

Inculcating Islamic Religious Values to Students During the COVID-19 Pandemic: Between Challenge and Effort

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Abstract: *This research aims to discuss the challenges of PAI teachers in teaching and inculcating Islamic religious values to students and what efforts they made to maximize the process of inculcating Islamic values to students during the COVID-19 pandemic in Ponorogo Regency, East Java. A qualitative descriptive approach was used, while the data were collected through interviews and observation. The results showed that: 1) among the challenges faced by PAI teachers in inculcating Islamic religious values in students were the ineffective process of inculcating values to students due to time and distance limitations as a result of the prohibition of holding offline classes, the unpreparedness of many parties such as teachers, students, and parents in facing the change during the COVID-19 pandemic, and technology's inability to replace the teacher's role as values inculcator fully; 2) To maximize the process of inculcating Islamic religion values to students, the PAI teachers have tried to work together with parents and the community to take part in it so that the role and synergy of "tri pusat pendidikan" (three education centers), namely school, family and community education are truly revitalized.*

Keywords: *Islamic religion values, PAI teachers, COVID-19 pandemic*

Abstrak: Penelitian ini bertujuan untuk membahas tentang tantangan guru PAI dalam mengajarkan dan menanamkan nilai-nilai agama Islam kepada siswa, dan upaya apa saja yang telah mereka lakukan untuk memaksimalkan proses penanaman nilai-nilai tersebut kepada siswa di tengah pandemi COVID-19 di Kabupaten Ponorogo, Jawa Timur. Pendekatan deskriptif kualitatif digunakan, sedangkan pengumpulan data dilakukan melalui wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa: 1) di antara tantangan yang dihadapi guru PAI dalam menanamkan nilai-nilai agama Islam kepada siswa adalah belum efektifnya proses penanaman nilai-nilai kepada siswa karena keterbatasan waktu dan jarak akibat larangan penyelenggaraan kelas offline, ketidaksiapan banyak pihak seperti guru, siswa, dan orang tua dalam menghadapi perubahan di masa pandemi COVID-19, dan ketidakmampuan teknologi untuk sepenuhnya menggantikan peran guru sebagai penanam nilai; 2) dalam rangka memaksimalkan proses penanaman nilai-nilai agama Islam kepada peserta didik, banyak guru PAI yang berusaha bekerja sama dengan orang tua dan masyarakat untuk turut ambil bagian di dalamnya, sehingga peran dan sinergi tri pusat pendidikan, yaitu pendidikan sekolah, keluarga dan masyarakat benar-benar terevitalisasi.

Kata kunci: Nilai-nilai agama Islam, Guru PAI, Pandemi COVID-19

INTRODUCTION

After the World Health Organization (WHO) declared Coronavirus disease 2019 (COVID-19) a global pandemic in early March 2020, the world, including Indonesia, was severely affected in various sectors, from health, economy, and development to education. From the education sector, the implementation of government policies by limiting community activities to suppress the spread of the Covid-19 virus in the form of *Pembatasan Sosial Berskala Besar/PSBB* (the Large-Scale Social Restrictions) and *Pemberlakuan Pembatasan Kegiatan Masyarakat/PPKM* (the Enforcement of Restrictions on Community Activities) requires face-to-face learning in schools to be abolished. A condition that had never been predicted before. All students from all levels of education, from early childhood education to tertiary institutions, teachers, and lecturers, must carry out the online learning process. Encouragement to work and study from home was encouraged for almost two years. It significantly impacts the effectiveness of the education and learning process.

COVID-19 and the policy of changing face-to-face learning to online in general are enough to make teachers and students experience various difficulties in the learning process, especially at the primary and secondary education levels, caused by various factors such as the lack of internet availability and communication media in Indonesia's remote and urban areas, inequality in the purchasing power of parents to provide online learning facilities for their children, limited competence of teachers and students in using communication and communication technology, and new synergy patterns have not been formed between parents, teachers, and students during the COVID-19 pandemic, and others.¹ Batubara added that the government's unpreparedness in meeting the demands and success of online learning policies also contributed to its problems.²

In addition, teachers, especially Islamic Religious Education (PAI) subject teachers, especially at the primary and secondary education levels, faced a very critical problem, namely how to inculcate values to students can also be realized in addition to the delivery of knowledge with various limitations and challenges that have arisen since the abolition of face-to-face

¹ Novianita Rulandari, "The Impact of the Covid-19 Pandemic on the World of Education in Indonesia," *Ilomata International Journal of Social Science* 1, no. 4 (2020): 242.

² Beby Masitho Batubara, "The Problems of the World of Education in the Middle of the Covid-19 Pandemic," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 4, no. 1 (2021): 455.

learning during the pandemic.³ Online learning may be fine in transferring knowledge, which is oriented to meeting students' cognitive domain needs. However, it becomes a complicated problem in the affective aspect, which relies on the transfer of values process. This problem is, of course, also experienced by PAI teachers in Ponorogo Regency.

Based on the research problems described above, this paper is intended to describe a) the challenges faced by Islamic religious teachers in Ponorogo Regency in instilling Islamic religious values in their students and b) what efforts they made to solve the various challenges they face during the COVID-19 pandemic. This study's results are expected to provide scientific and practical contributions to academics and teachers, especially regarding strategies for inculcating religious values to students in emergencies and conditions such as the COVID-19 pandemic.

METHOD

This research used qualitative research, namely research that aims to describe and analyze events, social activities, phenomena, attitudes, beliefs, perceptions, and thoughts of people individually and in groups.⁴ The subjects in this study were five PAI teachers from five different SD/MI in Ponorogo Regency. The selection of research subjects was carried out based on specific considerations and objectives (purposive sampling). Data was collected by using interview and observation techniques. The validity of the research data that have been obtained is checked using triangulation techniques, then analyzed using the Miles and Huberman model data analysis technique, which includes steps for data collection, data reduction, data display, and data verification (conclusion drawing/ verification).⁵

RESULTS AND DISCUSSION

Islamic Religious Values

³ Ilzam Dhaifi, "Studi Analisis Dampak Pandemi Covid-19 Terhadap Eksistensi Pembelajaran Pendidikan Agama Islam Di Indonesia," *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam* 5, no. 1 (2020): 52.

⁴ C R Kothari, *Research Methodology: Methods and Techniques* (Jaipur India: New Age International Publisher, 2004), 5.

⁵ Mathew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif*, trans. Tjetjep Rohendi Rohidi (Jakarta: UI Press, 1992), 16.

into value, comes from the Latin *Valere* or Old French *Valioir*, limited to its denotative meaning, *valere*, *valoir*, or value can be interpreted as price.⁶ Milton Reeach and James Bank define *value* as a type of belief within the scope of a belief system, where a person must act or avoid action or something appropriate or inappropriate to do, have, and believe.⁷ This understanding implies that value is an inherent trait of something that has been associated with the subject (human value giver). Furthermore, according to Fraenkel, values are standards of behavior, beauty, justice, truth, and efficiency that bind humans and should be implemented and maintained.⁸ The values of Islam are several rules that guide humans so that each of their behaviors is in line with the teachings of Islam so that in their lives, they can achieve safety and happiness both physically and mentally in this world and the hereafter.

The core values of Islamic teachings include three aspects, namely *aqi>dah* values, worship values, and moral values:⁹

1. The values of *aqi>dah* teach humans to believe in the existence of God Almighty and Almighty as the Creator of the universe, who constantly supervises and considers all human actions in the world.
2. The values of worship teach humans that their actions are always based on a sincere heart to achieve the pleasure of Allah. The practice of worship values will create people who are fair, honest, and like to help each other.
3. Moral values teach humans to behave appropriately according to correct and good norms or manners so that it will lead to a peaceful, peaceful, harmonious and balanced human life.¹⁰

These values include morality to God, fellow humans, the environment, and other living creatures. Thus, it is clear that the values of Islamic teachings are values that will be able to bring people happiness, prosperity, and human safety both in life in this world and life in the hereafter.

⁶ Rohmat Mulyana, *Pendidikan Nilai* (Bandung: Alfabeta, 2004), 7.

⁷ Mawardi Lubis, *Evaluasi Pendidikan Nilai: Perkembangan Moral Keagamaan Mahasiswa PTAIN* (Yogyakarta: Pustaka Pelajar, 2008), 16.

⁸ Lubis, 17.

⁹ Rahmat Ardi Nur Rifa Da'i and Dyah Elisa Rosanti, "The Values of Islamic Religious Education and Their Relation to Religious Harmony (Study on QS. Al-Kafirun the Perspective of Tafsir Al-Azhar Buya Hamka)," in *Proceeding International Conference on Religion, Science and Education*, vol. 2 (Yogyakarta, 2023), 1053–60.

¹⁰ Andi Muhammad Asbar, "Nilai Aqidah, Ibadah, Syariah Dan Al-Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam," *AJIE: Al-Gazali Journal of Islamic Education* 1, no. 1 (2022): 87–101.

Values are often associated with attitudes because a person's attitude toward a particular object can be influenced by the values adopted or the background of a person as his life experience. People who have embedded and crystallized specific values in their mental or personality, of course, in dealing with and responding to something will be colored by the values they believe. In the context of the 2013 curriculum in Indonesia, the values of Islamic teachings are stated in Core Competence 1 (*Kompetensi Inti-1/KI-1*), which is called spiritual attitude, which is clarified in more detail in the Basic Competencies (*Kompetensi Dasar*). The values contained in the Basic Competencies of KI-1 Curriculum 2013 for the elementary level are worship obedience, gratitude behavior, praying before and after doing activities, and tolerance in worship, each of which has several indicators. In addition, the 2013 curriculum also contains KI-2 which is called social attitude, which includes honesty, discipline, responsibility, courtesy, caring, self-confidence, and love for the homeland.¹¹ Although KI-2 is referred to as a social attitude, in the context of this study, the author views that this social attitude also contains Islamic religious values, which are more precisely included in the moral aspect.

The Challenge of PAI Teachers in Instilling Islamic Religious Values to Students during the Covid-19 Pandemic

It is undeniable that the COVID-19 outbreak has damaged the old comfortable order where the learning process is always carried out face-to-face between teachers and students and has to be done online from home. It made PAI teachers overcome various problems, complexities, and challenges that arise from them because they carry a high moral burden, mainly related to the cultivation of Islamic religious values and not just conveying Islamic religious knowledge.

Based on interviews with these five research informants, researchers have elaborated on several challenges PAI teachers faced in inculcating Islamic religious values to students during the COVID-19 pandemic. In general, some of the challenges faced by PAI teachers in instilling Islamic religious values during the pandemic are as follows:

¹¹ Kementerian Agama RI, "Lampiran Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab Pada Madrasah", 18–20. See also Menteri Pendidikan dan Kebudayaan RI, "Lampiran Peraturan Menteri Pendidikan Dan Kebudayaan Nomor 37 Tahun 2018 Tentang Perubahan Atas Peraturan Menteri Pendidikan Dan Kebudayaan Nomor 24 Tahun 2016 Tentang Kompetensi Inti Dan Kompetensi Dasar Pada Kurikulum 2013 Pada Pendidikan Dasar Dan Pendidikan Menengah", 1–13.

1. The ineffectiveness of the process of instilling values into students due to limitations of space, distance, and time

Physical and social distancing policies during the COVID-19 pandemic require teachers and students to be separated by distance, space, and time. PAI teachers admit this is quite an obstacle to instilling values from teachers to students. Previously, when educational activities were carried out in schools, teachers carried out value and character education with direct supervision. Activities that support value and character education, such as habituation of congregational prayers, greetings, reading the Qur'an, memorizing *al-asma>' al-husna>* and *shalawat*, and praying together before starting learning can be carried out directly, intensively, and the level of success can be measured. However, during the COVID-19 pandemic, when educational activities were carried out online, where the learning process in the transfer of knowledge was dominant, no one can guarantee that students receive value and character education from their parents as the institutions or teachers did for them before. The problem above is in line with the statement of one of the informants in the following interview excerpt:

In instilling values in students, I found it challenging to do so because, in online learning, I can only deliver material without knowing whether my students apply it or not. For example, regarding commendable morals for the sub-chapter on sneezing etiquette, the teacher at school can monitor and remind directly so that the students become used to it over time. However, during this pandemic, I cannot do this.¹²

Indeed, some schools have established a mechanism for reporting student worship activities at home. However, teachers' or educators' presence and their direct interaction with students is necessary to implement comprehensive values and character education. Some PAI teachers also complained about the difficulty of ascertaining whether students took the learning process seriously or vice versa. Moreover, the evaluation stage is also often open to problems. Tests or exams are usually carried out with direct supervision by the teacher so that students not only study seriously but also learn to be honest and responsible. However, during online learning, everything must change. Teachers are challenged to monitor and ensure whether the exam questions given to students are done seriously and honestly or vice versa.

¹² Interview with Luthfiana Nur Azizah at August 31, 2022.

It aligns with the statement that real life presents various roles, spaces, atmospheres, and contexts. Meanwhile, interactions in online classrooms only have one space, role, atmosphere, and context.¹³

2. The unpreparedness of many parties in facing new patterns of education and learning

Implementing the physical and social distancing policy, which later became the basis for implementing learning from home using communication technology, shocked educators, students, and parents. Although communication technology-based learning has indeed been implemented in recent years in the education system in Indonesia, online learning, which took place as a surprise factor of the Covid-19 pandemic, shocked almost all parties. The online learning process has also brought discomfort to stuttering, including various communication and cultural barriers.

From the teacher's point of view, they are required to be able to present a learning model that can accommodate various limitations of online learning by packaging it as well as possible so that it can be easily accessed by students so that they can still understand the subject matter even though they are studying from home. Teachers are also required to master methods that are more effective and efficient but still attractive to students through online applications. However, the practice is certainly not easy because not all teachers are ready for such rapid changes and increasing demands. Not all teachers have the expertise to operate the state-of-the-art technology available to support online learning. So, in this case, teachers are ultimately more focused on learning new things and preparing online-based learning and materials. At the same time, in terms of inculcating values, of course, they can only do as much and as much as they can, such as by providing advice, motivation, reminders, and assignments.

In addition to teachers, students still need to be ready to undergo online learning. Unlike face-to-face learning, which they have always experienced before, online learning often makes students lose learning momentum, get bored quickly, become sleepy, and even get stressed because of the many tasks. Especially if parents and families do not accompany them optimally, the learning process is not optimal because elementary school students are still very dependent on people who are more mature than them.

¹³ Soraya Fadhal, "Hambatan Komunikasi Dan Budaya Dalam Pembelajaran Daring Pada Masa Pandemi COVID-19," in *Kolaborasi Lawan (Hoaks) COVID-19: Kampanye, Riset Dan Pengalaman Japelidi Di Tengah Pandemi* (Yogyakarta: Program Studi Magister Ilmu Komunikasi UGM, 2020), 280.

Next is parents or family. During the Covid-19 pandemic, parents or families must become school teachers at home. Parents find it difficult to motivate their children when accompanying them to study at home and understand their children's lessons because they need to understand the material that must be taught first. In addition, many parents have difficulty operating smartphones or other online devices for learning media because it cannot be denied that not all parents today are digitally literate. More than that, not all parents can accompany their sons and daughters because many of them are working, some even abroad, so the child will undoubtedly follow the learning process in moderation.¹⁴

3. The inability of technology to completely replace the teacher's role as a value-maker

At a time when our educational institutions face urgent challenges to protect the sustainability of the learning climate due to the effects of a disaster called the Coronavirus, of course, the strategic role and function of the sophistication of communication technology must be recognized. There is no doubt that the rapid development of communication technology has helped many parties continue the learning process that is in danger of stalling. The latest communication media, such as WhatsApp, Google Classroom, Zoom Meeting, Google Meet, YouTube, and TikTok, have offered alternative solutions and ease of learning during this dangerous virus outbreak. Supported by communication and information infrastructure, teachers and students can continue to exchange information easily and quickly to continue learning.

In addition, online learning is felt to be more practical, flexible, and easy to do without having to move physically, saving energy and costs and giving students free time to explore themselves and with their families. However, on the other hand, the sophistication of communication technology cannot replace the teacher's complete figure, especially in terms of inculcating values, habituation, and character building for students. No matter how sophisticated the technology and learning applications are used to facilitate students in carrying out online learning with their teachers, they are only capable of being a medium for delivering teaching materials because the primary function of digital media in contemporary

¹⁴ Interview with Husnul Khotimah at August 29, 2022.

society is to facilitate the sharing of knowledge.¹⁵ So, for value cultivation, the level is still at the lowest aspect, namely moral knowing.

What is more, in practice, communication technology barriers often interfere with the learning process. Examples are computer or cellphone interference, audio, microphone problems, video call applications (not user-friendly), internet connection or weak signal, limited Wi-Fi, lack of LAN, weather disturbances, and many more.¹⁶ This condition causes a feedback delay in the communication process. As a result, students need to catch up in gaining learning momentum and missing the material message.

PAI Teachers' Efforts in Instilling Islamic Religious Values to Students during the Covid-19 Pandemic

The challenges and difficulties PAI teachers face do not necessarily make them sit idly by and give up on the situation. However, they continue to try as much as possible to fulfill their mandate. PAI teachers have tried to instill Islamic religious values into their students in online learning during the COVID-19 pandemic through several efforts, as the researchers describe below.

First, the teacher conveys Islamic Religious Education material that is full of values to students through various media such as PowerPoint points, learning videos, voice notes, YouTube, to TikTok, and provides motivation, enthusiasm, and reminders always to do good and diligently worship.¹⁷ It is intended so that students know and understand the teachings of Islam that they can make it a way of life in their daily lives. However, these efforts are still at the level of moral knowing, so more is needed to instill values into them to become characters or attitudes firmly entrenched in students.

Quoting Thomas Lickona's idea of value and character education, the stages of what needs to be taken to instill Islamic religious values in students so that they can become characters inherent in them is to pay attention to and implement the three components of character building, namely moral knowing, moral feeling, and moral acting/doing. These three components are essential so that children can understand, feel, and work at the same time on the values of virtue.

¹⁵ Edwin Jurriens and Ross Tapsell, *Digital Indonesia: Connectivity and Divergence* (Singapore: ISEAS Publishing-Yusof Ishak Institute, 2017), 12.

¹⁶ Interview with Ridwan Fauzi at August 15, 2022.

¹⁷ Interview with Husnul Khotimah at August 29, 2022.

1. Moral knowing, also called moral reasoning, moral thinking, or moral considerations of things essential to teach, consists of six things: moral awareness, knowing moral values, perspective-taking, moral reasoning, decision-making, and self-knowledge.
2. Another aspect that must be instilled in children is a source of energy from humans to act in line with moral principles. In this case more emphasis on awareness of things that are good and not good. Six things are emotional aspects that a person must be able to feel to become a person of character: conscience, self-esteem, empathy, loving the good, self-control, and humility.
3. Moral action is how to make moral knowledge can be realized into real action. Moral behavior is converting moral decisions and feelings into actual behaviors.¹⁸

These moral actions are the outcome of the other two components of character. To understand what drives a person to act morally, everybody should see the three other aspects of character, namely, competence, will, and habit.¹⁹

The three components that make up the character initiated by Thomas Lickona can be visualized in the image below:

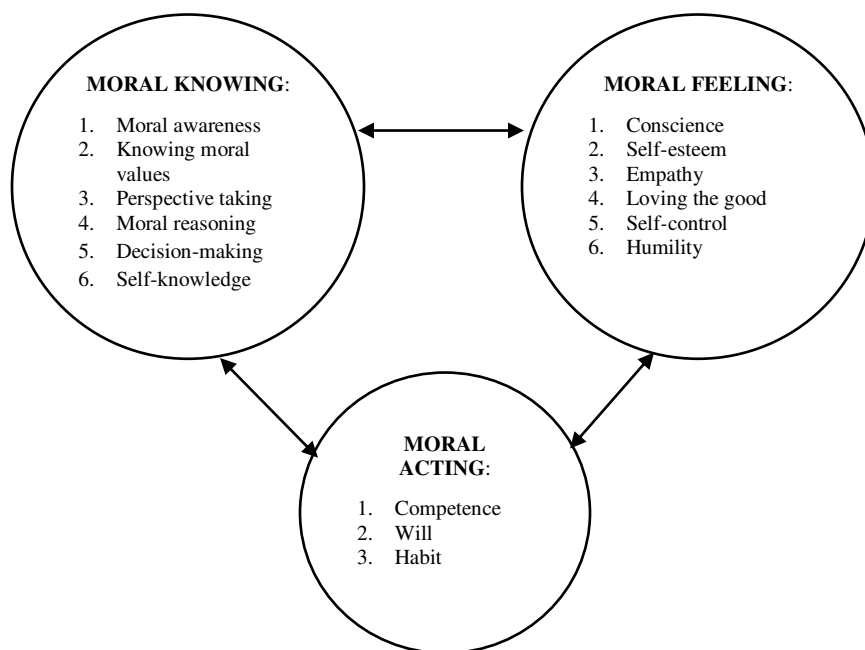


Figure 1. The Components of Good Character

¹⁸ Thomas Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan Tentang Sikap Hormat Dan Bertanggungjawab*, trans. Juma Abdu Wamaungo (Jakarta: Bumi Aksara, 2013), 85–100.

¹⁹ Lickona, 100.

The three components that contain the process need to be further strengthened by habituation or acculturation efforts. Without habituation and cultivation, the values and ethics taught will only become cognitive knowledge, and it is difficult to take root firmly in students.²⁰ In this case, students are directed to know and understand Islamic religious values. Empathy and love for goodness will grow in them, with which the child will sincerely care for what he believes, to be further realized in the form of actual actions, even under challenging circumstances.

To achieve the desired expectations, of course, more is needed if the internalization process of values is only carried out by teachers. Moreover, learning during COVID-19 can only be done remotely. It was realized by the PAI teachers who had been interviewed. Therefore, the next effort made by PAI teachers is to work together with parents and the community to take part in helping the learning process run and instilling religious values in their children. Even though the collaboration between teachers, parents, and the community has been going on for a long time, during the COVID-19 pandemic, the synergy between the three educational institutions was further enhanced and strengthened, especially among teachers and parents. It is as stated by one of the informants in the following interview excerpt:

Because relying on online learning alone is not enough, I work closely with parents and the surrounding community to maximize the process of instilling values in students. During normal learning before Covid-19, we always worked with parents and the community. But during this pandemic, the intensity is higher because elementary school children are still very dependent on other people, which in this condition is, of course, the parents or family that can be expected.²¹

This statement shows that teachers have tried to revitalize the synergy between the three education centers represented by teachers, parents, and the community to instill values in students. It is because the stages of moral feeling and moral acting until the habit of doing good for children is not enough if only done by conveying material, advising, or reminding. However, having a figure who sets an example and provides guidance, direction, and firm supervision is necessary. Moreover, children have an imitative tendency (imitating), so in internalizing Islamic religious values, it is also necessary to have role models and examples for children in every

²⁰ Agus Zaenul Fitri, *Reinventing Human Character: Pendidikan Karakter Berbasis Nilai Dan Etika Di Sekolah* (Yogyakarta: Ar-Ruzz Media, 2012), 45.

²¹ Interview with Husnul Khotimah at August 29, 2022.

educational environment. It means that parents must be role models for their children in the scope of family education, teachers must be role models for students at school, and all components of society, such as village heads, village officials, religious leaders, mosque's *ta'mir*, and others need to be role models for children in the community. Even Asmani said that value and character education must be started and built at home, then developed in school educational institutions, and implemented realistically in society.²² because it is the family environment, school environment, and society. The community environment is the three primary environments in Islamic education commonly known as the "*tri pusat pendidikan*" (three education centers),²³ which needs to be integrated and maximized the synergy between the three. However, in the COVID-19 pandemic, family education plays the most important role because when children learn from home, parents are role models or good examples who can accompany children to get used to doing good behavior.²⁴

The forms of synergy between teachers, parents, and the community during the COVID-19 pandemic are described in the following table:

Table 1. Synergy Forms of Teachers, Parents, and Society in Instilling Religious Values

Teacher	Parent	Society/Community	Synergy
The teacher conveys the subject matter through the agreed communication media	Parents report their child's learning progress at home	-	Teachers and parents exchange information
Teachers encourage children to pray constantly, diligently worship and have good character	Parents also encourage and motivate children to always pray, worship, and have noble character	The community becomes a place for students to learn about the application of religious values, especially in the mosque environment	Teachers, parents, and the community synergize through their respective roles to motivate children to love goodness (loving the good)
The teacher gives	Parents help their	The community	Teachers, parents,

²² Jamal Ma'mur Asmani, *Buku Panduan Internalisasi Pendidikan Karakter Di Sekolah* (Yogyakarta: DIVA Press, 2012), 50.

²³ Basuki and Miftahul Ulum, *Pengantar Ilmu Pendidikan Islam* (Ponorogo: STAIN Po Press, 2007), 45.

²⁴ Hairuddin, "Pendidikan Itu Berawal Dari Rumah," *Jurnal Irfani* 10, no. 1 (2014): 75–91.

the task of students to perform prayers, recite the Koran, pray, memorize, help parents, etc	children report their activities through the monitoring book	becomes a real place for children to learn to carry out worship and raise awareness	and the community synergize through their respective roles to realize the values of Islamic teachings in the form of actual behavior and activities (moral acting)
The teacher gives the task of documenting their daily worship activities, such as reciting the Koran, praying, praying, and giving alms in the form of videos	Parents help their children record and direct their activities and report them to the teacher regularly	Society becomes a real place for children to learn many things from them	Teachers, parents, and the community work together to familiarize children with the application of Islamic religious values that they already know (habituation)

CONCLUSION

The emergence of the COVID-19 pandemic and physical and social distancing policies have almost threatened the cessation of learning and educational activities. However, the online learning policy and the use of communication and information technology are a bridge as well as a solution to continue to carry out educational and learning activities that are in danger of stalling. However, this is also not free from difficulties and challenges for educators, including PAI teachers, especially those related to inculcating Islamic religious values in students because the education and learning process should emphasize not only the cognitive aspect but also the affective and psychomotor aspects. Some challenges faced by PAI teachers in Ponorogo in instilling Islamic religious values into their students during online learning during the Covid-19 pandemic are the ineffectiveness of the process of instilling values into students due to the limitations of distance and time, the unpreparedness of the parties involved including teachers, students, to parents in the face of challenges and sudden changes, and the inability of technology to replace the role of teachers in instilling value in their students. The efforts made by PAI teachers to maximize the process of inculcating Islamic religious values in students are by

providing motivation, advice, and reminders to do good to students through learning media that have been made for students and by working together with other teachers, parents and the community to carry out their respective roles so that children can continue to learn and get role models who protect them and deserve them to be a source of learning in terms of knowledge, values, and behavior.

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