

BUILDING A COUNTRY IN THE ERA OF COVID-19 PANDEMIC IN ISLAMIC PERSPECTIVE (PROBLEMS AND THE SOLUTIONS FOR EDUCATIONAL SYSTEM DURING THE COVID-19 PANDEMIC)

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Abstract: *The spread of corona virus is very fast all over the world. The pandemic has had a huge impact for societies. The coronavirus in Indonesia which started in March 2020 has also brought a significant change in the life of nations and states. The government policies have brought a bad impact on all sectors in the social life, such as economy, politic, social, culture and education. This study mainly discuss about the impact of education field which has been applying online learning as education system in Indonesia all levels of education which brought many problems for Indonesian students, parents, teachers, and the institutions. This research is a descriptive qualitative research. The purpose of this research is to examine the problems due to online learning and bring the solution to have a better education system in the pandemic era to build the country. Research data sources are collected through books, e-books, and articles from periodical journal websites. Types of problems encountered by Indonesian societies due to education system are Government policy of Educational System, Emergency Curriculum, and The Challenges encountered by Teachers, Learners, Parents and the Institutions in Online Learning. Those challenges can be solved with Islamic educational system. Solution with Educational System can result qualified human resources and genuine leaders who can build the country better than before.*

Keywords: *Country, Education system, problem, Covid19 Pandemic*

INTRODUCTION

Corona virus that is spreading all over the world and preventive steps taken by the government of each country certainly cause significant changes to the lives of the world community. The regulation from each country causes many impacts of the social life. The following will discuss some of the impacts.

First, the impact of the economy and business industry. This virus causes uncertainty in the global economy. As cited by Nasruddin and Haq (2020, p.640), to prevent the corona virus from spreading, the government implemented Large-Scale Social Restrictions (PSBB), Lockdown, and also Restrictions on community activities. Despite the fact that many public facilities are closed during the PSBB, several essential sectors such as health care, marketplaces, and minimarkets remain open. The community also supports the alternative because it is thought to be capable of preventing disease spread while yet preserving the community's purchasing power. All of the policies in place make people anxious since they produce a slew of issues, particularly in the economic sphere. This Covid 19 externality has harmed their ability to generate daily income, resulting in enormous layoffs of workers totaling 1,943,916 persons across 114,340 businesses. This event will see an increase in numbers, which

will continue to rise if the pandemic continues for a long time. Furthermore, the community's attraction of "stay at home" will result in a major reduction in people's income from their routine, economic activity will be severely curtailed, and other influences will follow (Zulkipli and Muharir, 2021, p.9).

Second impact is the psychological condition of the community. People who are usually free to do activities to make ends meet or carry out work, suddenly must stay at home certainly causes feel stressed and even frustrated. The regulation of social distancing and physical distancing obviously limits the mobility of society. Lockdown even results in the community being unable to move outside the home.

Third, the impact on the medical field. Medical staffs, both doctors and nurses, are at the forefront of this 'fight' against the corona virus. The number of corona patients is increasing every day forcing medical workers to work extra hard. This obviously causes physical and psychological tiredness.

Fourth, the impact on people's social lives. Changes in interacting and socializing the community nowadays avoids physical interactions from handshakes to talking even they maintain a distance of at least one meter causes serious problems in the social field. Yanuarita and Hartati (2021, p.59) explained that the pandemic of Covid 19 has caused chaos on people's social lives. Particularly with the implementation of social separation, which was later renamed psychological distancing. Yanuarita and Hartati (2021, p.60) further mentioned social issues arise, such as high divorce rates as a result of the community's economic considerations being stifled as a result of the application of Large-Scale Social Restrictions (PSBB), unwanted births, abuse against women and children, rising rates of delinquency, and unconventional child education. The tough process of transitioning society to a new normal era, and more.

Fifth, the impact on political field, the pandemic forced governments to change policy and public employee work patterns (Apriliyanti and Pramusinto, 2020, p.91). Stated one of them, which is related to the election; due to the epidemic, the number of voters in this year's election is anticipated to drop significantly. Elections that require the public to meet with a large crowd of people seem became a problem, because the spread of corona virus still increasing (Fitria et al., 2020 as cited in Rahmani, 2021, p.169). We were obliged to construct new norms as a result of the Covid-19 pandemic (updated routines, behavior, and other rules). In fact, many election voter made a big crowded. Such crowded of course break the government policy that people must aware of social distancing to avoid the coronavirus infection. This is in contrast with what is Kennedy et al states that democracy might be practiced, but people must respect for the health protocols and community right (2020, p.191). also, this is imbalance with the government treatment to Islamic leaders, In fact, many Islamic leaders were arrested because they were consider to break the low of government policy of social distancing. These moslems leaders generally

arrested when they did religious activities. This also happened to students who did demonstration. In contrast, the election voters who made the same kind of crowded were allowed and safe,

The last one is in the field of education. This becomes the main focus to discuss in this research. Online learning is the step that the government had to take in facilitating teaching and learning activities. This policy is expected by the government to reduce the mobility of students so that it can reduce the spread of coronavirus. In fact, the governments policy to run online learning all over the world to avoid the spread of corona virus causes many problems or challenges in many countries . Various challenges happened in many different countrues. In this case, Venkataraman (2020) argued that online learning is too much of anything is toxic. Since students found it difficult to adapt computer based learning that chased them to start losing hope. Learning from home also causes learners lack productive communication skills, besides, many educators do not have technological competency and proficiency that cause a big problem in online learning.

In addition, Heng and Sol (2020) stated in Adedoyin and Soykau (2020) that the challenges caused by online learning were lack of technological competence, educational inequality, assessment and supervision, heavy workload and subject compatibility of both teachers and learners. Also, Jali (2020) in Heng argue that internet access became the big challenge to study online among the teachers and students who live in rural area. Many of them got frustrating as a result of their UN capability of using emerging technology.

Regmi and Jones as cited in Baticulon et al (2020, p.616) further identified four barriers in implementing online learning such as low motivation and expectations, resource-intensiveness, inadequacy for all disciplines or topics, and a lack of information technology skills. In addition, Frehywot et al (2013) as cited in Baticulon et al (2020, p.616) who focused their study on underdeveloped countries, found that primary problems of online learning include insufficient infrastructure, a lack of virtual connection, insufficient technical support staff, the financial costs of maintaining the platform, and the time commitment required of teachers. In contrast, Taghizadeh and Yourdshashi (2019, p.15) mentioned that online learning only complicates the performance of senior teachers and also schools only have an OHP and a virus-infested computer, and textbooks aren't built to include technology—there are just audio files, which are primarily played on teachers' smartphones.

Zainol et al (2021, p.47) argued that e-learning is very difficult for students who need communication to allow them to strengthen their social skills. Not evenly distributed internet access in a country to all parts of its territory is the main thing why online learning is not the best solution, besides that the lifestyle that has long been implemented will not be changed easily and in a short time. Hamad (2021, p.2) stated that online learning is not appropriate to apply, especially if applied to the field of education of children. Due to their age, culture, and access to technology and ICT

tools, primary school kids were not prepared to communicate with teachers online. Most people didn't have access to computers or cellphones, and they weren't taught how to utilize them for educational purposes. Their technical knowledge was limited to playing games on their iPads and using their mothers' cellphones.

In response to the problems or challenges encountered by many people from different countries who run online learning during the pandemic above, the researcher did her research due to the challenges encountered by Indonesian societies, include, teachers, students, parents and the institution due to educational system during the pandemic, and to find a better solution with education system in Islamic perspective so that the country can be built better than before.

METHODS

This research is a descriptive qualitative research with Literature Review. The problems are (1) What are the Impact or Challenges Encountered by Indonesian Societies due to Educational system during the Pandemic, (2) What Type of Educational System can Solve the Communities Problems during the Pandemic, (3) How is the Country built in the Era of Covid 19? The descriptive data used in this study are the impacts or challenges encountered by teachers, learners, parents and institution during the pandemic covid19 due to online learning and the solution for a better educational system. Data and source of data on this research are books, e-books, and articles from periodical journal websites published in 2019 to 2021.. Technique of data collecting of this research is obtained through digital documents and real documents.

FINDING AND DISCUSSION

In March 16, 2020 the government decided that students would learn from home, both daring (online learning) and luring (offline learning). The new educational system caused some challenges among teachers, students or learners, parents and institution.

A. The Challenges Encountered by Indonesian societies Due to Educational System during the Pandemic

Many challenges encountered by Indonesian people, especially teachers, learners, parents and institution during the pandemic, as below:

1. Government policy of Education System

To reduce the number of spread of the Covid19 virus, the government instructs all institutions to temporarily stop face-to-face learning activities (Anugrahana, 2020, p.282). In this case, the government proposed two kinds of Educational systems, namely, distance learning and face to face learning.(Sari et al (2020).

a. Implementing the distance learning system

The implementation of distance learning refers to the government policy as

Nafrin and Hudaiddah (2021, p. 457) explained that in circular letter number 4 of 2020 on the implementation of Education Policy in the Emergency Time of Corona Virus Disease Spread (COVID-19), the government released a policy on the education system in the pandemic period that learning must be done online. This is done to prevent and avoid the spread of Covid 19 that is currently hit in various countries including Indonesia. The online learning system is a system of teaching and learning activities without face-to-face directly between teachers and learners but is done online using the internet network. Therefore, during the current Covid-19 pandemic education becomes an important aspect to see how it develops to improve the level of education (Nafrin and Hudaiddah, 2021, p.458).

Many kinds of platforms had been using by the teachers to run online learning. Among them were WhatsApp (WA), Google Forms, Google Classroom, Google Drive, Youtube, Tuweb, and Zoom Meeting (Anugrahana, 2021, p.285). Online learning shifts the teacher's role into that of a facilitator or designer of the learning process. A teacher as a facilitator assists students with learning disabilities and can also act as a learning partner for certain materials while the learning and teaching process is in progress. The facilitator's task requires the teacher to process the material into a format adapted to self-study patterns (Kusmana, 2017, p.49).

b. Implementing a face-to-face learning system

Many school institutions were also allowed to run a face to face learning. Kompas (2020) as cited in Indahri (2020, p,14) reported that not only does the government require educational institutions to perform online learning, but it also provides for direct implementation of the teaching and learning process by requiring schools to meet the suggested requirements through a joint regulation. First, the school is in the green zone. Second, the local government and the Regional Office / Office of the Ministry of Religious Affairs give permission. Third, the education unit has fulfilled all lists of health protocols and is ready to conduct face-to-face learning. The fourth condition is the parents / guardians of the students approve that their children are ready to do face-to-face learning at school. If one of the four conditions is not met, then the learner continues online learning. In fact, generally school could not fulfill all of the requirements.

2. Emergency Curriculum

Modification of the Education Curriculum during the Covid19 Pandemic also became a challenge because of the competence case. Sanjaya and Rastini (2020, p.163) explained that the government implements a policy of Emergency Curriculum. The Emergency Curriculum is a simplified version of the National Curriculum that is intended to meet educational rights in the event of a COVID-19 pandemic. The decrease of core competences for each subject is one example of simplification. To support the efficacy of the curriculum, the government has produced modules and tests to be a reference for learning at a given level. This is done to ensure that learning is effective without feeling pushed to achieve National Curriculum goals. As a result,

learners are required to comprehend and use it as both an insight and a requirement for continuing their education.

3. Types of Challenges in Online Learning System.

Many types of challenges arise because of the government policy in Educational field during the Covid19 Pandemic in Indonesia. Sefiani (2021, p.58) mentioned several challenges. He argued that online learning is implemented as a part of a solution to overcome covid19 created new issues for educators as well as parents who keep their children at home while online learning is taking place. The implementation of online learning has limited the creativity of the teachers and also the students in developing learning materials and understanding due to not all of teachers, parents and students mastering technology well, also the parents stated many of them faced some difficulties in explaining the learning materials to their children because they were not educated. Hardware issues is another point that should be given attention, significant results obtained from research conducted on parents, they complained that the number of task files submitted made some of their phones that are usually used for online learning cannot function optimally, the main factor is limited storage space. Lack of face-to-face interaction between teachers and students and students with students causes other problems such as psychological problems, many students feel bored and also depressed by the existence of e-learning.

Rasmitadila et al (2020, p.92) added several challenges of teaching and learning English for young learners process through e-learning. The first is the lack of parent involvement. This is because parents were busy that they could not help their children in online learning. The second is economic issues, many parents say that their spending increases even if their children don't go to school, it's because they have to buy internet data packages to continue to support their children's online learning. The third is the difficulties of conditioning students to participate in online learning, internal and environmental influences can both contribute to the formation of these barriers. Internal factors are issues that arise from the student's home environment, such as family members interfering and when using an online program in a virtual classroom to apply learning, external issues such as disruptions from other students could also arise.

Siahaan (2020, p.5) further explained that students are overburdened by government policies that limit interactions in classrooms and organize online learning that lasts more than a year. Many students also grumbled about the large amount of assignments assigned by their teachers. The students also admitted that the problems could also arise when they were studying at home their data packages suddenly run out. Disruptions from people around the house, power outages to internet connections that are sometimes very slow also became challenges. When students have to sit in front of their smartphone monitor, laptop, or computer to undertake online learning, they easily to get bored because everything gets less engaging after a few days. Furthermore, children grow agitated as a result of the longer online learning because

they must learn while simultaneously assisting their parents with household tasks such as cleaning, cooking, and other household daily routine.

Not only students who encountered difficulties, teachers and school employees also felt the same (Anugrahana, 2021, p.284). In fact, teachers are required to be innovative in using learning with an online model. Many teachers however did not master online platforms. The failure in mastering the platform usage could not support their online learning activities. As a result, the teachers only used conventional methods by giving tasks to their students (Prawanti and Sumarni, 2020, p.287). Based on Media Indonesia (2020) as cited in Indahri (2020, p.16) teachers still require assistance, training, and technical direction in order to better equip themselves to conduct remote learning more efficiently, as well as advise on how to apply adaptive curriculum or learning materials that are appropriate for the situation during the epidemic. Dewi and Sardjianto (2021, p.1914) added another issue that teachers face when conducting online learning is the problem of students who are frequently late to wake up, causing them to be late in the learning process; lack of student preparation in following the learning process; and student homes that vary by region or village, all of which create obstacles such as difficulty signaling and a lack of student concentration due to the numerous tasks.

Basar (2021) further argued that online learning caused many challenges among teachers and their students. Long time distance learning caused students got bored and felt lazy to study. They often ignored doing their assignment had been delivered by their teachers in google classroom. Even, some students did not open their google classroom so that they couldn't understand the materials and the explanations had been presented by their teachers there. It became a problem for the teachers, since they got difficulties to ascertain the students competences. It was difficult for the teachers to know whether the students had reached the minimum completeness criteria or not.

The above result studies indicates that Online learning currently being implemented caused many problems among teachers, students, parents and institutions. Teachers were confused in preparing their online class, determining the right techniques, methods and evaluations for their students that usually inappropriate, A teacher usually has prepared a learning model that will be used, then they have to change the learning model into the most appropriate one. learning how to operate the online platform and got frustrating when suddenly there was bad internet connections or device problems.

Online learning made parents aware of how difficult it is to educate children. What a big challenges to divide time between working outside to earn their living and sitting besides their children while online learning, and share their phone cell with their children, and the problems that parents faced when accompanying their children in pre-school or primary school. Problems also arise among students and teachers, such as subject matter that has not been completed by the teachers then the teachers

replaced it with other assignments. This became a complaint by the students, because the tasks given by the teachers were getting more and more. Another problem with the existence of an online learning system is access to information that is limited by signals that cause slow access to information. Students are sometimes left behind with information due to unsupported signals. As a result they are late in submitting the assignment given by the teacher. Not to mention the teacher who checks a lot of assignments that have been given to students, making the insufficient storage in his gadget. The application of online learning also makes institution have to think about the learning models and methods that will be used by the teachers, also, the right platform and internet access.

Various problems experienced by teachers, parents and students indicates that online learning system during the pandemic covid19 was not effective. Therefore, Minister of Education and Culture of the Republic of Indonesia have to consider the issued. He should change the education system which was originally carried out in online learning into in Face-to-face learning.

B. Type of Educational System that can Solve Communities Problems during the Pandemic

The term of education in the context of Islam is often known as “*at-tarbiyah, at-ta’lim, and at-ta’dib*” (Iswantir 2019, 5). From the three terms that is popularly used in the practice of Islamic education is “*at-tarbiyah*” as (Shah, et al. 2015, 243) used in their research about *Quality and Features of Education in the Muslim World*.

The use of At-tarbiyah to designate the meaning of education in Islam can be understood by referring to the words of God Almighty:

الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ

The word *rabb* as contained on the verse above has meaning that connotes the term of *at-tarbiyah*. Since the word *rabb* (God) and *murabbi* (educator) come from the same root. Hence, God is the supreme educator for the entire universe.

Terminologically, Islamic education defined by many experts with similar point of view, as Tafsir, at all define it as an education that given to someone based on Quran and Hadith (Tafsir, etc 2004, 1). The result of Islamic education seminar throughout Indonesia in 1960 formulated Islamic educations as guidance for spiritual and physical growth based on Islamic doctrines with wisdom, directing, training, teaching, training, nurturing and oversees application of all Islamic doctrines. Also, the result of the Second International Congress wish held in 1980 in Islamabad decided that Islamic education aimed at achieving balance the growth of the human as a whole through mental exercise, mind, intelligence, feeling and five senses. In addition, Jalaluddin defined Islamic education as an effort fostering and developing human potential optimally according to their status, guided by Islamic law conveyed by the Apostle so that human can act as a faithful servant of God with all his activities to use the creation

of an ideal Islamic living condition happily, safety, prosperously and good quality as well as obtain a guarantee of life in this world and the hereafter (Iswantir 2019, 8-9).

Based on several definitions above, it can be inferred that Islamic education is a process of developing the potential of students through teaching and guiding to acquire various Islamic knowledge and values for realizing the perfection of life both in the world and hereafter.

Islamic education system in its implementation has several rules that form the basis of the educational process: First, Islam emphasizes that education is a religious obligation in order to the learning process and transmission knowledge are very meaningful for human life. Second, the whole series of educational implementation is worship to Allah, so that education is an individual obligation collective at the same time. Third, Islam gives a high degree to people. Fourth, Islam provides the basis that education is long life education as Hadith of the Prophet about seeking knowledge from the mother's cradle to the grave. Fifth, the construction of education according to Islam is dialogical, innovative, and open in receiving knowledge from both East and West. Hence, Prophet Muhammad PBUH order the people to seek knowledge even though to the Chinese country (Iswantir 2019, 11).

1. Islamic Education Curriculum

The word "curricula" comes from the Latin "*currere*" which means a running course and in French "*courier*" means run (Baharun 2017, 2). While Arabic the curricula is known as "*Manhaj*" which means a clear way or a way that humans walk in various fields of life. If it is associated with education then *Manhaj* is the way light that is passed by educators with those who are educated to develop knowledge, skills and attitudes. The curricula is an educational program that contains various teaching materials and learning experiences that are programmed, planned, and designed systematically on the basis of applicable norms that used as a guide in the learning process for education staff and students to achieve educational goals (Badriah 2015, 156).

The emergence of the curricula as field of a new scientific study formally was at the beginning of the 20th century (Beuchamp 1975, 65). Classical Islamic education curriculum only revolves around certain field of studies. The science religion dominates the curriculum in formal institutions with the lessons on hadith, interpretation (*tafsir*), fiqh, da'wah rhetoric (considered as something very important at the classical education), science *kalam*, philosophy and Hellenic science (Nata 2004, 15).

The development of social and cultural curriculum content widespread increasingly needs the principles which become the basis on Islamic education curriculum. In laying out the blueprint for Islamic education needs integrating to Islamic ideology and views into the subject matter thoroughly. There are some principles to concern before preparing Islamic Education curriculum. The principals can be seen below:

1. Islamic Spirit

Anything related to the curriculum including philosophy, objective, method and others must be based on religion and morality of Islam, filed with the spirit and moral goals in developing human personality.

2. Universal

Between the objective and content of the curriculum must include all aspects. If the objective covers all aspect of the students' personality, the content also includes all of the aspects those are useful for fostering students' personality.

3. Balancing

Between the objective and content of the curriculum must have balancing in its preparation. Islam is a source of curriculum inspiration in creating philosophy and its objective emphasizes world and hereafter and with warning development of physical, intellectual, mental and others.

4. Refers to psychological development

This principle relates to the students' talents, interests, abilities and conditions of the natural environment around where the students live and interacts.

5. Care about social environment

In this social environment, the curriculum must be accommodating in the process of socialization for students, their adjustment with the environment, habits, attitudes, ways of thinking, behavior, cooperation, responsibility and sacrifice on the environment (Nata 2004, 15-17).

Besides the principles, the components of Islamic Education curriculum is also very important. According to (Shah, et al. 2015, 244) there are several components of Islamic education curriculum, these are: Quranic Interpretation (Tafsir), Prophet's Sayings and Practices (Hadith), Islamic Jurisprudence (Fiqh), Islamic Basic Beliefs ('Aqaid), Arabic Language, Islamic Ritual, Islamic History, Islamic Manners and Values.

2. Islamic Teaching Methods

The method of Islamic education is a general procedure in delivering of material to achieve education goal based on certain assumptions about the essence of Islam as a super system (Roqib 2009, 90-91).

teacher is required to use a variety of methods, and according to the presence of students, so that later the students do not feel bored. There are various teaching methods in Islamic education. (Siswanto 2015, 73) The methods are as follows:

1. Lecturing method

Lecturing method is a scientific method in education in which the way of conveying material understandings to students by way of explanation and oral narrative (Siswanto 2015, 74). This method is written down in the sure Yusuf verse 2-3, Allah Almighty stated:

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ۚ ۗ نَحْنُ نَقْصُ عَلَيْكَ أَحْسَنُ الْفَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ

هَذَا الْقُرْءَانُ وَإِنْ كُنْتَ مِنْ قَبِيلَةِ الْغُلَمَانِ ٣

"Indeed, We have sent down this Qur'an in Arabic, so that you may understand its meaning. We narrate (tell) to you the best of stories through the Quran which we have revealed to you, whereas in fact you did not know it (the negligent)."

The verse above explained that Allah Almighty sent down the Qur'an using Arabic, and conveyed it to the Prophet SAW. By means of a lecturing. The lecturing method is the earliest method used by the Prophet Muhammad in conveying revelation to the people. The salient characteristic of the lecture method is that the teacher's role appears to be more dominant. While students are more passive and accept what is conveyed by the teacher (Arif 2002, 136-137)

2. Questioning and answering method

The question and answer method in delivering lessons is very important, because the questioning and answering method can help students understand the lesson well. This method refers to Word of Allah in surah al-Nahl verse 43:

فَسْأَلُوا أَهْلَ الْكِتَابَ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ٤٣

Meaning: "...Ask the experts if you don't know".

In Islam, a person who is knowledgeable when asked about knowledge is obliged to answer to the best of his ability, if not, then Allah threatens him with a very painful punishment. As the Prophet said. PBUH:

مَنْ سُئِلَ عَنْ عِلْمٍ فَكُتِمَ هُجْمَهُ اللَّهُ بِلِجَامٍ مِّنَ النَّارِ

Meaning: "Whoever is asked about knowledge and hides it, Allah will restrain him with a bridle from the fire of hell". (al-Tabrani).

3. Discussion method

The discussion method is a scientific conversation by several people who are members of a group to exchange opinions about a problem or jointly seek solutions to get answers and truths to a problem (Siswanto 2015, 74).

4. Demonstration method

The demonstration method is a teaching method in which a teacher or other person who is intentionally asked or the student himself shows the whole class about a process or a way doing something. (For example: the process of how to take ablution, the process of how to do the funeral prayer and so on) (Siswanto 2015, 74-75). This demonstration method is found in Surah al-Kahf verse 77:

فَانْطَلَقَ حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ أَسْتَطَعُمَا أَهْلَهَا فَأَبْتَأْوُا أَنْ يُضَيِّعُوهُمَا فَوَجَدَا فِيهَا جِدَارًا
يُرِيدُ أَنْ يَنْقُضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَخَذَنَتْ عَلَيْهِ أَجْرًا ٧٧

In this verse tells about the learning of the Prophet Moses to the Prophet Khidir and this verse is related to the previous and subsequent verses, namely Surah al-Kahf verses 60-82. These verses tell about the process of searching for Prophet Khidir by Prophet Moses, becoming a disciple, until they separate again. In these verses there is a learning process carried out by Prophet Khidir in imparting knowledge to Prophet Musa through direct practice or demonstration methods.

5. Socio-drama method and role playing

The socio-drama method is a form of teaching method by dramatizing or acting out social relationships. Meanwhile, role playing emphasizes the fact that students are involved in playing a role in dramatizing social relations problems.

5. Field trip method

The field trip method is a work of teaching method that is carried out by taking children out of class to be able to pay attention to things or events that have to do with learning materials.

6. Recitation method

The recitation method is a method by presenting lesson materials, where the teacher gives certain tasks so that students carry out learning activities, then they must be accounted for.

7. Group work method

Group work method is a working group from a collection of pedagogical individuals in which there is a reciprocal relationship (cooperation) between individuals and mutual trust.

8. Problem solving method

The problem solving method is a method in education and teaching by training children to deal with the simplest problems to the most difficult ones.

9. Experimental method

Experimental method is a way of presenting learning materials in which students experiment by experiencing and proving something they have learned for themselves.

Normatively, there are many principles in the Qur'an that can be used as methods in teaching, including: 1. the cheerful atmosphere method (QS. al-Baqarah: 25 and 185) 2. The gentle method (QS. Ali-Imran: 159) 3. Meaningful method (Surah Muhammad: 16) 4. Prerequisite method or muqadimah (Surah al-Baqarah: 1-2) 5. Open communication method (QS. al-A'rāf: 179) 6. Method provide new knowledge (Surah al-Baqarah: 164 and al-Fushilat: 153) 7. Uswatun hasanah method (QS. al-Ahzāb: 21) 8. Active practice or observation method (Surah al-Shaf: 2-3 and al-Baqarah: 25). 9. Method of guidance, counseling and affection (QS. al-Anbiyā": 107 and al-Nahl: 25) 10. Method of story (QS. al-A'rāf: 176) 11. Method of parables (Surat Ibrāhim: 18) 12. The method of punishment and reward (Surah al-Ahzāb: 72-73) (Siswanto 2015, 76-77).

3. Islamic Family Education

The first and foremost education for children in Islam is education in the family based on Islamic perspective (Taubah 2015, 109). Parents have a big responsibility to educate their children become a pious person as stated in the word of Allah Almighty sure al-Tahrim verse 6 (Taubah 2015, 111):

بِأَيْمَانِهَا الَّذِينَ أَمْنَوْا فُؤَادُهُمْ أَنفُسُكُمْ وَأَهْلِكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحَجَارَةُ عَلَيْهَا مَلِكَةٌ غَلَاظٌ شَدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمْرَهُمْ وَيَفْعَلُونَ مَا يُؤْمِرُونَ 6

Meaning: "O you who believe, take care of yourselves and your family from hell fire whose fuel is man and stone; guardian of the harsh angels, hard, who does not disobey Allah in what He commands them and always does what is ordered".

From the verse above means that parent has responsibility to teach their children as stated by Prophet Muhammad in Hadith:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَإِنَّهُمْ بَعْدَ إِنْتَ�َانِهِ أَوْ يُمَجِّسُانِهِ

Meaning: "Every baby born is fitrah (nature), then his parents who made him a Jewish, Christian, or Magi". (H.H. Bukhari).

From the verse and hadith above explained that parents has responsibility to educate their children, they must instil religious value as early as possible, because of the religious education they receive when he was a child would influence greatly his religious experience after he is mature (Ni'mah 2011, 10). As a realization of the responsibility of parents in educating their children, there are several aspects that are very important for parents to pay attention:

1. Faith Education

This kind of education is the most important position. Its position is in the first pillars of Islam, as well as the key that distinguishes between Muslims and non-Muslim. Faith education is also known as monotheism education. The narrow of understanding of faith means belief while broad faith is full faith justified by the heart, spoken by the tongue and manifested by deeds. Faith is very important as Luqman said to his in the sure Luqman verse 13:

وَإِذْ قَالَ لِقُمَنْ لَأْبْنِي وَهُوَ يَعْظِمُهُ يَبْنَيَ لَا تُشْرِكُ بِاللهِ إِنَّ الشَّرِكَ لَظُلْمٌ عَظِيمٌ

Meaning: "And remember when Luqman said to me his son, when he gave lesson to him: "O my son, do not you associate partners with Allah, indeed associate partner with Allah is really a great injustice".

The value of faith education include aspects of education that should be emphasizes to children from an early age, in order to be introspective of things that could harm him. With the values of faith education, children will feel compelled to learn with earnestly because he believes in the promise and the virtue of demanding that Allah Almighty has mentioned in the Quran (Delitri 2018, 63-64).

2. Worship Education

Worship is all kinds of obedience carried out as a sign of our devotion to Him with the aim of getting the pleasure of Allah and hoping for the reward that Allah has promised in the hereafter. While, worship education is one of aspects of Islamic education that need attention. All worships in Islam aim to bring people to remember Allah. (Delitri 2018, 65).

3. Moral Education

Moral education is an activity that related to good morals with Allah Almighty, parents, and the community environment of daily life that is sourced from the Quran and Hadith. Islam encourages its adherents to increase their moral skills of the younger

generation, because education is a human capital investment for the future by equipping the next generations youth with noble character and high skills. Moral position in Islamic education is very important, Islam recommends that we have a noble character by imitating the behavior of Prophet Muhammad because he is a good role model. Family plays a very important role in moral education for children as an institution that interacts in the first place with him. Hence, the child gets the influence of the parents above all his behavior. Therefore, the family must take a position to educate the children, teach them the noble character that is taught Islam is like truth, honesty, sincerity, compassion, love kindness, generosity, courage and so on and get used to they hold fast to morals since childhood (Delitri 2018, 68).

The type of parenting applied by the parents will impact on the success rate children at school as stated by Barnadib (1983) as cited in (Fitri 2012, 28) in the group of children whose IQ is less, it turns out that they tend to get low attention from parents. Thus, the attention will influence on children achievement or success. According to (Fitri 2012, 33) in general, there are three type of parenting for children; parenting democratic, authoritarian, and permissive. The democratic type is considered to contain and maintain the universal principles and values of Islam, namely plurality, equal right and egalitarianism. While, authoritarian is useful in instilling beliefs, teaching ordinances worship and prevent the behavior of children from vile, dangerous and evil deeds. Permissive type can be applied to children stepping on a teenager (Fitri 2012, 21).

C. Building a country with Islamic Educational System

Has been mentioned above that Policies implemented by the government in various fields during the pandemic covid19 caused outrage in the community, such as societal division, increased poverty, health workers having difficulty dealing with a number of rejections and resistance from the community due to policies in the field of health, and educators having difficulty implementing learning methods and techniques due to policies in the field of education. The pandemic really change many aspects of human life, including the wide spread using of technology. The difficulties that occur as a consequence of the government policies and the change of educational system during the pandemic caused this country to degrade.

To build the country, the government have to apply Islamic educational system. The system which derives from Al Qur'an and Al hadits. The educational system that involves every aspect of human lives as a whole. Education system developed on the basis of fundamentals contained in the Quran and Hadith, or an education system in which all of its components support to create a perfect human being based on Quran and Hadith (Iswantir 2019, 10).

Education is an important sector in nation building, through education we prepare human resources (HR) which capable of filling the nation's development in the future. Qualified human resources may not come from online learning education

system or the curriculum that does not contain religious value in it. To provide qualified human resources, need qualified teachers.

A qualified teacher is a teacher who is able to provide various methods and techniques to deal with the problems encountered by their students, a teacher who can carry out the learning process as much as possible, even though during the Covid-19 pandemic students learning was not carried out at schools. A qualified teacher can create a learning process effectively and efficiently whatever the situations are. Also, teacher's intelligence is needed in applying learning patterns through several efforts that can make students understand learning, which ultimately demands application and approach that has been carried out in learning (Soleha 2021, 4-5).

According to (Prasetia and Fahmi 2020, 26-27) the reorientation of Islamic education during the pandemic must be done in three ways; Islamic reasoning based on Al-Quran and al-Hadith, human resources (human needs) and technology.

First, Islamic education cannot be separated from the Islamic source as the basis its development. Al-Quran and al-Hadith have been embodied as spirit of Islamic education. Curriculum formulation and various supporting capacities of Islamic education is inspired by primary sources of Islamic teachings. Qur'an and al-Hadith by Muslim scholars are interpreted as texts living text so that its credibility and authenticity remain relevant in every era.

Second, human resource competence and capability. Humans are a central factor (main factor) in Islamic education. The changing times necessitate adaptive Islamic education. Education in Islam should not "walk in place" with the flow. Main Educator plays a role in shaping human qualities. Mastery pedagogic, personality, professional, and social competences become an inevitability (Mulkhan 2005, 61). Pedagogic competence requires management competent learning. Personal competence is necessary a person who is steady, noble, wise, and authoritative as well as being exemplary students. While professional competence focuses more on broad and deep mastery of subject matter. Lastly, social competence, how an educator is able to communicate and interact effectively and efficiently with students, parents/guardians, and the surrounding community (Prasetia and Fahmi 2020, 27).

Third, technology. The atmosphere of the Covid-19 pandemic requires technological competence because the learning process is done online. All educational institutions from elementary to universities are asked to stop the face-to-face lecture process (offline). Instead it was done remotely, or those who lived in green zone may use a blended learning system (learning mix). Even the latest news, the Minister of Education and Culture of the Republic of Indonesia Nadiem Makarim said 94% of students will still study from home or online (Prasetia and Fahmi 2020, 27).

The relationship among these three factors, that are Islamic source (Al-Qur'an and al-Hadith) as a source, human needs (human resources) as the process of human survival, and technology (technology) as a product of science is the formula for defining a new paradigm Islamic education in the contemporary era. The harmonious

combination of the three does not rule out the possibility of pursuing an integration process interconnection, which offers a new approach what is called the 21st century Islamic education model that is more inclusive, actual, accommodating, and problem solving where one with the other others complement each other. In addition, Habibie said that and became quoting IMTAQ & IPTEK (*Iman and Taqwa & Ilmu Pengetahuan dan Teknologi*) or in English faith and piety and science and technology for Islamic education is a must (Prasetya and Fahmi 2020, 28-29).

The curriculum designers also play a very important role on the success of preparing qualified human resources. Since a curriculum becomes a guide in the learning process so that the educational goals can be achieved. Because curriculum is an educational program that contains various teaching materials and learning experiences that are programmed, planned, and designed systematically on the basis of applicable norms that used as a guide in the learning process for education staff and students to achieve educational goals (Badriah 2015, 156). The curriculum designers of a Nation obligates to design the curriculum based on the Nation constitutional goals. The State obligation is to carry out the constitutional mandate, improve curriculum so that the mandatory of the constitution applied in the curriculum.

The constitutional goal of Indonesian Nation includes in the 45 constitution. The constitution mandates to the government to strive and implement National education which increase faith and piety to God Almighty and noble character in order to educate the Nation's life and advance science and technology by upholding religious values and National Unity for the advancement of civilization and the welfare of mankind. This is very close related to Islamic Education curriculum principle which include Islamic Spirit for human development, human needs, balance with the life in universe and hereafter. Live in the universe emphasizes on the development of physical, intellectual, mental and technology. It also refers to psychological development of the students' talents, interests, abilities and conditions of the natural and social environments around the students (Nata 2004, 15-17).

There are four institutions involves in Islamic educational system, these institutions are households institution, community institution which includes social media house of worship, formal educational institution, beginning from free school learners to university students, and the government institution which include government policy. Therefore, all people have responsibilities for educational existence in the universe. Therefore, the researcher ensure that Islamic educational system can build the country and resulting progressive civilization. They can also result qualified human resources. They can produce genuine leaders that can lead the country well based on Islamic perspective.

CONCLUSION

The impacts of coronavirus19 resulting many changes in all aspects of social life. It made educational field to become in abnormal conditions. Many challenges

occurred among teachers, learners, parents and institutions in the online learning system.

Many students deliberately do not participate in online learning due to similar reasons that most of them did not have their own hand phones, bad internet connection, laziness, lack of internet packages, large amount of assignments assigned by their teachers, students who are frequently late to wake up, and the students get bored and frustrated. Many teachers did not have technological competency and proficiency. Methods and techniques are difficult to present appropriately. The teachers also found it difficult to give evaluation to their students and to make sure of their students competences. Parents also found some problems in helping their children in online learning, the similar problems also arouse, like they were not well educated, were busy with household duty, because of economic issues, many parents must work outside the house so that they could not involve in their children online learning.

Islamic educational system can solve the challenges encountered by teachers, learners, parents and institution due to online learning during the pandemic, because it involves all people for educational existence in the universe. It can result qualified human resources, qualified teachers who are able to provide various methods and techniques to deal with the problems encountered by their students. Teachers who can carry out the learning process as much as possible, take al Qur'an and al Hadits as the source of knowledge, and technology as a product of science, teachers who can use both in harmony.

To build a country in the era of Covid19, the government have to implement face to face learning system in Islamic perspective, because in Islamic Educational system, the role of Islamic education teachers are very important. Teachers are needed to provide direction, and guidance in educating their students with values of life based on Islamic teachings. The issue of the collapse of religious values and norms that should be a guide in current behavior became a problem that disrupts the order of life in society. Religious norms that used to be thickly instilled in families and communities have begun to fade due to globalization. Major steps that must be taken to maintain it include strengthening the education system which is tasked with producing the nation's successors with character and virtuous character, and this only be able to achieve through face to face learning.

It is right that mastering technology can help people communicate easily all over the world. ICT can be used to develop course materials, deliver and share the course content, lecture and presentations for the higher education, it can also improve our knowledge to have a better income or life, but it does not appropriate to use as a media of online learning most of the time, because technology can never take the place of a teacher who is thought to be the most crucial element of any teaching activities like social sensitivity and sharing concept as education concept. Finally, Islamic

education system can produce genuine leaders that can lead the country well since it uses curriculum as a guidance to refer to Al Qur'an and al Hadits as the main sources to implement teaching and learning. Genuine leaders resulted by Islamic Educational System can build a country, in this case Indonesian country better than before.

SUGGESTION

The problems arose during the pandemic covid19 in all aspects of human life. It indicates that there is a failure of Indonesian Educational system. Online learning system improved the problems, therefore, the researcher suggests to the Indo Ministry of Education Nadhim Makarim to evolve new educational system in Indonesia, the educational system in Islamic perspective, the researcher also suggests to the government to stop online learning system from free school learners to Senior High School levels. Face to face learning during the pandemic can be done as long as teachers and learners are healthy and obey the government regulation of keeping health protocol.

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