengan pembelajaran daring. Pendekatan yang digunakan dalam penelitian ini adalah penelitian lapangan. Hasil penelitian menemukan guru Pendidikan Agama Islam di SMP Negeri 6 Jepara membuat rencana pembelajaran sesuai kondisi Pandemi Covid-19, menjaga kenyamanan belajar siswa, mengontrol keaktifan belajar siswa, memberi motivasi belajar siswa, dan meningkatkan kecerdasan spiritual siswa.

***Kata kunci:** Pandemi Covid-19; Pembelajaran Daring; Strategi Guru PAI; Siswa Frustrasi.*

A. Introduction

The Covid-19 virus has spread in Indonesia. Until there was pandemic, this situation forced the Government of Indonesia to implement social distancing and work from home (WFH). The application changes all aspects of human life. Including the world of education. Since March 24, 2020, schools or madrasahs cannot carry out face-to-face learning processes (kemendikbud.go.id, 2020). Based on data from the Ministry of Education and Culture, around 646,200 educational institutions have been closed. Learning is done from home or online (merdeka.com, 2020).

Initially, online learning was implemented, but teachers and students needed to be used to it (Suhaili, et al, 2021). This is because, so far, they are used to face-to-face learning in the classroom. Interactions are carried out without the help of technology. Online education has opened up the situation; many teachers and students still need to be proficient in using internet technology or social media. In addition, not all regions in Indonesia have access to the internet network.

Teachers in online learning can deliver subject matter from home. Likewise, students can receive subject matter at home. They are not in one room but can be at one time. Meetings are held virtually. This learning method makes teachers and students actively update information through the technology platforms. Platforms that can be utilized include Google Classroom, video conferencing, telephone or live chat, Zoom, Webex, Google meet, Youtube, Edmodo, and Whatsapp Groups. Teachers can convey information, learn, give assignments/quizzes, and save material through these platforms.

The learning process with this network can take place in two directions. The communication process will work well if a mutual understanding arises between the sender and the recipient of information (Wijaya, 2010). For the smooth running of the communication process in online learning, technology devices and networks are needed. Using technology to deliver learning materials and communication is an alternative learning method during the Covid-19 pandemic. However, this online learning process without proper preparation has a negative impact.

Based on searches on online media, during the Covid-19 pandemic or until March 2021, two students died, students expressed their frustration, and one student was stressed because of the burden of online learning assignments. First, A high school student in Gowa, South Sulawesi, was desperate to kill himself because of the piling up of online assignments (radarpekalongan.co.id, 2020). Second, a junior high school student in Tarakan, North Kalimantan, was found hanging in the bathroom because he complained about having too many school assignments (inews.id, 2020). Third, it is suspected that five students at SMPN 1 Sule, East Lombok, stepped on their report cards because they were annoyed that their grades had fallen during online learning (Kompas.com, 2020). Fourth, there are students in DKI Jakarta who are tired and stressed while doing their schoolwork and are rushed to the emergency room of a hospital (radarbanyumas.co.id, 2020).

Online learning can trigger students to experience psychological pressure. As a result, students perform actions beyond reasonable limits. This is because, psychologically, junior high school students are still unstable and cannot control their emotions. To control frustration, students need a good atmosphere, learning without pressure, and an atmosphere that stimulates thinking; students need guidance and assistance from the teacher. Not only that, religious and spiritual strengthening is needed in students.

Islamic Religious Education teachers can carry out this reinforcement. Including an Islamic Religious Education teacher at SMP Negeri 6 Jepara. The teacher provides continuous mental understanding and reinforcement to increase student religiousness.

Because learning Islamic Religious Education aims to help maximize the intelligence of students who have, enjoy life, and interact physically and socially with the environment (Muktar, 2003). So that in the future, students will be able to organize mentally, be creative, and innovate in dealing with the Covid-19 pandemic.

The learning process is given by prioritizing humanizing humans. Not only that, learning is carried out in a directed manner to increase mastery of knowledge, abilities, skills, and development of attitudes and values in the context of forming and developing one's self. Learning objectives are carried out with excellent and positive goals. So that the learning carried out by Islamic Religious Education teachers can prevent students from feeling bored with online learning. Including keeping students away from frustration.

Teachers providing learning must be kept from their responsibilities in guiding students to learn, developing the curriculum, coaching students, providing guidance, and diagnosing learning difficulties and student learning progress. In online learning, the Islamic Religious Education teacher at SMP Negeri 6 Jepara diagnosed that there were students who needed the equipment to take part in online learning. Students are not suited to online learning. So students cannot capture the learning conveyed by the teacher, so they find it difficult to understand the material.

Some students feel bored with online learning. They feel they stare at their cell phone or laptop screen for too long. These conditions make students look daydreaming, sleepy, tired, or playing alone when participating in online learning. On the other hand, they cannot interact directly with teachers or schoolmates. Students are also not allowed to leave the house. Students also feel that during online learning, many assignments are done. Each subject has assignments that must be done. Many tasks leave students struggling with whichever comes first. Finally, there is a task that still needs to be done, and there is another task. So that student assignments become piled up. Finally, students feel panic because of assignment deadlines.

These situations can make students feel depressed. Students will have difficulty controlling their emotions. Students become irritable and easily hurt, giving rise to a feeling of helplessness. Suardi (2018) states that the cause of emotional exhaustion is due to excessive demands, extreme emotions, and thoughts show it. If hit by these things, the power of concentration and absorption will decrease. Students tend to be cynical and apathetic towards learning by lacking confidence, avoiding, and not wanting to understand the learning they receive. If this feeling is allowed to continue, it is feared that SMP Negeri 6 Jepara students will experience frustration.

This condition requires a strategy from Islamic Religious Education teachers at SMP Negeri 6 Jepara so that students do not fall into these conditions. Although Islamic Religious Education teachers at SMP Negeri 6 Jepara also carry out online learning. Islamic Religious Education teachers implement the strategy by making lesson plans according to the conditions of the Covid-19 Pandemic, maintaining student learning comfort, controlling student learning activity, motivating student learning, and increasing student spiritual intelligence.

Based on the data described above, the researcher is interested in researching Islamic Religious Education (PAI) Teacher Strategies at SMP Negeri 6 Jepara in Dealing with Frustrated Students' Online Learning During the Covid-19 Pandemic. For this reason, this writing focuses on a description of the strategy of Islamic Religious Education teachers at SMP Negeri 6 Jepara in dealing with students' frustration with online learning during the Covid-19 pandemic. This study used qualitative research methods. The type used is field research. Research intensively studies the current situation's background and social interactions, individuals, groups, institutions, and society (Usman, 2006). For this reason, researchers made direct observations in the field to obtain factual data related to the strategy of Islamic Religious Education teachers at SMP Negeri 6 Jepara in dealing with students' frustration with online learning. Data collection techniques through observation, interviews, and documentation. The data were analyzed, including data reduction, presentation, and conclusion triangulation.

B. Discussion

1. Islamic Religious Education Online Learning Process

The Covid-19 virus is spreading fast. In suppressing the spread of the virus more widely, the government is implementing Distance Learning (PJJ) or online learning. Online learning applies to all levels of education, including in SMP Negeri 6 Jepara. This learning applies to all subjects. The subject of Islamic Religious Education is no exception. Learning Islamic Religious Education begins with the teacher making a program every semester and yearly. The program created is contained in the Learning Implementation Plan (RPP). So that when the teaching and learning process is implemented well. Likewise, the learning objectives set are achieved optimally. This arrangement considers the conditions of the Covid-19 Pandemic, which require more people to stay at home.

Being at home, the teaching and learning process continues. The mandate of Article 31 paragraph (1) of the 1945 Constitution of the Republic of Indonesia (NKRI) states that every citizen has the right to education. For this reason, education for the

nation's generation continues (Triasari, 2019) because education is an effort to develop the potential of the nation's generation to have ways of thinking, values, morals, and beliefs that are inherited and develop heritage in a direction that is in line with Pancasila and the Preamble of the 1945 Constitution for present and future life.

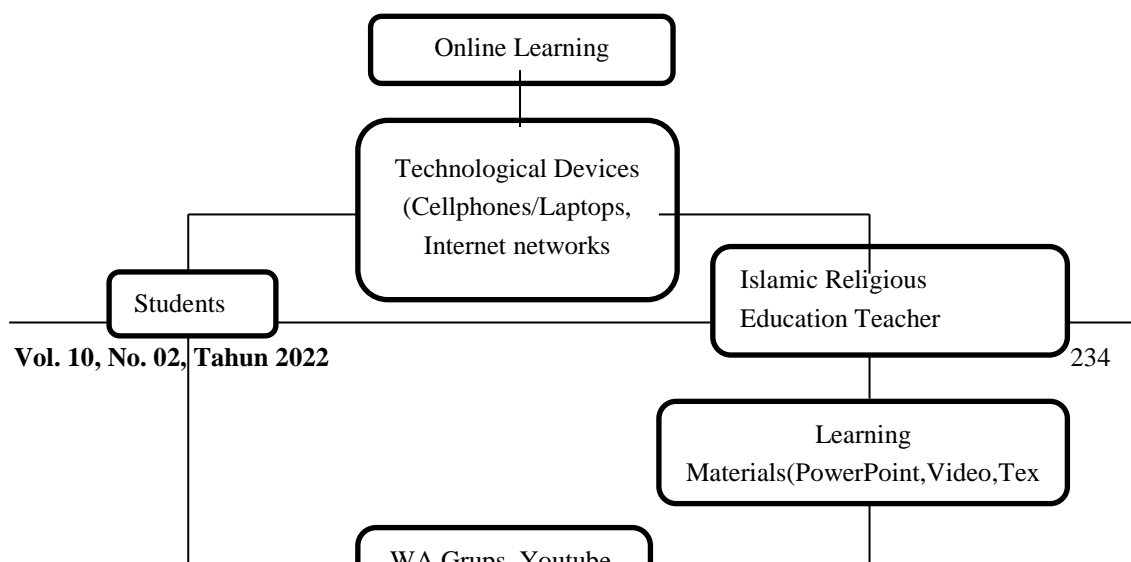
To carry out the mandate of the Constitution, a distance learning process known as online learning is implemented. Moreover, Law Number 20 of 2003 concerning the National Education System has regulated it. In article 1, paragraph 15, Distance Education (PJJ) is education in which students are separated from educators. Learning uses various learning resources through communication, information technology, and other media (Tim Fokus Media, 2015).

The online learning system used by Islamic Religious Education teachers at SMP Negeri 6 Jepara uses applications, including the WhatsApp (WA) group, Zoom Meeting, and Youtube. Teachers running this online learning system refer to the Joint Decree of the Minister of Education and Culture, Minister of Religion, Minister of Health, and Minister of Home Affairs concerning Guidelines for Organizing Learning in the 2020/2021 Academic Year and 2020/2021 Academic Year during the Covid-19 period.

When participating in this learning, the availability of learning facilities is needed, including internet networks, lack of internet quota, smartphones, and others. The availability of internet devices and networks for SMP Negeri 6 Jepara students is not an obstacle. SMP Negeri 6 Jepara Islamic Religious Education Teacher Anik Lutfiyah (2021) stated that internet devices and networks support online learning.

Islamic Religious Education teachers always try their best to provide online learning. One of them is through learning materials that are interesting, easy to understand, and easily understood by students. Quoting in the Big Indonesian Dictionary (KBBI), namely: 1) fun (happy, happy); 2) influence or arouse the desire to pay attention. Enjoyable learning in the form of happy students and students paying attention. To facilitate students to achieve optimal learning goals easily, quickly, and fun.

Chart 1 Online Learning



Learning material is necessary for the teaching and learning process to run effectively and efficiently. The subject matter is a core element in teaching and learning activities (Djamarah, 2006). Therefore, the Islamic Religious Education Teacher of SMP Negeri 6 Jepara Anik Lutfiyah (2021), thinks about the extent to which the materials relate to the needs of students. So far, students are happy with learning materials not in complete text form, and there are forms in the form of PowerPoint, PDF, or video. Meanwhile, students of SMP Negeri 6 Jepara Maula Sofa Nikmah (2021) like online learning materials accompanied by funny and hit pictures, backgrounds, and unique or funny videos. If there is an additional picture, students feel quicker to capture or understand the learning material delivered by the Islamic Religious Education teacher.

Anik Lutfiyah (2021) conveys learning material that will be given to students according to the plans and activities that have been made. The contents were looked at and impregnated beforehand and confirmed according to the conditions of the students. Special attention is required. This is because the content of learning materials is on the curriculum's relevance and the learning methods' suitability. If it is considered appropriate, everything will be shared with students. Learning materials are shared in advance via the WA group. Meanwhile, video material is linked to YouTube. The link was shared through the student WA group. So that students can learn the learning material first.

Islamic Religious Education learning materials are not only in the form of PowerPoint, PDF, and videos. There is a module. This teaching material can help students to learn independently. This module makes it easier for students to learn at any time. In addition, learning materials are in the form of books. This book can be from the government and private publishers.

2. Online Learning Delivery Methods

Indirect learning has its challenges. Teachers and students are in different rooms. However, it can be done at the same time. For this reason, it is more than just learning material that attracts students' attention. The way of teaching or the method of delivering learning must be attractive. Teachers are required to be professional to display their expertise in front of students. One of them is the ability to convey learning material.

To convey learning material effectively and efficiently, Islamic Religious Education teachers need to recognize the conditions and development of students. Submission of learning material requires detailed and good mastery of the subject matter. In conveying using Indonesian. Including language appropriate to the development of students.

So far, the Islamic Religious Education teacher at SMP Negeri 6 Jepara Tuhudi (2021) stated that they provide non-textual learning. Precisely contextually. The Islamic Religious Education teacher at SMP Negeri 6 Jepara provides examples from everyday life. If necessary, learning materials are accompanied by simulations. Students practice what is taught. There is contextual learning and simulation with the hope that students can easily and quickly understand the learning material presented. The learning process requires an interaction that is aware of the purpose. The teacher uses learning to create a learning environment and specify the activities of the teacher and students involved during the learning process (Majid, 2014). The interaction between Islamic Religious Education teachers and students is systematic and fluid. Including the Islamic Religious Education teacher at SMP Negeri 6, Jepara inserted jokes during online learning. So that online learning time does not feel like it is about to end and change with other learning materials.

To make less time Tuhudi (2021), the teacher of Islamic Religious Education at SMP Negeri 6 Jepara explained that he invites students to discuss more. Students are encouraged to ask questions. If necessary, one of the students is called by name to ask a question. The teacher openly gives freedom to students to express opinions or refute opinions. So that online learning does not feel dull.

When livening up the atmosphere, Tuhudi (2021), an Islamic Religious Education teacher at SMP Negeri 6 Jepara, explained by asking students to read the slides. The teacher allows students to make presentations. If students want to present, students are given time beforehand to prepare the material to be delivered. The presentation is to train students' mentality to talk with their friends. Learning with presentations must be well-planned to condition students or stimulate students to learn

something new. This learning leads to the delivery of knowledge through teaching and learning activities.

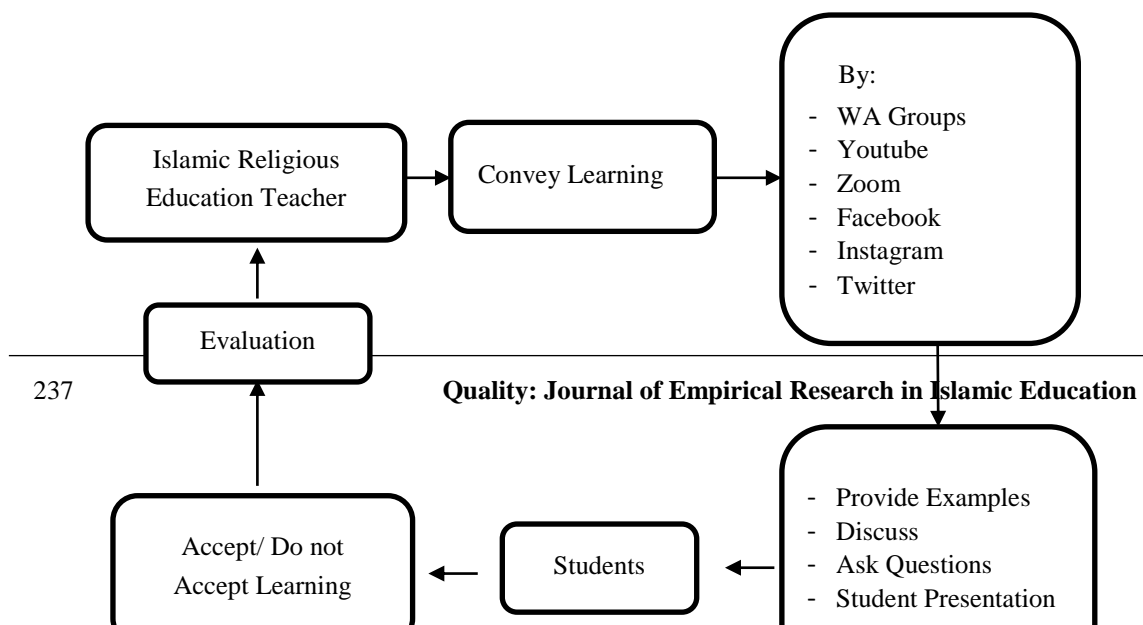
This learning avoids transmissive learning, namely passive students. Students only absorb the knowledge structure given by the teacher or in textbooks. Effective and efficient learning is as follows: 1) students are actively involved in their learning, and 2) new information is associated with previous information so that it integrates with the knowledge possessed by students (Taranto, 2009).

The communication process carried out by Anik Lutfiyah (2021), an Islamic Religious Education teacher at SMP Negeri 6 Jepara, conveys that it uses technological assistance. Before learning begins, the teacher creates a WhatsApp (WA) group per class. Through the WA group, Islamic Religious Education teachers provide information about what students have prepared before participating in online learning. Students can prepare books or modules or study the material in advance. Including teachers share learning materials in the form of power points, PDFs, or videos, through the WhatsApp (WA) group.

Not only the WA group, Anik Lutfiyah (2021), Islamic Religious Education teachers prepare social media (social media), such as Twitter, Facebook, and Instagram. Social media as an alternative to communication with students other than WA. There are various sources of communication with students. Although initially, many teachers were confused about social media. Most teachers only have Facebook. Now it has expanded to other social media.

This communication network avoids the concept of education that positions teachers who are grouped in teacher-centered or student-centered learning processes (Siddik, 2006). Bearing in mind, in Islamic Religious Education, the term human nature is found in all spiritual and physical aspects of humans, both in the form of essential moral traits or skills. The success of communicating will make the goal of delivering learning material and learning objectives as well as the process of transforming knowledge to students achieved optimally.

Chart 2 Methods for Delivering Online Learning



3. Maintain Student Learning Convenience

Convenience in online learning is a must. Without comfort, a meaningful learning atmosphere will not occur. For this reason, comfort should be felt by two subjects, both teachers and students, so that there is complete collaboration in the teaching and learning process. For this reason, students will always try to make themselves comfortable when participating in online learning (Suhaili et al., 2021). Significantly, the comfortable atmosphere of being at home. To achieve that, students try to clean up the condition of the room. No trash or paper scattered. A clean room to avoid mosquito or fly nests. When mosquitoes roaming around in the room will disturb the peace and comfort of participating in online learning.

Tuhudi (2021), an Islamic Religious Education teacher at SMP Negeri 6 Jepara, explained that the room's aesthetics is also a concern for students at SMP Negeri 6 Jepara. Arrangements such as books, modules, Student Worksheets (LKS) and other learning materials, smartphones, and stationery can affect concentration in receiving lessons. Likewise, with the sitting pattern. Students arrange seats so that students' body positions when receiving online learning feel comfortable. In addition, conditioning family members at home. This requires support from parents to make the house not only a place to live but a place to study.

Students and Islamic Religious Education teachers also try to be comfortable when delivering learning material. The steps taken are almost the same. The teacher prepares the room, pays attention to the aesthetics of the room, avoids noise, and prepares teaching materials, devices, and internet networks.

There needs to be more than a comfortable environment. In online learning, Islamic Religious Education teachers provide a comfortable atmosphere to students. There are many ways that Islamic Religious Education teachers can do to create

comfortable learning situations and conditions for students because one of the main tasks of the Islamic Religious Education teacher in learning is to create an atmosphere so that students can receive lessons well. Including, creating an atmosphere that can foster student enthusiasm for learning.

Learning comfort is a simple matter but affects the quality of student learning. Loss of comfort will result in loss of concentration power. To eliminate students' discomfort in learning by understanding the conditions of students. This is because the conditions of each student are different. Students' backgrounds are also different. The desires and expectations of students in the teacher's criteria are also different.

Anik Lutfiyah (2021), an Islamic Religious Education teacher at SMP Negeri 6 Jepara, explained that She always tries to convey learning material in a fun way. This method is what most students want because it will not make students bored in receiving learning material. However, this method is challenging to implement when the teacher is unable to master the learning material and student atmosphere and is unable to understand student emotions. Delivering learning material in a fun way will make students ask the teacher to continue the teaching and learning process even though the learning hours are over.

Anik Lutfiyah (2021), an Islamic Religious Education teacher, conveys various learning materials to create these conditions. This is handled by providing different learning techniques, new and unique, attracting students' curiosity. Delivery of this material will overcome the boredom of students receiving learning material.

Islamic Religious Education teacher Anik Lutfiyah (2021) does not put on a scary or sad face. Everyone does not like that look. Including students will feel afraid with scared or sad faces. Emotionally students will be affected by what is seen. Therefore, the expression on the teacher's face at the beginning of learning is significant. Students will be haunted by fear and anxiety in receiving learning, afraid to ask questions and afraid to give answers.

Starting Anik Lutfiyah's (2021) lesson, the Islamic Religious Education teacher at SMP Negeri 6 Jepara greets students enthusiastically. Cheerful face. Not only greeting but trying to give little attention to students and, for example, knowing that a student has a birthday by saying birthday. When someone is sick, they are motivated. So that teacher knows what to do with student A and student B. It cannot be applied the same between one student and another. If someone is sleepy, make a joke. So make others smile too.

After providing learning, Islamic Religious Education teachers try to minimize giving additional assignments and consider the time of day, such as Sunday or other holidays. Students usually use these holidays to relax from learning by taking a vacation or relaxing. If additional assignments are still given, it is feared that they will grow irritated and reduce students' interest in receiving the lessons presented in the following days. Although the purpose of the task is to find out the extent to which students understand the lesson that has been given.

Islamic Religious Education teachers also try to create an atmosphere of effective competition. This is because students have the same desire to be the best. For this reason, teachers must be able to organize competitions so that they can involve all students and can produce new winners. The goal is the spirit of competition to survive and not be monotonous with the same winner. So that teachers must be able to innovate in understanding the conditions of their students.

Even though the steps taken have been taken, Anik Lutfiyah (2021), an Islamic Religious Education teacher at SMP Negeri 6 Jepara, stated that there were students who were experiencing problems. So that the causes are traced, such as experiencing problems at home or difficulty receiving and capturing learning material, in this search, Islamic Religious Education teachers first build communication with students and parents of students.

Including building communication by visiting students' homes who have experienced problems with online learning. The visit was carried out so that there is the same understanding of the problems experienced by students. So that teacher can find the right, fast, and correct solution.

Islamic Religious Education teachers guide students who have difficulty capturing and understanding the learning material. The teacher tries to make students understand the learning material so that the quality of material absorption between one student and another is expected to be balanced.

These steps were taken by Anik Lutfiyah (2021), an Islamic Religious Education teacher, in dismissing the impact of news on students being frustrated with online learning. Remember, in the news, students are frustrated with online learning in online media because they feel burdened with assignments. Students also feel uncomfortable participating in online learning.

Islamic Religious Education teachers carry heavy duties and responsibilities in reducing the effects of boredom and boredom following online learning. Teachers provide moral guidance and instill norms and are required to be role models so that students stay away from negative traits by giving a positive influence—students who

can reflect behavior in everyday life that does not deviate. Religion has a significant role in moral development because moral values that come from religion are fixed and do not change by time and place (Daradjat, 2005).

Islamic Religious Education teachers can help students manage, maintain, develop, improve, and gradually improve themselves with all their potential and social units to a higher and better level (Muhaimin, 2006) because Islamic Religious Education does not only teach knowledge about Islam but is practiced in everyday life. Learning is based on and developed from the provisions of the primary sources of Islamic teachings, namely the Koran and the Sunnah of the Prophet Muhammad SAW.

4. Controlling Student Learning Activeness

Technology helps students become independent in online learning technological developments with many applications used as online learning tools. Students no longer stutter with it. However, this online learning gives the teacher control over students limited. One is for students who only take online learning for a reason. Some students need to take part in online learning. Not only do they not participate in learning, but these students also need to do the assignments given.

Before online learning, Anik Lutfiyah (2021), the Islamic Religious Education teacher explained, had created a WhatsApp (WA) group for each class. Groups to facilitate communication between students and teachers. Every time there is a lesson schedule, the Islamic Religious Education teacher communicates with students through the WA group. The material is also shared in the group. To monitor students in online learning, the teacher gives assignments to students. Assignments can be written, in voice, or video. The results are sent via WA, email, Google Classroom, or others. This is one of the ways the teacher assesses students.

Assessment of students, Anik Lutfiyah (2021), an Islamic Religious Education teacher at SMP Negeri 6 Jepara, pays attention to three aspects, namely 1) Assessment of skills taken during practice, working together in groups, and gathering information during discussions. 2) Assessment of knowledge through daily tests, assignments, midterm exams, and final exams in oral or written form. Assessment in the oral form includes reading the Koran or reading prayers. 3) Assessment of attitudes is taken from self-confidence during discussions or online learning, cooperation in groups, and other

The learning and assessment carried out by Islamic Religious Education teachers are supervised by the head of SMP Negeri 6 Jepara. Supervision is carried out like participating in online learning. The principal of SMP Negeri 6 Jepara also examined teaching documents and had discussions with Islamic Religious Education

teachers. However, in the WA group, some students did not respond but took part in the lesson, did the assignments, and did the questions. The student did not respond at all in the WA group. Including not following lessons, assignments, questions, or others. Islamic Religious Education teachers try to establish personal communication, both with students and parents. The obstacle Islamic Religious Education teachers face at SMP Negeri 6 Jepara is the lack of parental awareness of their children's education. Parents reasoned busy with work, so attention to children is lacking.

Sometimes parents are indifferent to the development of their child's education. Assessing education matters is the business of schools and students so that parents seem hands-off. This makes it difficult to establish communication between teachers and parents. These conditions make students or children less supervised by parents. Online learning requires parental support. Because some students need to follow the lesson with the reason to help their parents. Parental control is significant with the excuse of helping parents so that children do not get attention to attend education. Parents should monitor their child's schedules during online learning.

During this time, Students do not participate for reasons due to limited supervision from parents. Because his parents are busy working. Parents work outside the home. Meanwhile, students take part in online learning from home. It is better if their children are monitored by remembering whether they have online learning. There is a task or not. There are difficulties following the lesson or doing the task or not. If there are difficulties can be communicated with the teacher. Students do not take part in online learning and do not complete assignments or questions without clear reasons. Anik Lutfiyah (2021), the Islamic Religious Education teacher at SMP Negeri 6 Jepara, will give a warning. Educational warnings are given so that students do not repeat their actions. This reminds students to be even more enthusiastic about participating in online learning.

If the reprimands given are not heeded, Anik Lutfiyah (2021), an Islamic Religion Education teacher at SMP Negeri 6 Jepara, gives educational punishments, such as memorizing short letters of the Koran. This effort is made so that students do not repeat the actions taken. It is hoped that students will change and realize their attitudes and actions are not good. If there is no change, the teacher provides counseling guidance to students. These students are suspected of having problems both at home and when participating in online learning. Providing counseling guidance to students is expected to be able to make students behave better and have high enthusiasm, and be able to change the mindset of students to be good.

The results of the unresponsive student assessment will make the teacher visit. Students' homes were visited to see the actual situation. Students are invited to talk well, what are the complaints and find solutions. Parents of students were also invited to talk so they could monitor and provide solutions to the problems their children were facing. Because the task of the teacher is not only to assess but to educate foster, and direct students. The teacher is in charge of fostering students' religion so that what is monitored is the practice of their religion because the goal of religious learning is so that students can and can practice religious teachings.

The realization of a good learning process depends on the teacher's ability to control students. The ability to guide, organize, and direct behavior that can lead to positive consequences. So that students avoid negative behaviors that can harm themselves and others.

5. Provide Student Learning Motivation

Motivation plays an essential role in the teaching and learning process. This is an encouragement to carry out a learning activity. Willingness comes from within oneself and from outside the individual. Big or small power to make changes will determine the quality of learning because students' learning motivation determines student achievement. Students who are highly motivated in learning will probably obtain high learning outcomes. This means that the higher the motivation, the more intensity of effort and effort made, and the higher the learning achievement obtained.

Tuhudi (2021), Islamic Religious Education teachers maintain desires, move, channel, and direct attitudes and behavior in students. This will increase the ability or encouragement to carry out a learning activity. All of that is to achieve the goals to be achieved. However, the motivation possessed by students is only sometimes stable, let alone always rising. Sometimes motivation drops. When motivation drops, the teacher plays a role in creating energy changes within students. The emergence of reactions characterizes changes to achieve learning goals. So that there is a driving force within students to cause changes in learning activities to achieve the desired goals, both by students and teachers.

Building student motivation, one of the methods used by Tuhudi (2021), an Islamic Religious Education teacher at SMP Negeri 6 Jepara stated, gave good grades. Teachers do not want to be considered too "stingy" in giving grades to students. Not that sell-out value. Students who know the value will have the enthusiasm to maintain their value. Tuhudi, a teacher of Islamic Religious Education in, fosters enthusiasm for learning, one of which is by giving assignments to students. The assignments given are

adjusted to other teachers. So that there are not so many assignments for students. This is to make sure students feel free of assignments.

Giving assignments to stimulate students to read, find out what information is done, or carry out, and complete it. In carrying out these stages, there will be efforts to fulfill obligations as students. Completed assignments will be handed over to the teacher through technical assistance. Assignments can be sent via WA, google classroom, or email.

In addition, Tuhudi (2021), an Islamic Religious Education teacher, provokes student motivation by giving gifts. However, the prizes are not in the form of money or goods. The teacher gives separate points to active students in the teaching and learning process. Liveliness is not only shown during the online learning schedule. Outside the learning, the schedule is also a separate assessment. This can be seen from the motivation of students to be diligent in facing assignments, not easily give up, prefer to work independently, and be able to defend their opinions.

Tuhudi, an Islamic Religious Education teacher, also applies praise and punishment to students. Good students deserve praise. Likewise, students who do not value learning are given punishment. The giving is done proportionally. The punishment given does not make students feel afraid. Of course, the punishment given by the Islamic Religion Founding teacher is educational. Punishment can increase student learning motivation so that it is even better in achieving goals.

To prevent students from feeling frustrated, Tuhudi (2021), Islamic Religious Education teachers are more proactive about students' conditions. All of that can be done with exciting communication. Communication builds both parties so that both parties understand each other—mutual understanding of what is conveyed and received. The course of teacher communication is required to be proactive because it has a very strategic role and function.

Learning Islamic Religious Education that is not communicative will make the teaching and learning process less integrated. Students feel less encouragement to develop thinking skills. The learning process is directed to the ability of students only to memorize information. As a result, students will be theoretically bright but poor in their application when they graduate. This fact applies to all subjects (Sanjaya, 2010).

Another motivation given by students is in the form of giving freedom to students to hone other abilities outside of school and having Abilities both academically and non-academically. To hone the ability of students to carry out activities according to their interests or hobbies. The school will encourage these abilities or hobbies, given

that the activities carried out by students are positive. However, students are primarily at home.

Suppose the activities are carried out to bring about achievements. In that case, it will bring two good names, namely, the good name of the students and the good name of the school, so that the results obtained will encourage student awareness to maintain the enthusiasm for learning. Tuhudi (2021), an Islamic Religious Education teacher, explained that if students can excel outside of school, not only students will be proud. The school is also proud of what the students have achieved.

6. Increase the Spiritual Intelligence of Students

a. Instilling Morals

The ability to control oneself is needed in the world of education. So that someone does not get caught up in frustration. This is because someone with difficulty controlling will become moody, lack manners, easily nervous and anxious, impulsive and aggressive, unhappy, unloved, sad, depressed, and act without thinking. However, someone who can exercise self-control will be able to maintain emotional balance, be humble, not easily influenced, and constantly introspect. A person can align himself with his feelings and the environment, especially now that we are facing the Covid-19 pandemic. This ability to adapt will give students new hope in the world of education.

Tuhudi always orders students (2021), an Islamic Religious Education teacher, to instill faith within themselves. The example that is done can be a mirror for others. It is advisable to be a role model for others. They were given messages always to have good morals even though the school was implemented online. They are role models and instill faith from an early age. Among other things, they are helping him and his friends and mainly assisting in formulating students' life missions. To avoid misdirection and socializing. In the era of the internet, students may need to learn how to make friends with friends who are bad influences. Students are directed to achieve goals.

Not only instilling faith, Tuhudi (2021), Islamic Religious Education teachers also instill religious awareness. It is often done by telling the great stories of religious figures. The story is associated with children and adapted to the current conditions. So what is told and exemplified is easy to remember and understand. Tuhudi (2021), an Islamic Religious Education teacher, always invites him to discuss. On that occasion invited discussion of various issues from a spiritual perspective. To be given the awareness of what students have been doing so far needs to be corrected. Helping parents does not have to leave learning; they must also be diligent in learning.

The ability to control students can be shown by being patient. In addition, have a strong stance/commitment to maintaining. Islamic values and fight for their consistent enforcement so as not to have thoughts of ending one's life, as reported by online media about students being frustrated with online learning. Anik Lutfiyah (2021), an Islamic Religious Education teacher, continues to instill a love for the Koran. One of the ways to diligently read the Koran is according to the five daily prayers. Although for a while, it must be practiced to read the Koran diligently. So take advantage of the time for valuable activities.

Reading the Koran is indeed a mandatory activity. Not only reading the Koran, but the teacher also reads the hadits. Anik Lutfiyah (2021), an Islamic Religious Education teacher, explains its meaning in daily life during learning or through the WA group. Anik Lutfiyah (2021), an Islamic Religious Education teacher, instills morals. The teacher invites students always to do good to anyone. The cultivation of morals is the most important thing. Therefore, every lesson emphasizes shaping the personality and character of students. Moral development is considered far more critical. For example, the efforts made by Anik Lutfiyah (2021), an Islamic Religious Education teacher, during online learning, enter the Duhur prayer time. The teacher reminds us to pray to Duhur first. Remember that as an effort to get used to discipline in prayer because prayer is the pillar of religion. Prayer is also a reminder always to do good.

b. Give Advice

Advice, *tausiyah*, and exemplary are given to students when participating in online learning. Tuhudi (2021), an Islamic Religious Education teacher at SMP Negeri 6 Jepara, gives Advice that educates students before the lesson starts or after the lesson. The Advice given is like regarding people who like to waste time. In addition, Advice about people who leave the five daily prayers and insert messages to read the Koran diligently. Reading the Koran can be done after obligatory prayers.

Tuhudi (2021), an Islamic Religious Education teacher instilling faith and religion, also invites students to read poetry and recite religious songs. Students are more relaxed in accepting the learning delivered. So that the meaning, messages, and learning objectives that are taught are more relevant. By incorporating Advice and making students more relaxed through learning materials, Tuhudi (2021), Islamic Religious Education teachers hope that students will absorb it so that there is improvement in themselves. In addition, students are expected to be role models for themselves and others.

Tuhudi (2021), an Islamic Religious Education teacher at SMP Negeri 6 Jepara, does not forget to invite students to be more grateful for the blessings Allah SWT has

given so that students avoid boredom and boredom and have the enthusiasm to live a better life every day.

c. Improving the Quality of Religious Activities

Religious-based activities remain active even during the Covid-19 pandemic. Tuhudi (2021), an Islamic Religious Education teacher at SMP Negeri 6 Jepara, activates activities online. For example, in commemorating Islamic holidays, virtual recitations are held. Tuhudi (2021), an Islamic Religious Education teacher at SMP Negeri 6 Jepara, also invites students to see less fortunate people around the student environment. Such as holding a compensation program for orphans during a disaster and raising funds. Students can be involved in religious activities at school or their hometowns. Engaging in religious activities is hoped students will increase their sense of faith.

Not only religious activities. However, the student is involved in social activities at school and hometown. Students are tasked with participating in recitation activities during Ramadan before breaking the fast. Students are also looking for links to recitations during the month of Ramadan. Islamic Religious Education is one of the compulsory subjects in schools. Islamic Religious Education plays a significant role in achieving national education goals as mandated in Law no. 20 of 2003 concerning the National Education System. Islamic Religious Education subjects have an important position in the national education system to create students who are faithful and pious and have noble characters.

There are three objectives of Abdurrahman Saleh Abdullah's Islamic Religious Education in Abdullah (2007): physical objectives (*ahdaf al-jismiyyah*). This objective concerns the critical role of humans as caliphs in processing, regulating, and exploring natural resources. Second, this spiritual goal (*ahdaf al-ruhiyyah*) for people who accept Islamic teachings will accept all the ideals contained in the Al-Quran. Increasing one's faith and soul strength can show one to obey and submit to Allah to carry out Islamic morality, exemplified in the behavior of the Prophet Muhammad. Third, this mental goal (*ahdaf al-'aqliyyah*) leads to the development of the intelligence of a human being as an individual to be able to find the absolute truth.

Learning Islamic Religious Education is not only limited to science. However, it is applied to forming faith, morals, and worship daily. The learning process is not limited to the transfer of knowledge, but the knowledge that can leave an impression on long-term memory to form good human beings.

C. Conclusion

The Covid-19 pandemic has forced the Indonesian Government to implement social distancing. This application has consequences for carrying out online learning. Initially, teachers and students were not used to it because they were proficient at using Google Classroom, Zoom, Youtube, and Whatsapp Groups. It has adverse impacts without proper preparation, including some students being unsuitable and bored, and there are many assignments with online learning. These conditions make students look daydreaming, sleepy, tired, or playing alone. Over time students can feel depressed and have difficulty controlling their emotions. If this feeling is allowed to continue, it is feared that SMP Negeri 6 Jepara students will experience frustration.

This condition requires a strategy from Islamic Religious Education teachers at SMP Negeri 6 Jepara so that students do not fall into these conditions. Islamic Religious Education Teachers at SMP Negeri 6 Jepara carry out open online learning communication and fun learning methods, maintain student learning comfort, control student learning activity, control student activity, motivate student learning, and increase students' spiritual intelligence by instilling morals, providing advice, and improve the quality of religious activities.

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