



THE VIRTUAL LEARNING BASED ON CHARACTER EDUCATION IN ARABIC SUBJECTS

Ana Durrotul Hikmah*¹, Siti Henik Luluk Badriyah*², Ahmad Ridwan*³

STAI KH Muhammad Ali Shodiq, Indonesia*¹²

STAI Darussalam Lampung, Indonesia*³

Email : anahikmah57@gmail.com*¹, sitiheniklulukbadriyah@gmail.com*²,
magridwan@gmail.com*³

Abstract: During the Covid-19 pandemic, the internalization of character education values in Arabic Education instruction was forced to adapt and undergo various changes, both planning, design, implementation to assessment, and the shifting of the functions of teachers and parents. This article aims to find out the implementation of character education in Arabic Education during the Covid 19 pandemic at schools. The research was conducted at MTs Aswaja Ngunut, Tulungagung. This research was a qualitative descriptive approach. The data collection method done with depth interview, participant observation, and documentation. The results of this research showed that the character education of students in Arabic Education instruction was carried out online using the Zoom Meet platform and WhatsApp group. The religious character is instilled by praying together before and after learning, practicing Dhuha prayer at home, online *tadarus* together, and instilling the values of tolerance in learning. The students are given independent or group assignments to instill an attitude of independence and cooperation. The teacher instilled the importance of the characteristics of the Prophet such as *shiddiq*, *tabligh*, *amanah*, and *fathonah* to instill integrity. And students are also taught how to love culture and the homeland as a form of nationalism. Arabic Education teachers and parents collaborate and strengthen each other's roles in supporting the strengthening of character education values as long as students carry out learning from home.

Keywords: *Character Education, Arabic Education, School*

Abstrak: Pada masa pandemi Covid-19, internalisasi nilai-nilai pendidikan karakter dalam pembelajaran Pendidikan Bahasa Arab terpaksa beradaptasi dan mengalami berbagai perubahan, baik perencanaan, desain, pelaksanaan hingga penilaian, serta pergeseran fungsi guru dan orang tua. Artikel ini bertujuan untuk mengetahui implementasi pendidikan karakter dalam Pendidikan Bahasa Arab pada masa pandemi Covid 19 di sekolah dasar. Penelitian ini dilakukan di MTs Aswaja Ngunut, Tulungagung. Penelitian ini merupakan penelitian deskriptif kualitatif dengan pendekatan. Metode pengumpulan data dilakukan dengan wawancara mendalam, observasi partisipatif, dan dokumentasi. Hasil penelitian ini menunjukkan bahwa pendidikan karakter peserta didik pada pembelajaran Pendidikan Bahasa Arab dilaksanakan secara daring dengan menggunakan platform Zoom Meet dan grup WhatsApp. Karakter religius ditanamkan dengan berdoa bersama sebelum dan sesudah pembelajaran, mengamalkan shalat Dhuha di rumah, *tadarus* berjamaah online, dan menanamkan nilai-nilai toleransi dalam pembelajaran. Siswa diberikan tugas mandiri atau kelompok untuk menanamkan sikap mandiri dan kerjasama. Guru menanamkan pentingnya sifat-sifat Nabi seperti *shiddiq*, *tabligh*, *amanah*, dan *fathonah* untuk menanamkan integritas. Dan siswa juga diajarkan bagaimana mencintai budaya dan tanah air sebagai wujud nasionalisme. Guru Pendidikan Bahasa Arab dan orang tua saling berkolaborasi dan memperkuat peran dalam mendukung



penguatan nilai-nilai pendidikan karakter selama siswa melaksanakan pembelajaran dari rumah.

Kata Kunci : Pendidikan Karakter, Pendidikan Bahasa Arab, Sekolah

INTRODUCTION

The corona virus pandemic or Covid-19 is still a serious concern because its existence is not only a health problem but has caused a wider impact on various aspects of life, including social and economic life¹, even worse is that it leads to crimes that occur in cyberspace.² This concern causes anxiety in the community, especially when in a crowded environment. The Covid-19 pandemic has caused a massive global crisis. Even the Covid-19 pandemic has an impact on almost all aspects of the order of life, including the world of education.

During pandemic conditions, the role and position of education become a very crucial aspect.³ In response to this, the Ministry of Education of the Republic of Indonesia supports and explicitly instructs information technology-based teaching and capacity building for distance learning platform services to support online teaching in schools.⁴ Instantly online classrooms have become a necessary way to maintain normal teaching order.⁵ The Covid-19 pandemic has forced schools and education to be involved in the transformation of the learning process.⁶

Online learning has become a policy that is enforced in all schools in Indonesia.⁷ The application of distance learning during the Covid-19 pandemic caused various problems,

¹ Obi, S. E., Yunusa, T., Ezeoguere-Oyewole, A. N., Sekpe, S. S., Egwemi, E., & Isiaka, A. S. "The Socio-Economic Impact of Covid-19 on The Economic Activities of Selected States in Nigeria". *Indonesian Journal of Social and Environmental Issues (IJSEI)*, 1(2) (2020), hlm. 39–47. <https://doi.org/10.47540/ijsei.v1i2.10>

² Kashif, M., Aziz-Ur-Rehman, Javed, M. K., & Pandey, D. "A Surge in Cyber-Crime during COVID-19 Providing more data to websites". *Indonesian Journal of Social and Environmental Issues (IJSEI)*, 1(2) (2020), hlm. 48–52.

³ Mithhar, Agustang, A., Adam, A., & Upe, A. "Online Learning and Distortion of Character Education in the Covid-19 Pandemic Era". *Webology*, 18(November) (2021), hlm. 566–580. <https://doi.org/10.14704/WEB/V18SI04/WEB18149>

⁴ Putra, P., Liriwati, F. Y., Tahrim, T., Syafrudin, S., & Aslan, A. "The Students Learning from Home Experiences during Covid-19 School Closures Policy In Indonesia". *Jurnal Iqra': Kajian Ilmu Pendidikan*, 5(2) (2020), hlm. 30–42. <https://doi.org/10.25217/ji.v5i2.1019>

⁵ Hatta, P., Aristyagama, Y. hlm., Yuana, R. A., & Yulisetiani, S. "Active Learning Strategies in Synchronous Online Learning for Elementary School Students". *IJIE (Indonesian Journal of Informatics Education)*, 4(2) (2020), hlm. 86. <https://doi.org/10.20961/ijie.v4i2.46019>

⁶ Setiawan, B., Sofyan Rofi, & Tri Endang Jatmikowati. "The Student Learning Activity Levels on the Online Learning During the Covid-19 Pandemic". *Jurnal Pendidikan Islam Indonesia*, 5(2) (2021), hlm. 186–197. <https://doi.org/10.35316/jpii.v5i2.289>

⁷ Abidah, A., Hidayatullaah, hlm. N., Simamora, R. M., Fehabutar, D., & Mutakinati, L. "The Impact of Covid-19 to Indonesian Education and Its Relation to the Philosophy of Merdeka Belajar." *Studies in Philosophy of Science and Education*, 1(1) (2020), hlm. 38–49. <https://doi.org/10.46627/sipose.v1i1.9>



especially in character building in schools. Character education of students is an important thing that can be neglected in online learning. Even in practice, character education is distorted by online learning conditions during the implementation of learning from home.

It is important to carry out character education in schools considering the increasing number of acts of *akhlak* degradation of the younger generation. Through learning Islamic religious education, MTs Aswaja Ngunut, Tulungagung consistently implements Islamic character education through Islamic religious learning. Arabic Subjects are very strategic in implementing character education because they exist at all levels of education from early childhood education to higher education.⁸ Character education is not focused on certain subjects, but is integrated into all subjects both online and offline learning.⁹ The character developed in addition to referring to the values of PPK is also based on the values of the *akhlak* education of the Prophet including *shiddiq, fathonah, amanah, and tabligh*.

The question that arises next is how to implement Islamic character education through online learning of *akhlak* in schools during the COVID-19 pandemic, including challenges and solutions or even opportunities. *Akhlak* today, most Indonesians still have the paradigm that offline classrooms are a proper education. People still think that classrooms are real schools and online classes are considered less effective.¹⁰

Learning *akhlak* is required to be able to encourage students to cultivate the values of strengthening character education.¹¹ Likewise, even though online learning, through the *akhlak* creed of MTs Aswaja Ngunut always optimizes the inculcation of character in students. Online learning must facilitate students to cultivate the values of honesty, independence, and responsibility.¹² Character education through online Arabic Education instruction needs to consider the involvement of parents and the environment as school partners. Good character values that are conceptualized, known, felt, and loved by students

⁸ Septiani, A., & Kejora, M. T. B. "Tingkat Aktivitas Belajar Siswa pada Pembelajaran Online Pendidikan Agama Islam di Masa Pandemi" *Edukatif: Jurnal Ilmu Pendidikan*. 3(5) (2021), hlm. 2594–2606.

⁹ Prastitasari, H. "Pembelajaran Pendidikan Karakter Di Sd Melalui Pembelajaran Pjg Pada Masa Pandemi Covid-19". *Jurnal Pendidikan Kewarganegaraan*, 11(01) (2021), hlm. 71. <https://doi.org/10.20527/kewarganegaraan.v11i01.10577>

¹⁰ Hidayat, W., Dewi, P., & Nurdiana, Y. "Strengthening the Character Values in the Online Learning Process Wahyu". *Indonesian Journal of Arabic Education Studies (IJIES)*, 4(2) (2021), hlm. 150–164.

¹¹ Maisaro, A., Wiyono, B. B., & Arifin, I. "Manajemen Program Penguatan Pendidikan Karakter di Sekolah Dasar". *Jurnal Adminitrasi Dan Manajemen Pendidikan*, 1(3) (2018), hlm. 302–312.

¹² Ainiyah, N. "Pembentukan Karakter Melalui Pendidikan Agama Islam". *Al-Ulum*, 13(1) (2013), hlm. 25–38.



can be done through the example displayed by teachers and parents.¹³ During the online learning process, good habits or culture will become a habit for students and teachers to strengthen the internalization of character values in Arabic Education learning. In addition, teachers need to strengthen character values such as giving calls, appeals, and motivation in the learning process and even giving rewards and punishments as part of character strengthening.¹⁴

Character education is ideally carried out in face-to-face learning conditions.¹⁵ Under normal conditions, the internalization of character education in the learning process can be carried out optimally. So don't be surprised if there are various obstacles and problems with character education online, both in terms of teacher and student competencies, facilities, and other learning aspects.¹⁶ Santika in her research explains online and distance learning, presenting tasks, roles, functions, and responsibilities as well as extra challenges for teachers to be able to provide a conducive learning environment in developing ethics, responsibility, and character in students. Because the evaluation technique of character education is one of them by making direct observations so that teachers can observe new attitudes or changes in attitudes that arise in students.¹⁷ Not to mention the obstacles faced by teachers in the application of online learning, such as mastery of technology, internet network constraints, and innovation in integrating character education into online learning which seemed to have just boomed when the COVID-19 pandemic occurred.

Arabic Education instruction in schools contains a balance between attitude, knowledge, and skill competencies. Arabic Education plays a strategic role in shaping student character both under normal conditions and during the implementation of online learning from home during a pandemic. Based on the problems above, the purpose of this study is to

¹³ Efendy, H. "Manajemen Pembelajaran dalam Penjaminan Mutu Pendidikan (Studi Multi Situs di SMA Negeri 1 dan SMA Negeri 3 Pamekasan)". *Jurnal Fikrotuna : Pendidikan Dan Manajemen Islam*, 8(1) (2018), hlm. 1001–1010.

¹⁴ Cece. "Penguatan Pendidikan Karakter Melalui Kearifan Lokal Berbasis Al-Qur'an (Implementasi di SMAN Kabupaten Purwakarta) [Strengthening Character Education through Al-Qur'an-Based Local Wisdom (Implemented at SMAN Purwakarta Regency)]". *Deepublish*: (2019)., hlm. 88

¹⁵ Firmansyah, F., Taufik, M., Kejora, B., & Karawang, U. S. "Studi Analisis Pemanfaatan Whatsapp dalam Pembelajaran Daring Akidah Akhlak pada Siswa Madrasah Aliyah". *Edukatif: Jurnal Ilmu Pendidikan* 3(5) (2021), hlm. 2886–2897.

¹⁶ Hutauruk, A., & Sidabutar, R. "Kendala Pembelajaran Daring Selama Masa Pandemi Di Kalangan Mahasiswa Pendidikan Matematika: Kajian Kualitatif Deskriptif". *Journal of Mathematics Education and Applied*, 02(01) (2020), hlm. 45–51.

¹⁷ Selegi, S. F. "Model Evaluasi Formatif-Sumatif Terhadap Motivasi Belajar Mahasiswa Pada Mata Kuliah Perencanaan Pengajaran Geografi". 20(1) (2020), hlm. 188–192. <https://doi.org/10.31219/osf.io/asnjr>



identify and describe character education in online/online Arabic Education instruction during the COVID-19 pandemic in schools. The research attempts to capture the picture of character education in terms of learning tools, learning methods, teaching and learning activities, and evaluation.

METHOD

This article aims to describe the character values that are taught and the challenges faced by Arabic Education teachers in implementing character education in the online learning process. Researchers used a qualitative approach with a descriptive type. The location chosen as the research site is MTs Aswaja Ngunut which is located in the village of Sanggrahan, Boyolangu, Tulungagung. Data was collected using participatory observation techniques, in-depth interviews, and documentation. Meanwhile, data analysis was carried out based on Miles and Huberman's theory which went through three stages, namely data reduction, data display, and verification.

RESULTS AND DISCUSSION

Virtual Learning Planning based on Character Education in *Akhlak* Akidah Subjects

Learning planning has a very big influence on the success of learning. Without good planning, learning will run without clear directions and goals. This is in line with the opinion of Dewi & Sadjiarto, that planning is a mandatory thing that must be mastered by Arabic Education teachers in designing character education. Thus, learning devices have become part of the design of character education programs that must be carried out by teachers.¹⁸

Regarding planning, based on an interview with the principal of the MTs Aswaja Ngunut *akhlak* school teacher, Tulungagung, the teacher is required to make learning tools beforehand such as KI-KD analysis documents, syllabus, yearly program, promissory notes, academic calendar, and lesson plans or lesson plans. Arabic Education teachers prepare simple lesson plans adapted to the Covid-19 emergency curriculum. The lesson plan used is a one-sheet lesson plan but must integrate character education values into the lesson plan. The teacher also lists the online media used in learning, namely WhatsApp, Google Classroom, and Google Meet.¹⁹

¹⁸ Sufiati, V., & Afifah, S. N. "Peran Perencanaan Pembelajaran Untuk Performance Mengajar Guru Pendidikan Anak Usia Dini". *Jurnal Pendidikan Anak*, 8(1) (2019), hlm. 48–53. <https://doi.org/10.21831/jpa.v8i1.26609>

¹⁹ Hanum, N. S. "Keefetifan E-Learning Sebagai Media Pembelajaran (Studi Evaluasi Model Pembelajaran E-Learning SMK Telkom Sandhy Putra Purwokerto)". *Jurnal Pendidikan Vokasi*, 3(1) (2013), hlm. 90–102. <https://doi.org/10.21831/jpv.v3i1.1584>



The Arabic Education teacher admitted that there were no obstacles or difficulties in preparing lesson plans because the latest 2013 RPP only instructs the RPP in one sheet. However, what needs to be considered in planning character education is compiling materials, time allocation, and proper evaluation in assessing student character. So far, with the 2013 curriculum, character education must always be included in the prepared devices. Of the 4 core competencies (KI), characters have been accommodated in KI 1 and KI 2, namely religious and social characters. The character achievements that are expected to adjust to what has been required through KI 1 and KI 2 are added by internalizing the values of the Islamic character of the Prophet. In line with Presidential Decree number 87 of 2018 concerning strengthening character education, 5 character values must be integrated into learning planning, namely religious, nationalist, integrity, independence, and cooperation plus *shiddiq, amanah, tabligh, and fathonah* to students.²⁰

Implementation of Virtual Learning based on Character Education in *Akhlak Akidah* Subjects

Learning *akhlak* during a pandemic requires a new pattern in the implementation of learning. If the pre-pandemic period was in normal conditions, Arabic Education instruction was carried out face-to-face, but during the covid period, the interaction had to be online which required skills and innovation in conveying learning. The implementation of character education in the learning of Arabic Education is in the form of inculcating the values of strengthening Islamic character education which is integrated into the online learning process. Sopiah explains that during the pandemic the government enforces learning from home, so teachers are required to innovate in instilling character in students through online learning. The media used in learning Arabic Education are WhatsApp groups, google classroom, and g-meet. The media was chosen because it can support synchronous and asynchronous learning. WhatsApp is used to communicate, discuss, and share information. Google classroom is used to deliver assignments and submissions. The google meet is for face-to-face and synchronous learning.

The internalized character values are as per the Presidential Regulation No. 87 of 2018 concerning strengthening character education, namely religion, nationalism, integrity,

²⁰ Suharsaputra, U. *Metode Penelitian Kuantitatif Kualitatif dan Tindakan*. Refika Adhitama, (2012)., hlm. 17



independence, and cooperation (Sutisna et al., 2019).²¹ Religious, the teacher instills in students about faith, obedience, religious tolerance, ukhuwah Islamiyah, *shiddiq* character, and anti-bullying. Nationalists and teachers instill in students to love Indonesia, recognize Pancasila as the nation's philosophy, protect the environment, live disciplined, and love the diversity of religions, ethnicities, and national culture. Independent, teachers teach students to be enthusiastic about studying, creative, and never give up. Integrity, teachers instill and remind students to always uphold honesty, anti-corruption, act fairly, and be responsible. In cooperation, students are guided by teachers to develop attitudes to want to respect each other, work together, commit to joint decisions, and deliberate to reach consensus, help, and solidarity.

When reviewed in-depth, the values instilled in strengthening character education rely on the main *akhlak* values of the Messenger of Allah, namely *shiddiq*, *amanah*, *fathonah*, and *tabligh*. This is because in essence KDP was developed based on religious values and local wisdom of the Indonesian nation, including *akhlak* in Islam. Arabic Education teachers always remind their students to study independently, one of which is by reading books that have been provided by Arabic Education teachers in the form of e-books which are shared via WhatsApp. It is also a form of responsibility as a student to continue to learn. The teacher also always reminds students to be honest in doing the assignments given, namely not to cheat on the theme. One of the dishonesty behaviors is copy-pasting in doing assignments and tests.

The character values that also seem dominant given by the teacher are integrity and discipline. The Arabic Education teacher from the beginning told his students that “the assignment must be submitted following the allotted time.” The teacher gives rewards to students when students do assignments on time, namely by adding a score for the results of the assignment. Even the teacher also gives a penalty in the form of reducing the score of the assignment if students are late in submitting assignments. Teachers use punishment and reward methods to provide motivation. Reward and punishment as an educational tool is given when a child does something good or a target has been achieved.

In a learning theory known as the law of effect, the stimulus-response relationship tends to strengthen if the result is pleasant and weaken if the result is unsatisfactory. The

²¹ Sutisna, D., Indraswati, D., & Sobri, M. “Keteladanan Guru sebagai Sarana Penerapan Pendidikan Karakter Siswa” *JPDI (Jurnal Pendidikan Dasar Indonesia)*, 4(2) (2019), hlm. 29. <https://doi.org/10.26737/jpdi.v4i2.1236>



unpleasant effect is felt like punishment. On the other hand, pleasant effects are felt as rewards. For example, if there are students who cannot do assignments because they do not have an internet quota, the teacher invites students to help their classmates who are having difficulties. This helps instill empathy and a caring character.

The *akidah akhlak* intends for teacher utilizes google meet and WhatsApp in the online learning process. The teacher controls the posts written by students in the study group to instill a polite character in speaking and is responsible for all students' words and actions. Sometimes without realizing it, some students write or type in WhatsApp chat groups using rude words, even though they are addressed to their friends. The teacher immediately reprimanded him with gentle words through writing in the WhatsApp group. During the online learning process using google meet, the Arabic Education teacher also controls students' clothes, such as whether students wear t-shirts or not? Is the video camera turned on or not? ²²

The teacher will immediately remind students who wear inappropriate clothes or the camera is not activated. The Arabic Education teacher also advised students to always pray 5 times a day and night, and study the Qur'an. Even the teacher will ask students to provide voice recordings of students who are reading the Koran. The Arabic Education teacher will also ask students what they have read about the Arabic Education subject matter at home. This is a form of reminding students of their responsibilities as students.

The Challenge of Virtual Learning Based on Character Education in *Akhlak Akidah* Subjects

Character education is education related to the intrinsic quality of the whole human being, both personality, character, temperament, talent, human interaction with God, human interaction with other people, and human interaction with the surrounding environment.²³ The application of character education through online learning of *akhlak* during the Covid-19 pandemic has challenges compared to offline learning processes under normal conditions. Learning *akhlak* online has an impact on the lack of supervision of student character development because there is no direct interaction between teachers and students. In online learning, teachers cannot directly control the character of students.

²² Setyosari, P. *Metode Penelitian Pendidikan dan Pengembangan*. (Kencana. 2013)., hlm. 14

²³ Djaswidi Al Hamdan. "The Character Education In Arabic Education Viewpoint". *Jurnal Pendidikan Islam JPI*, 1(1) (2014)., hlm. 18



That is one of the obstacles in instilling character values even though their parents accompany them. This is different from face-to-face learning, where the teacher can control it directly so that students can understand it better. In online learning, students lose the role of the teacher. The teacher's role in implementing student character education in schools is very large. The teacher is incarnated as an example or role model for students in behaving. Directly or indirectly, all teacher speech acts will affect student behavior. The lack of direct interaction and limited time in online learning causes teachers to be less than optimal in supervising the development of student character.²⁴

With the intrusion and promotion of online learning from home, the process of character education in learning the Arabic Education which originally had to be carried out was based on teacher control. In times of pandemics like this, teachers cannot monitor student progress optimally. Parents of students also have to supervise online learning that students do at home, but sometimes they do not control it. That is what sometimes makes it difficult for students to find independence so it is difficult to manage their study time.

Online learning should be an opportunity for parents to control their children. Whereas the online learning process requires the cooperation of teachers and parents of students. The effectiveness of online learning requires teachers and parents to supervise students in learning. Parents also have to divide their time between working, taking care of the house, and supervising their children's learning. But what happens is that teachers send assignments, and parents send their children's work without supervision in learning. Parents believe that the assignment has been sent to the teacher, then the learning activities for the day are finished. This results in a direction of communication, without a study of the internal control of the parents as a tri center of education.

Technical problems in online learning are often faced by Arabic Education teachers, such as internet network problems. Students and parents sometimes complain about slow network interference and even lost signal. It is also exacerbated by the economic condition of students' parents who have difficulty buying quotas, so it is not uncommon to complain about internet quotas which are also frequently complained about by students and parents of students. The need for an internet connection is a significant thing in the implementation of online learning. However, the reality on the ground proves that many students complain

²⁴ Dewi, T. A. P., & Sadjiarto, A. "Pelaksanaan Pembelajaran Daring Pada Masa Pandemi Covid-19". *Jurnal Basicedu*, 5(4) (2021), hlm. 1909–1917. <https://doi.org/10.31004/basicedu.v5i4.1094>



about the internet network. *Akhlak* creed learning at MTs Aswaja Ngunut, Tulungagung , utilizes WhatsApp and google classroom. The application does not require a large internet quota to access it, even the government facilitates a study quota for students who support connections for WhatsApp and Google Classroom applications.

Many problems faced by teachers as educators in cultivating Islamic character in students were identified in several indicators, including the process of delivering learning materials, the process of interacting with students in the learning process, quality of facility empowerment, and elements in learning, and managing teaching materials to be taught. delivered in the learning process, and curriculum devices that follow current conditions or emergency curriculum.

The online learning process should ideally still be able to accommodate the learning needs of students to develop their talents and interests according to their level of education. It is necessary to prepare educators, appropriate curriculum, availability of learning resources, and stable devices and network support so that communication between students and educators can run effectively. Condition.

Online learning cannot be called ideal because there are still various obstacles that arise that are faced. This obstacle is also a challenge in the implementation of online learning, considering that online learning is a must so that educational activities can still be held during the current Covid-19 pandemic emergency. Constraints and challenges in the implementation of online learning, among others, are related to the readiness of human resources, the lack of clarity in the direction of the local government, the absence of an appropriate curriculum, and the limited facilities and infrastructure, especially technical support. And internet network. The readiness of human resources, including educators, students, and parental support, is the most important part of implementing online learning.²⁵

Islamic character education in online learning of Arabic Education is considered effective in growing *shiddiq*, *amanah*, *fathonah*, and *tabligh* characters in students. Although in some aspects it is still not optimal and even requires improvement and sustainability, through the values of KDP, the character of the Prophet is integrated into the Subjects of Arabic Education in online classes through discussions, and material delivery, assignments, and other activities using WhatsApp and Google Classroom.

²⁵ Santika, I. W. E. "Pendidikan Karakter pada Pembelajaran Daring". *Indonesian Values and Character Education Journal*, 3(1) (2020), hlm. 8–19.



CONCLUSION

Islamic character education at MTs Aswaja Ngunut, Tulungagung is an integral part of the learning process. During the majority of the Muslim community, the *akhlak* values of the Messenger of Allah which include the nature of *shiddiq*, *amanah*, *fathonah*, and *tabligh* must still be integrated into the learning of the *akhlak* creed. Despite its limitations, online learning must still support student-teacher interactions to the maximum so that many character values can be applied. Some character values that can be applied by teachers refer to strengthening character education, namely religion, nationalism, integrity, independence, and cooperation. At the internalization stage, KDP values are also integrated with the *akhlak* values of Rasulullah in the online learning of Arabic Education. The implementation can be done through independent methods, controlling how much material has been read by students, giving additional values as rewards and reducing the value of assignments as punishment, supervising student conversations in WhatsApp groups and google meet in applying the values of polite character in giving advice. Some of the challenges faced by Arabic Education teachers in applying character values in learning *akhlak* values include the lack of optimal supervision of students due to lack of interaction and limited time for online learning. Lack of supervision from parents so that the application of character values in online learning of Arabic Education has not been maximized. There needs to be a collaboration between teachers and parents in learning at home. Technical problems such as network internet, internet quota, and damaged cellphones are challenges that must be faced and interpreted as solutions in character building through the online learning of Arabic Education.

REFERENCES

- Abidah, A., Hidayatullaah, H. N., Simamora, R. M., Fehabutar, D., & Mutakinati, L. 2020. The Impact of Covid-19 to Indonesian Education and Its Relation to the Philosophy of “Merdeka Belajar.” *Studies in Philosophy of Science and Education*, 11, 38–49. <https://doi.org/10.46627/sipose.v1i1.9>
- Ainiyah, N. 2013. Pembentukan Karakter Melalui Pendidikan Agama Islam. *Al-Ulum*, 131, 25–38.
- Cece. 2019. *Penguatan Pendidikan Karakter Melalui Kearifan Lokal Berbasis Al-Qur'an Implementasi di SMAN Kabupaten Purwakarta [Strengthening Character Education through Al-Qur'an-Based Local Wisdom Implemented at SMAN Purwakarta Regency]*. Deepublish.
- Dewi, T. A. P., & Sadjiarto, A. 2021. Pelaksanaan Pembelajaran Daring Pada Masa Pandemi Covid-19. *Jurnal Basicedu*, 54, 1909–1917. <https://doi.org/10.31004/basicedu.v5i4.1094>



- Djaswidi Al Hamdan. 2014. The Character Education In Arabic Education Viewpoint. *Jurnal Pendidikan Islam JPI*, 11.
- Efendy, H. 2018. Manajemen Pembelajaran dalam Penjaminan Mutu Pendidikan Studi Multi Situs di SMA Negeri 1 dan SMA Negeri 3 Pamekasan. *Jurnal Fikrotuna : Pendidikan Dan Manajemen Islam*, 81, 1001–1010.
- Firmansyah, F., Taufik, M., Kejora, B., & Karawang, U. S. 2021. *EDUKATIF : JURNAL ILMU PENDIDIKAN Studi Analisis Pemanfaatan Whatsapp dalam Pembelajaran Daring Akidah Akhlak pada Siswa Madrasah Aliyah*. 35, 2886–2897.
- Hanum, N. S. 2013. Keefetifan e-learning sebagai media pembelajaran studi evaluasi model pembelajaran e-learning SMK Telkom Sandhy Putra Purwokerto. *Jurnal Pendidikan Vokasi*, 31, 90–102. <https://doi.org/10.21831/jpv.v3i1.1584>
- Hatta, P., Aristyagama, Y. H., Yuana, R. A., & Yulisetiani, S. 2020. Active Learning Strategies in Synchronous Online Learning for Elementary School Students. *IJIE Indonesian Journal of Informatics Education*, 42, 86. <https://doi.org/10.20961/ijie.v4i2.46019>
- Hidayat, W., Dewi, P., & Nurdiana, Y. 2021. Strengthening the Character Values in the Online Learning Process Wahyu. *Indonesian Journal of Arabic Education Studies IJIES*, 42, 150–164.
- Hutauruk, A., & Sidabutar, R. 2020. Kendala pembelajaran daring selama masa pandemi di kalangan mahasiswa pendidikan matematika: Kajian kualitatif deskriptif. *Journal of Mathematics Education and Applied*, 0201, 45–51.
- Kashif, M., Aziz-Ur-Rehman, Javed, M. K., & Pandey, D. 2020. A Surge in Cyber-Crime during COVID-19 Providing more data to websites During. *Indonesian Journal of Social and Environmental Issues Ijsei*, 12, 48–52.
- Maisaro, A., Wiyono, B. B., & Arifin, I. 2018. Manajemen Program Penguatan Pendidikan Karakter di Sekolah Dasar. *Jurnal Adminitrasi Dan Manajemen Pendidikan*, 13, 302–312.
- Mithhar, Agustang, A., Adam, A., & Upe, A. 2021. Online Learning and Distortion of Character Education in the Covid-19 Pandemic Era. *Webology*, 18November, 566–580. <https://doi.org/10.14704/WEB/V18SI04/WEB18149>
- Obi, S. E., Yunusa, T., Ezeogueri-Oyewole, A. N., Sekpe, S. S., Egwemi, E., & Isiaka, A. S. 2020. The Socio-Economic Impact of Covid-19 on The Economic Activities of Selected States in Nigeria. *Indonesian Journal of Social and Environmental Issues IJSEI*, 12, 39–47. <https://doi.org/10.47540/ijsei.v1i2.10>
- Prastitasari, H. 2021. Pembelajaran Pendidikan Karakter Di Sd Melalui Pembelajaran Pjj Pada Masa Pandemi Covid-19. *Jurnal Pendidikan Kewarganegaraan*, 1101, 71. <https://doi.org/10.20527/kewarganegaraan.v11i01.10577>
- Prihatsanti, U., Suryanto, S., & Hendriani, W. 2018. Menggunakan Studi Kasus sebagai Metode Ilmiah dalam Psikologi. *Buletin Psikologi*, 262, 126. <https://doi.org/10.22146/buletinpsikologi.38895>



- Putra, P., Liriwati, F. Y., Tahrim, T., Syafrudin, S., & Aslan, A. 2020. The Students Learning from Home Experiences during Covid-19 School Closures Policy In Indonesia. *Jurnal Iqra' : Kajian Ilmu Pendidikan*, 52, 30–42. <https://doi.org/10.25217/ji.v5i2.1019>
- Santika, I. W. E. 2020. Pendidikan Karakter pada Pembelajaran Daring. *Indonesian Values and Character Education Journal*, 31, 8–19.
- Selegi, S. F. 2020. *Model Evaluasi Formatif-Sumatif Terhadap Motivasi Belajar Mahasiswa Pada Mata Kuliah Perencanaan Pengajaran Geografi*. 201, 188–192. <https://doi.org/10.31219/osf.io/asnjr>
- Septiani, A., & Kejora, M. T. B. 2021. *Edukatif: Jurnal Ilmu Pendidikan Tingkat Aktivitas Belajar Siswa pada Pembelajaran Online Pendidikan Agama Islam di Masa*. 35, 2594–2606.
- Setiawan, B., Sofyan Rofi, & Tri Endang Jatmikowati. 2021. The Student Learning Activity Levels on the Online Learning During the Covid-19 Pandemic. *Jurnal Pendidikan Islam Indonesia*, 52, 186–197. <https://doi.org/10.35316/jpii.v5i2.289>
- Setyosari, P. 2013. *Metode Penelitian Pendidikan dan Pengembangan*. Kencana.
- Sopiah, C. 2021. Dampak Pembelajaran Online terhadap Pendidikan Karakter Anak Usia Dini. *Journal Jendela Bunda PG PAUD UMC*, 82, 21–31.
- Sufiati, V., & Afifah, S. N. 2019. Peran perencanaan pembelajaran untuk performance mengajar guru pendidikan anak usia dini. *Jurnal Pendidikan Anak*, 81, 48–53. <https://doi.org/10.21831/jpa.v8i1.26609>
- Suharsaputra, U. 2012. *Metode Penelitian Kuantitatif Kualitatif dan Tindakan*. Refika Adhitama.
- Sutisna, D., Indraswati, D., & Sobri, M. 2019. Keteladanan Guru sebagai Sarana Penerapan Pendidikan Karakter Siswa. *JPDI Jurnal Pendidikan Dasar Indonesia*, 42, 29. <https://doi.org/10.26737/jpdi.v4i2.1236>