

Efforts of Islamic Religious Education Teacher in Building Student's Moral at UMP Elementary School After Pandemic Covid-19

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Abstract. This study aims was to determine the impact of the COVID-19 pandemic on the moral development of students, to find out the use of technology and the effectiveness of the efforts made by PAI teachers in building student morals at SD UMP after the COVID-19 pandemic. This research used a qualitative approach which include a case study method. Data collection method was class observations, interviewed with PAI teachers, and analysis of documents related to moral development activities in schools. The results of this study indicated that there were several impacts of the Covid-19 pandemic for the moral development of UMP Elementary School students they were: restrictions on interaction, limited access to educational resources, and uncertainty in learning. PAI teachers applied an interactive and participatory learning approach to motivate students to be actively involved in moral development activities. They did an interactive approach, applied some role models, integrated religious values and educational technology.

Keywords: Islamic Religious Education Teacher, Student's Moral, Education after Pandemic

1 Introduction

Ki Hajar Dewantara stated that (Father of Indonesian National Education, 1889 - 1959) defines the meaning of education, namely: "Education in general is an effort to develop creativity, taste, and intention that are in harmony with their nature, namely the nature of nature and the nature of the era. [1].

Education is the art of cultivating character; the purpose of education itself is to foster a positive personality and broad insight. Education can be interpreted as learning, information, and abilities that are driven by an individual. However, there are many minds on education, including Ki Hajar Dewantara, the founder of our national education system. Ki Hajar

Dewantara is called the "Father of Indonesian Education" for his contribution to the world of education. The development of the child's body and soul, character education (inner strength and character), is the goal of education. According to Ki Hajar Dewantara, education has three

main functions: first, to form the refined character of students. Second, increase students' brain knowledge and thirdly, get students' physical and mental health. Education must have a clear conceptual unity to achieve this goal, including: Tut Wuri Handayani, Madya Mangun Karsa, and Ngarsa Sung Tuladha students need teachers who can inspire and direct them to achieve a bright future.

According to Arifin, education is considered successful if it is able to prepare its golden generation, which in turn can produce good, quality members of society, and do not trouble other people [2]. Everyone in society realizes that teachers and education cannot be separated from many parts of the next generation who will continue the nation's golden generation. Education is the ability to listen in almost anything without losing patience or trust to produce qualified and highly competitive individuals.

The purpose of holding clear Islamic education is to train students to instill Islamic qualities in each individual, so that students are expected to become Muslims who have knowledge in a kaffah manner (Muslims who have an understanding of the privileges and obligations to do something useful for others) and always believe in Allah SWT is the only one who has the right to be worshipped.

As stated by Abdul Mujib, education which is entirely based on Islamic teaching is better known in Islamic education [4]. Referring to Islamic education that the Al Quran and As Sunnah provide the basis for all aspects of this world including education, vision, mission, goals, teaching and learning processes, teacher-student relations, curriculum, teaching materials, infrastructure, management, and environment.

Islam is very concerned about moral issues to make the characters of the nation's children in accordance with the expectations of the nation. The goal of Islamic education in general is to achieve the goal of a Muslim's life, namely to foster human awareness as a creature of Allah SWT so that it grows and develops into a human being who has noble character and worships Him. Prophet Muhammad Shallallahu 'Alaihi wa Sallam said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

Meaning: "From Abu Hurairah Radliyallahu 'Anhu (may Allah be pleased with him) he said that Rasulullah Shallallahu 'Alaihi wa Sallam had said: "Indeed I was sent (by Allah) to perfect morals. In line with the objectives of Islamic Education and the objectives of the Messenger of Allah sent, national education also aims to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state. This goal shows that Islamic education and national education both refer to the main goal of education, namely to humanize humans, so that students become whole human beings who have good morals in every behavior in all aspects of their lives. good manners and useful for others.

Everyone in this world is certainly concerned with moral issues, regardless of whether a society is advanced or not [4]. The capacity to change thoughts and moral choices into actual actions or behaviors as in a social environment that is conducive to giving birth to real actions in life, then these moral actions require facilities so that they can develop and be able to interact daily [5]. Broadly speaking, in moral learning one must be able to pay attention to the three main

component elements that are very necessary. The three components in question are reasoning, feelings, and moral actions, which are three important components of moral education [6]. In addition, society highly upholds the importance of faith or belief in improving the morality of the nation's children.

There is an interrelationship between a person's high morals and faith or belief in their existence, and the nation's children are currently experiencing a crisis of belief which leads to disintegration resulting in mutual suspicion of one another [7]. Therefore, straight education must be sought to improve the quality of morality in the life of the nation's children. Moral elements need to be supported by cultural factors in the environment where children live in order to develop true moral education [8].

The nation's children have experienced a decline in the field of morals which is influenced by various factors, one of which is environmental factors, after the Covid pandemic which can be said to have destroyed all lines of life, including education. The behavior pattern of the nation's children has changed due to the lack of attention, support and direction from their parents. As a result, the role of the PAI teacher becomes very important in moral development at school, although it may not be ideal for mentoring considering that time at school is limited, namely only 7 hours for children to be at school, the rest is the role of parents who can dominate the development of good morals.

Because teachers are the heart of an educational institution, teachers cannot be replaced by anything, even in the current digitalization era [9]. As a result, teachers play an important role in improving the quality of education. All parties in the institution, including students, will certainly be affected if professional teachers do not have sufficient quality and are competent [10]. Because the figure of the teacher is the only component in an educational institution that is expected to be able to change the world, therefore the teacher must have competence, exemplary, dedication and professionalism in order to be able to improve the quality of education. PAI teachers have a heavier task than other teachers because one of the PAI teacher's obligations is to instill morals in their students [11]. Both individually and in groups, here morals play an important role in life, as we all know that the source of morality is the Koran and hadith [12].

The Corona virus pandemic has greatly affected the world of education, where the existence of the Corona virus has changed all systems including the world of education, for example learning that is completed with a remote system, whether it is a web-based system or an offline system (direct transfer) [13]. Of course, this had a rapid impact on education, especially on moral development by teachers. However, it cannot be achieved effectively through technological advancement alone. Technology cannot possibly replace education for students. Therefore, the formation of morals through direct touch to the individual.

From the description above, a problem can be formulated to be followed up more deeply, namely What are the impacts of the COVID-19 pandemic on the moral development of students at SD UMP? How is the use of technology in fostering student morals by PAI teachers at SD UMP? How effective is the effort made by PAI teachers in fostering student morals at SD UMP after the COVID-19 pandemic?

2. Literature Review

2.1 The efforts of Islamic Education teachers

A Good teacher can inspire the hope, ignite the imagination, and instill a love for their students. The teacher's highest art is to arouse joy in creative expression and knowledge. Great teachers are hard to find, hard to part with, and impossible to forget. Great teachers don't just lay out the facts, they make their students better people. According to Susandi, (2020), the education system is very dependent on teachers [14]. Meanwhile, according to Arianti, an ideal and quality teacher determines the success or failure of the learning process because students' perceptions of teachers greatly influence the learning process [15].

Islamic religious education, according to Hary [16], is an effort to foster and direct students so that they can always fully understand Islamic teachings. This goal must then be internalized, so that in the end Islam can become a way of life.

In Islamic education teachers are referred to as mu'allim, murabbi, and mu'addib. A teacher who owns information and he personally lives with the information he knows [12]. According to Chusna [13], a teacher is an educator who has rabbaniyyah, or the ability to emulate al-rab's traits that are embedded in himself and his personality. Good teachers can inspire hope, ignite the imagination, and instill a love of learning

The teacher is a professional educator because implicitly he has volunteered to accept and assume some of the educational responsibilities that have been shouldered by parents [17]. According to Anggraeni, teachers are all people who have authority and are responsible for students, both individually and as a whole, both at school and outside school [18]. The teacher plays an important role and determines the success or failure of a learning process to transfer various things to students, and is the foundation stone of changes in the learning system [19].

Religion teachers act as personal coaches of children's attitudes and perspectives on the life they will live, so every religious teacher must certainly try to learn what it takes to become a teacher, educator, and future coach [20]. According to Daradjat, religion teachers play an important role [21]. Where a teacher who is assertive in teaching as well as guiding and fostering students' abilities must be based on seriousness and full responsibility. The mandate received by the teacher to assume the position of Religion teacher is one of the duties and obligations that must be carried out for Islamic Religion Education teachers [22]. The role of educators in Java, which is all digital, will remain prominent even though the innovations that can be utilized are growing rapidly [23].

Teachers play a strategic role, especially in efforts to shape the character of the nation through developing the desired personality and values [24]. Where the teacher as a professional educator with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in children's education through formal education, basic education, and secondary education [25].

Islamic Religion Education teachers also have several significant roles both within the school and outside of school, one of which is the formation of student character through a teacher [26]. Especially if it is related to the moral or moral development of students, which is currently decreasing after the pandemic, as a teacher, he is only able to provide understanding, motivation, guidance about the importance of maintaining morals [27]. From the explanation

above, it can be concluded that the efforts of Islamic religious education teachers are all religion efforts made by PAI teachers to achieve the goals of Islamic religious education, namely to develop the religious potential of students to become good human beings, with good character and superior noble character.

2.2 Students' morals

Epitimologically, morality is the plural of the word khuluqun which means character, temperament, character and behavior. This sentence is a corresponding sentence from the word kholqun which means event, this word is closely related to khaliq which means created.

Morals according to the term as expressed by Imam Al Ghazali is a form (original instinct) in the soul of a human being that can give birth to an action and behavior easily and politely without requiring thought and consideration. If these instincts give birth to an action and behavior that is good and commendable according to reason and religion, then it is called good character. But it is better if it gives birth to evil actions and behavior then it is called evil character.

The term of morals is closely related to attitudes, manners, temperament and human behavior. Akhlak is a religious term used to judge the merits of human actions. Meanwhile, the science of morality is an Islamic religious science that functions as a guide for humans, about how to do good and how to avoid from the bad thing [28].

Jalaluddin said that the most responsible of moral development for children is parents at home, teachers and the community in the school environment and also the community in the social environment. They as the educators for children must have three aspects, namely: Morals to Allah SWT. Morals among humans and Morals with other creatures.

Morals in Islamic terms are personalities that give birth to human behavior towards oneself and other creatures in accordance with the orders and prohibitions as well as the instructions of the Al-Quran and Hadith. In fostering morals to students, the attitudes and behavior of the Prophet Muhammad were introduced. Sent to perfect human morals. In this case Allah SWT says in surah Al-Ahzab verse 21 which means: "Indeed, the Messenger of Allah has a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and he much in the name of Allah." (Q.S. Al-Ahzab: 21) This verse shows that every believer can imitate the behavior of the Prophet. Which is a guideline that can lead people to akhlakul karimah. Along with the times and the influence of the transformation of values through mass media and electronic media, it has a great impact and influence on the mental development and personality of children, especially the younger generation who are still looking for their identity, the community really expects schools to become a place for mental rehabilitation and children's personalities.

Noble morals are not brought from birth or formed suddenly, but are carried out through a long process, namely by fostering morals, which of course can be carried out by Islamic religious education teachers in accordance with one of the tasks they have. Of course, by adjusting from the start since the Covid-19 Pandemic, where learning was not carried out face to face or even if it was done in just a few hours, of course, such a thing could not yet be able to carry out moral development even though moral coaching for children aged teenagers was

very necessary because of how their morals at a young age will be the foundation for them when they are adults [29]. Therefore, an important role in moral development is needed extra, seeing as the Covid pandemic that has occurred is a very big factor in the moral development of students.

2.3 The impact of education after pandemi COVID-19

The Covid-19 pandemic is a tragic situation that touches the hearts of all people on this earth. Indonesia is one of several countries that made the decision to close universities, colleges and schools. The state of emergency really came suddenly, state-run administrations in any region of the world including Indonesia had to take the unenviable decision to close schools so that there was less interaction and communication.

There have been several impacts on the educational process caused by the Covid-19 pandemic. Namely the short-term impact, which is felt by many families in Indonesia both in cities and in villages. In Indonesia there are many families who are not familiar with conducting school at home. Home schooling for Indonesian families is a big surprise especially for the productivity of parents who are usually busy with work outside the home. Likewise with the psychological problems of students who are used to learning face to face with their teachers.

All elements of education in social life were "exposed" to illness due to Covid-19. The implementation of teaching takes place online or online. Since March 2020, the Ministry of Education and Culture has made adjustments to education policies, as well as providing initiatives and several solutions in the era of the Covid-19 pandemic. In March, there was a cancellation of the national exam, school exams did not need to measure curriculum completeness, schools that had not yet carried out exams could use the scores of the last five semesters to determine student graduation. The PPDB mechanism does not collect students and parents, everything switches to online, as well as activities which had been designed and packaged in such an attractive way suddenly stopped with this disaster. However, whether you realize it or not, this is indeed the case, so for SD UMP this does not reduce the enthusiasm to continue to guide and lead students to the goals that have been set. This is in accordance with the mutually agreed upon mission and missions, namely towards an Islamic, modern and insightful 21st century school.

In human life, morality plays a very important role. The rise and fall of a society depends on the morals possessed by the human resources in it. If his morals are good, then he will be physically and mentally prosperous. However, if the morals are damaged, then the life of the community will also be damaged. Efforts to develop morals must also be strengthened and paid attention to both through educational institutions and other social institutions. This is because morals are the goal of education, training, coaching and earnest struggle. This coaching aims to form Muslim individuals who have noble morals, obey Allah SWT and His Messenger, respect elders, serve both parents, and love each other as God's creatures.

After the pandemic was declared over and gradually moving on to its original activities several cases emerged, such as a lack of interaction with each other, lack of interest in learning, weak manners, lack of parental control over the use of children's cellphones and there are still many things that need to be fixed after this pandemic. The role of the teacher cannot be replaced by anything, when at home the forefront are the parents, but the role of the teacher is still number

one and is at the forefront of the world of education. It's just that in character building it can't be done directly.

Suheli explained that the educational model does not only emphasize intelligence centered on students' science and technology, but also balanced with knowledge, students' understanding of religious sciences, so that students are expected to be able to become human beings with character, knowledgeable and have good morals, because the main capital for a life is good morals [30]. As the hadith of the Prophet Muhammad saw which means: "And know, that in a person's body there is a lump of flesh, if that lump is good, all body is good; and when it is damaged, the whole body is damaged and that is the heart".

UMP Elementary School felt the impact of carrying out post-pandemic moral development. This is due to many factors. One of them is that students are still in the comfort zone of a pandemic so that the culture or culture that was originally attached to them is now starting to fade. It can be seen that when guests come to school, none of them approach to greet or shake hands. Besides that, their sensitivity is decreasing and their egoism is high due to behavior during a pandemic. When they pass the teacher, they seem to be passing their peers. So the important role of a PAI teacher is to carry out moral development in accordance with the moral development programs that have been set by the school by collaborating and collaborating between school and home.

In order to make moral development runs well, it required understanding and consistency from all parties concerned. Likewise in the implementation of the moral development of students at UMP Elementary School, all parties involved in education play different roles according to their respective duties and abilities.

First, in planning an effective curriculum, in this case it is played by the school principal, deputy department heads, students and teachers. The deputy head of the curriculum sector collaborates with the deputy head of the religious field with the task of planning the curriculum and mapping each Basic Competency (KD) lesson, then from the PAI teacher team it is more co-curricular, habituation and activities of a religious nature that lead to habituation and moral improvement. In learning there is always moral development, and there is a special time for moral development, namely before the midday prayer and after the prayer it is continued with in-depth coaching.

Second, prepare the main role that will make it happen, namely teachers who teach and educate students directly. Students also carry out school activities and habits, and PAI teachers ensure that every activity and habit that students will carry out must be in accordance with what is expected and of course according to what has been planned, as the vision that has been created is towards an Islamic, modern and 21st century-oriented school. .

Third, there are actions that are consistently noticed, corrected, and evaluated at least once a week or once a month. These actions include management meetings, namely management to see whether the implementation of moral development is in accordance with the goals and objectives of the school in the field. Finally, there must be corrective action related to the evaluation of moral development that will be carried out by the school and students. Thus morals will recover and be maintained under any circumstances. The morals of noble students are the life of an authoritative nation of all time.

3 Finding and Discussion

After conducting class observations, interviews with PAI teachers, and gathering information from related documents, the researchers found that the impact of the COVID-19 pandemic on the moral development of students at SD UMP included restrictions on social interaction implemented by the government in controlling the spread of the virus which had reduced the spread of the virus. opportunities for students to interact directly with teachers and peers. forms of changes in students' social morals such as lack of social interaction, lack of ability in empathy, cooperation, and tolerance. Limited access to educational resources, not all students have the same access to technology and learning resources. This unequal access can exacerbate educational and moral development disparities between students, with some students possibly facing difficulties in accessing religious learning materials and moral values. Stress and uncertainty, the COVID-19 pandemic creates situations of stress and uncertainty for students. Changes in teaching and learning activities that are always changing, concerns about personal and family health, and economic impacts can affect the emotional well-being of students. This can affect student behavior and morality, such as the emergence of anxiety, emotional instability, or negative behavior. These impacts emphasize the need for more attention and effort in building student morals in the midst of the COVID-19 pandemic, as well as adapting coaching strategies that are appropriate to the context and challenges faced.

The use of technology in building student morals by PAI teachers at SD UMP can be done in several ways as follows: Using online learning platforms. PAI teachers can take advantage of online learning platforms, such as the LMS provided by schools, to convey religious material and moral values to students. Through this LMS platform, teachers can provide learning materials, assignments, and online discussions that focus on developing student morals. Interactive digital content. PAI teachers can create or use interactive digital content, such as videos, educational games (Quizizz), to teach religious and moral values in an interesting way. The content can be accessed by students independently through electronic devices, thereby facilitating active and participatory learning.

The discussions and virtual forums can be done by online. PAI teachers can facilitate online discussions or virtual forums where students can interact and share thoughts on religious and moral topics. This allows students to discuss with each other, exchange views, and discuss real-life situations related to moral development. Social media. PAI teachers can use social media wisely as a tool for communicating and sharing content related to student moral development. They can create a WAG, Gmeet, Zoom, or special page that provides weekly moral information, reflection, or challenges, as well as provide feedback online. The use of technology in fostering student morals provides flexibility and ease of access to learning materials and resources. However, it should be noted that the use of technology must still be accompanied by appropriate supervision and guidance from Islamic Religious Education teachers to ensure safe, ethical and effective use in fostering student morals.

Efforts to evaluate the effectiveness of the efforts made by PAI teachers in fostering student morals at SD UMP after the COVID-19 pandemic require systematic research and observation. Several factors that can affect the effectiveness of these efforts are the use of appropriate learning methods. PAI teachers need to choose learning methods that are appropriate to the context and characteristics of students. An approach that is interactive,

collaborative, and pays attention to the individual needs of students can increase the effectiveness of moral development, the use of methods such as PBL can also be applied. Integration of religious values in learning. PAI teachers must be able to integrate religious values into every aspect of learning. This can be done by associating subject matter with moral values, teaching ethical behavior, and providing concrete examples of how religious values are applied in everyday life.

The connection with PAI teachers can be conveyed during Gmeet or Zoom. They provides positive feedback and when students are given the opportunity to discuss, there are directions from a teacher in the discussion, for example using polite language when playing chat and so on. Setting an exemplary example. Great people give birth to many works, but a good teacher can give birth to thousands of great people. PAI teachers have an important role to play in setting good examples in their own behavior and actions. The teacher's attitude, integrity, and honesty can provide inspiration and positive influence on students in shaping their morals. Collaboration with parents. Good cooperation between PAI teachers and students' parents is an important factor in fostering student morals. Open communication, sharing information about student development, and coordinating efforts to develop morals at school and at home can increase the effectiveness of these efforts. Providing excellent service is provided. Emotional and spiritual support. PAI teachers also need to provide emotional and spiritual support to students in the midst of an uncertain situation due to the pandemic. This can be done through guidance, motivation, and providing a safe space for students to share their feelings and concerns. It is important to involve students in the evaluation process and listen to their feedback about the moral development efforts undertaken. In addition, more formal research and measurement can also be carried out to measure changes in students' understanding, awareness, and moral practice after appropriate coaching efforts have been made.

4 Conclusion

The process of implementing PAI teachers in fostering student morals after the Covid-19 Pandemic at UMP Elementary School went quite well, although it could not be as maximal as it was before the Covid-19 pandemic occurred. The implementation of post-Covid-19 pandemic moral development at SD UMP was carried out by all elements in the school, both educators and education staff. The COVID-19 pandemic has had a significant impact on the moral development of students at SD UMP. PAI teachers have made various efforts to overcome the challenges faced in fostering student morals in the post-pandemic era. They use a student-centered learning approach, integrate religious values into learning activities, and provide exemplary examples through their own behavior and actions.

Utilization of technology, such as online learning platforms, interactive digital content, and social media, is also an effective way of fostering student morals [31]. PAI teachers work closely with students' parents to create strong collaborations in fostering student morals at school and at home. In addition, PAI teachers provide emotional and spiritual support to students in dealing with uncertain situations due to the pandemic.

The efforts to develop student morals in schools must be further optimized. Student moral development must be maximized and its effectiveness must be continuously improved. The internalization of the values of Akhlakul Karimah in everyday life at school must be carried out

together with mutual understanding of the importance of all parties in the school. Based on a study of the methods and strategies for fostering student morals in schools, the authors recommend that the implementation of education in schools, for teachers, should implement the methods and strategies that have been described by coordinating with various parties, especially parents of students. For school principals, in order to carry out programs that support the moral development of students at school, for example, for moral development by giving examples or good habits, the principal can enforce regulations for all teachers to arrive on time and not be late, it is mandatory to use polite clothes, must be in class when praying in the morning and when going home, must accompany students in BTAQ learning in the morning before starting lessons, and so on. So, students see directly the example of their teachers doing good habits so that it will be imitated and will manifest good morals in the school environment.

Finally, we have to agree that to build the morals of students, all parties involved must take responsibility for instilling good moral values, both in the family environment, namely parents, in the social environment, namely the community and in the school environment, and teachers who teach the subject. If all those involved participate in supervising and building, then the moral development of students can be carried out properly [32]. Thus, students who have good morals or morals in accordance with the teachings of Islam and the moral condition of Indonesian youth will experience changes better.

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