

Integration Of Islamic Values And Banjar Local Wisdom In Digital Transformation: Evaluating Online Learning At Islamic Higher Education Institutions In South Kalimantan

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Abstract

In the context of the ongoing digital transformation of education, particularly in Islamic higher education in South Kalimantan, Indonesia, the integration of information and communication technology (ICT) presents both opportunities and challenges. This study aims to evaluate the implementation of online learning in three Islamic universities during the COVID-19 pandemic, focusing on how Islamic values and Banjar local wisdom are integrated into digital education. A qualitative case study approach was used, employing the CIPP (Context, Input, Process, Product) evaluation model. Data were gathered through interviews, observations, and document analysis from lecturers, policymakers, and students at UIN Antasari Banjarmasin, STAI Rasyidiyah Khalidiyah Amuntai, and STAI Al-Falah Banjarbaru. The findings reveal varied levels of preparedness and success in implementing online learning, with UIN Antasari demonstrating a more comprehensive approach, supported by better infrastructure and effective digital platforms. In contrast, private institutions faced challenges related to internet access, limited human resources, and inadequate technological infrastructure. Despite these disparities, all institutions made efforts to incorporate Islamic values such as *ta'awun* (mutual assistance) and *akblaq* (good character), along with Banjar local wisdom, into their pedagogical approaches. The study highlights the importance of continuous evaluation and investment in infrastructure to ensure that digital transformation in Islamic higher education remains inclusive, culturally relevant, and aligned with local values.

Keywords: Banjar Local Wisdom; Islamic Values; Digital Transformation; Online Learning Integration; Islamic Higher Education

Introduction

Education plays a crucial role in a country's development and global competitiveness (Chen et al., 2022). The integration of information and communication technology (ICT) in education, as highlighted in the research, has significantly impacted educational outcomes and attainment levels, especially in new EU Member States (Sart et al., 2022). Moreover, government spending on education in sub-Saharan African countries has shown varying effects on educational outcomes, with a focus on primary and secondary education at the expense of tertiary education (Farayibi & Folarin, 2021). The influence of technology, particularly ICT, on educational efficiency and sustainability is evident, emphasizing the need for strategic investments in the education sector to harness the benefits of technological advancements and enhance human capital development (Davies-Holmes, 2016; Lucisano, 2017)

Over the past decades, ICT developments have precipitated profound alterations in teaching and learning methodologies, particularly through the advent of online learning (Adtani et al., 2023; Faculty of Education, University of Prishtina "Hasan Prishtina", Prishtina, Kosovo et al., 2023; Wang, 2022). Online learning provides a platform that enables access to education without geographical constraints, connecting learners and teachers from disparate parts of the globe (Kozak et al., 2023). This technology has opened up opportunities for innovation in education, such as the use of multimedia, interactive simulations, and project-based learning that emphasizes 21st century skills (Pandita et al., 2023). In addition, online learning also provides convenience in managing and tracking learners' learning progress, enabling more personalized and adaptive teaching according to individual needs.

The integration of technology in education, as highlighted in various research papers, is crucial not only to address the challenges posed by globalization and the Fourth Industrial Revolution but also to meet the demand for lifelong learning. Education 4.0 emphasizes a student-centered approach, requiring the development of digital infrastructure, teacher training, and innovative learning environments to enhance the learning experience for students (Stefan et al., 2023). The concept of circular pedagogy and the new science of learning paradigm underscore the importance of technology fusion in education to foster creativity, sustainability, and personal skill development, aligning with the needs of sustainable education and human well-being (Singh et al., 2023; Vasilyevna, 2022). By embracing digitalization and implementing e-education tools, the education sector can adapt to the rapid changes brought by technology, ensuring that the system evolves to positively impact human development and society as a whole.

Online learning has evolved into an increasingly popular method and is widely adopted by higher education institutions around the world. It offers greater flexibility and access for students, allowing them to learn from anywhere at any time. In addition, online learning can also bridge geographical and economic gaps, providing more equitable opportunities for all levels of society to access quality education. In Indonesia, the adoption of online learning has seen a significant increase, especially in recent years (Fenteng, 2023; Mawene et al., 2023).

The adoption of online learning systems in Islamic universities in South Kalimantan aims to enhance educational accessibility and flexibility, aligning with global trends in higher education (Hamdani, 2023). However, the implementation of such systems requires a thorough evaluation to determine their effectiveness and efficiency, especially within the context of Islamic higher education institutions (Huda et al., 2023). This evaluation is essential for understanding the functionality of online learning platforms and identifying areas that may need improvement or adjustment to optimize their impact on student learning experiences (Setiawan Nur Heriyanto & Syarahbil Hudzaifi, 2023). The results of this study will play a crucial role in guiding decision-making processes and strategic planning initiatives related to online learning in Islamic colleges in South Kalimantan, ensuring continuous enhancement and innovation in the educational delivery methods within these institutions (Hakim et al., 2023).

The transition to online learning has introduced significant challenges for higher education institutions in South Kalimantan, Indonesia. One of the main problems is the lack of stable and equitable internet access, especially in rural and remote areas. This shortage hinders the smooth implementation of online education (Assyauqi, 2020). The lack of adequate supporting infrastructure, such as hardware (laptops, computers) and software (online learning applications), further exacerbates the difficulties faced by students and lecturers. These infrastructure limitations not only affect the quality of education but also hinder student participation in academic activities.

Stability and coverage of internet access are crucial factors in the effective implementation of online learning. However, in South Kalimantan, many rural and remote areas suffer from limited reliable internet connections, which significantly disrupts the continuity and effectiveness of the online education process. In addition, there is a lack of essential technological infrastructure, including hardware (such as laptops and computers) and software required for online learning. Students and lecturers often lack access to adequate educational tools and platforms, which substantially hampers the educational experience and reduces the potential benefits of online learning.

Furthermore, variations in technology proficiency levels among lecturers and students also pose significant challenges. Many educators and learners have limited experience in using online learning platforms and digital tools, requiring extensive training and ongoing support. This skills gap creates barriers to the effective adoption of student-centered and online-based educational methods. Transitioning to new pedagogical approaches requires significant adaptation, which can be a challenging task for both lecturers and students. Consequently, concerted efforts are required to enhance technological competencies in order to facilitate the success of online learning.

Another challenge encountered in the implementation of online learning in Islamic universities in South Kalimantan is economic and social disparity. Not all students have equal access to digital devices and adequate internet connections. This disparity has existed prior to the Covid-19 pandemic, but has become more apparent during the pandemic. According to a study, 52% of students in Malaysia face the challenge of not having the appropriate devices for online learning. Similar issues are also encountered in Indonesia, where unequal access to technology and internet infrastructure has exacerbated the existing education gap. In addition to technical and infrastructure challenges, the implementation of online learning also has an impact on the interaction and communication between lecturers and students. This method often limits lecturers' ability to build close relationships and communicate optimally with their students. The lack of face-to-face contact can impede the formation of emotional bonds and direct supervision, which are often necessary to support an effective learning process. However, as with any new innovation, the implementation of this system requires in-depth evaluation to ensure its effectiveness and efficiency.

This evaluation is important to understand how this system functions in the context of Islamic colleges and to identify areas that may require improvement or modification. The results of this study are expected to serve as a basis for further decision-making and strategic planning in the context of online learning in Islamic colleges in South Kalimantan. This is particularly important given the central role of education in the development of the country and the quality of life of the community. In the context of the ongoing globalization and the advent of the fourth industrial revolution, information and communication technology (ICT) has emerged as a primary driver of transformation across a range of sectors, including education. Online learning has emerged as a popular method, offering greater flexibility and accessibility for students, allowing them to learn from anywhere and at any time. However, the successful implementation of online learning is

contingent upon not only the adoption of the technology but also an in-depth understanding of how the technology functions in the specific context and the challenges faced.

A comprehensive and continuous evaluation of the online learning program is necessary to ensure the effectiveness and efficiency of this system, particularly in areas with infrastructure and technology challenges, such as South Kalimantan. The CIPP (Context, Input, Process, Product) model of evaluation can assist in identifying strengths and weaknesses in the implementation of an online learning program. This model begins with an analysis of the context and specific needs, continues with an assessment of the resources utilized, and concludes with an evaluation of the learning process and the results achieved. Through this evaluation, educational institutions can implement necessary improvements, develop more effective strategies, and ensure that online learning is not only a temporary solution but also a sustainable contribution to improving the quality of education.

Research Method

This article employs a qualitative approach with a case study design to investigate the implementation of online learning in an Islamic college in South Kalimantan. The primary objective of this study is to gain a comprehensive understanding of the implementation and operation of online learning in the context of Islamic universities. The research population includes all lecturers and policy makers involved in the implementation process of online learning in three selected Islamic universities: UIN Antasari, STAI Al Falah, and STAI RAKHA Amuntai. Sampling was conducted in a purposive manner, enabling the researcher to gain representative insights into various related perspectives.

The research process commenced with an approach to the authorities at each college, with the objective of obtaining the necessary permission and access to collect data. Once permission had been granted, the researcher proceeded to conduct a series of in-depth interviews with lecturers and policy makers, as well as to observe the implementation of online learning within each college. The qualitative data was then subjected to thematic analysis, whereby key themes were identified from the interview transcripts and observation notes. The objective of this analysis process is to organize, analyze, and interpret the data in order to gain a comprehensive understanding of the implementation of online learning in Islamic universities in South Kalimantan.

This research employs the CIPP (Context, Input, Process, Product) evaluation model to assess various dimensions of the online learning program, including the implementation context, the resources utilized, the implementation process, and the outcomes achieved. This approach enables the research to provide a more profound comprehension of the efficacy and productivity of online learning programs in Islamic colleges in South Kalimantan, as well as to establish a robust foundation for further advancement in the realm of online learning.

Results and Discussion

The objective of the research is to identify the key issues and challenges associated with online learning programs in three Islamic religious colleges in South Kalimantan. To further validate the findings, data collection methods including interviews, observation, document analysis, and quantitative analysis of data were conducted. The evaluation results offer valuable insights, recommendations, and suggestions for enhancing the implementation of online learning in Islamic colleges in South Kalimantan. The principal objective of this study is to provide a comprehensive understanding of the implementation of online learning in Islamic universities in the region. To facilitate the reading of the research results, the researcher employed a special code as follows:

Table 1. Data Collection Technique Codes

Data Collection Techniques	Code	Description
Interview	W	Primary research data source, conducted directly with informants

Observation	OBS	Refers to the collection of data by observing the condition of the research environment.
Documentation	DOC	Secondary data collection is conducted by exploring documents found at the research site

Table 2. Informant Code

Informan	Code
Dean of FTK UIN Antasari Banjarmasin	D.FTK-1
Dean of FSY UIN Antasari Banjarmasin	D.FSY-1
Lecturer FTK UIN Antasari Banjarmasin	DOS.FTK-1
Lecturer FSY UIN Antasari Banjarmasin	DOS.FSY-1
Deputy Head of Education, Research and Cooperation STAI RAKHA Amuntai	WK-2
Head of PAI Study Program STAI RAKHA Amuntai	KP.PAI-2
Lecturer, STAI RAKHA Amuntai	DOS.RA-2
Deputy Head of Education, Research and Cooperation, STAI AL FALAH	WK-3
Head of PAI Study Program, STAI AL FALAH	KP.PAI-3
Lecturer, STAI AL FALAH DOS	DOS.ALF-3

The context evaluation aspect encompasses a number of factors related to the campus environment, the teaching staff's understanding of online learning, and the institution's online learning needs. The objective of this aspect is to ascertain the institution's readiness to implement online learning. In its implementation, online learning has provided solutions for the implementation of online teaching and learning activities.

Input evaluation in the CIPP model (Context, Input, Process, Product) is designed to assess and select available resources, determine alternative strategies to be used, and assist in decision-making to achieve the expected goals. Widoyoko (2010: 82) identifies the input components as follows: "Human resources, facilities and infrastructure, funds/budget; d. Various procedures and rules required". Aspects of input that can be evaluated in research related to input can be seen in the semester learning design and learning facilities.

The process aspect of online learning implementation is evaluated using observation instruments developed based on Permendikbud No. 22 of 2016 concerning Learning Process Standards. This learning practice standard includes three main stages, namely the introduction stage, core stage, and closing stage, which must be followed in the implementation of learning in the classroom. The aspects to be evaluated in this section are Online Learning Implementation and Online Learning Process Atmosphere.

The data collection for product evaluation is carried out by referring to the criteria set out in Permendikbud No. 23 of 2016 concerning Educational Assessment Standards. In Chapter II, Article 3, it is explained that the scope of student learning assessment includes two main aspects: (a) knowledge and (b) skills. The assessed aspect is student learning outcomes.

a. Campus Environment

The State Islamic University (UIN) Antasari Banjarmasin is a state-run Islamic university situated on Jalan A. Yani No. Km. 4.5, RW. 5, Kebun Bunga, Kec. The university is located in East Banjarmasin, Banjarmasin City, South Kalimantan, Indonesia. The name Antasari is derived from the name of one of the Banjar Sultans and Heroes, Prince Antasari. The Antasari State Islamic University is the oldest and largest Islamic campus on the island of Kalimantan. It has produced numerous scholars and Islamic religious figures who have had a significant impact on the development of science and the progress of civilization in this country. The following data was collected by researchers for the purposes of this study.

“... The campus of UIN Antasari Banjarmasin is situated on Jl. A. Yani Km 4.5 Banjarmasin, with the Faculty of Teacher Training and Education and the Faculty of Sharia occupying a prominent position. The Faculty of Sharia has a student population of 1,692, with 92 lecturers. The Faculty of Tarbiyah and Keguruan, meanwhile, has a total of 5,548 students and 230 lecturers with S2 and S3 educational backgrounds. Both faculties have implemented the KKNI-based curriculum and have already established a standardized format for the preparation of RPS” (OBS / C-L.1).

In accordance with the Presidential Regulation of the Republic of Indonesia Number 36 of 2017 concerning Antasari State Islamic University Banjarmasin, dated April 3, 2017, IAIN Antasari Banjarmasin underwent a transformation or change in status, becoming the State Islamic University (UIN) Antasari Banjarmasin. Based on the observations made, UIN Antasari has implemented a curriculum based on the Indonesian Qualification Framework (KKNI) by standardizing the format of the RPS in each faculty. Furthermore, UIN Antasari already possesses a laboratory. The institution has access to sufficient computer resources and already employs e-learning facilities.

“... The faculty of tarbiyah and keguruan UIN Antasari Banjarmasin and the faculty of sharia UIN Antasari Banjarmasin have already established laboratories. A computer lab and laboratory. Furthermore, the facilities provide support for lectures and practice. Furthermore, the entire campus is equipped with a wireless network that provides a high-speed internet connection. Furthermore, all study rooms are equipped with LCDs and have air conditioning (AC) for the faculty of sharia and fans for the faculty of tarbiyah and keguruan.” (W/C-L.1/D.FTK.1 and W/C-L.1/D.FSY.1)

Based on the findings of researchers in the field, it can be concluded that UIN Antasari Banjarmasin has met the learning standards set forth in the Indonesian Ministerial Regulation No. 3 of 2020 concerning National Higher Education Standards.

b. Teachers' Understanding of Online Learning

Online learning is a method of instruction that employs the Internet network and other online learning applications. In its most basic sense, online learning is a teaching and learning process conducted online, utilizing learning applications and social networks. The defining feature of online learning is that it does not necessitate physical, face-to-face interactions, but rather, it is conducted through digital platforms. In the context of the ongoing pandemic, the implementation of online learning represents a solution for learning activities at the State Islamic University (UIN) Antasari Banjarmasin, particularly at the Faculty of Tarbiyah and Keguruan and the Faculty of Sharia. Both faculties utilize various digital platforms for learning, including WhatsApp, Google Classroom, Google Meet, Zoom, and Moodle-based Learning Management Systems (LMS).

A study was conducted on the aspect of lecturers' understanding of online learning, involving lecturers from the Faculty of Tarbiyah and Keguruan and the Faculty of Sharia. The results of this study revealed their perceptions regarding the purpose of online learning implementation.

“Online learning is defined as a mode of education that employs the Internet network and various online applications as a medium of learning. This approach allows for the possibility of face-to-face interaction between lecturers and students through the use of teleconferencing applications, thus eliminating the necessity for them to meet in a single classroom. Furthermore, this form of online

learning necessitates that students assume a more active role in their own learning. The lecturer will divide the material over the course of a single semester, thereby facilitating independent learning and a greater degree of flexibility regarding the timing of learning activities. This is because the lecturer and the students have reached an agreement regarding the learning process.” (W/C-PTP/DOS.FTK-1 and W/C-PTP/DOS.FSY-1)

- Researcher : *In Online Lectures, How do you organize the lecture schedule?*
- FTK Lecturer : *In the Tarbiyah faculty, for synchronous meetings or online face-to-face meetings, we adhere the lecture schedule as provided by the faculty. For asynchronous meetings, we utilize the platform provided by the university, namely the Moodle-based Learning Management System (LMS), and we also employ WAG for other notifications. (W/C-PTP/DOS.FTK-1)*
- FSY Lecturer : *In lectures at the Faculty of Sharia, lecturers frequently utilize WAG, sometimes supplementing explanations with voice recordings. In addition to WAG, the UIN Antasari Learning Management System (LMS) is employed to administer online examinations and disseminate educational materials. In the context of face-to-face instruction, we employ Zoom and Google Meet on a regular basis. (W/C-PTP/DOS.FSY-1)*

The results of these interviews indicate that the lecturers at UIN Antasari have a comprehensive understanding of online learning and the effective utilization of existing facilities for the teaching and learning process.

c. The necessity for online learning is becoming increasingly apparent.

The concept of necessity is a fundamental prerequisite that must be fulfilled in order to achieve success in a process. The implementation of effective online learning is inextricably linked to the availability of learning support devices, including internet networks, data quotas, online learning platforms, and training to optimally utilize online learning media. In accordance with the stipulations of Minister of Education and Culture Regulation Number 3 of 2020, which pertains to the standards for learning facilities and infrastructure, the essential apparatus for the learning process encompasses books, media, furniture, telecommunications facilities, and other requisite items. Moreover, the role of media and learning resources is of significant importance in the learning process. Kustiono (2010: 4) posits that "media functions not only as a tool, but as an integral part of the learning system." The existence of media enables lecturers to deliver learning more effectively. Learning resources extend beyond lecturers to encompass library collections, the surrounding environment, the internet, and the universe, which can be utilized as a space to learn and explore knowledge.

Based on observations made at the State Islamic University (UIN) Antasari, particularly in the context of online learning during the pandemic, the following was identified:

“In addition to the 15 GB of internet quota provided to students by UIN Antasari Banjarmasin, the university offers an online learning platform based on Moodle, accessible via the UTIPD server. On a semester-by-semester basis, training is provided for lecturers on the optimal use of the LMS” (OBS/KPD-1).

The observations of researchers indicate that UIN Antasari has provided several facilities for the implementation of online learning. These include the provision of advice and infrastructure, such as a server for the UIN Antasari LMS, which is located in UTIPD UIN Antasari.

Input Evaluation

In input evaluation research, researchers focus on learning facilities by referring to the minimum standards set out in Permendikbud No. 24 of 2007 concerning Facilities and Infrastructure. Furthermore, lesson plans (RPP) created by educators with evaluation criteria based

on components outlined in Permendikbud No. 20 of 2020 concerning Learning Process Standards include: Course Identity, Graduate Outcomes, Course Outcomes, Course Objectives, A brief description of the course Study Materials References, and Meeting Details.

In accordance with the pandemic period, each lecturer at UIN Antasari has adapted the RPS to align with the components outlined in the Permendikbud. Regarding the availability of learning facilities at UIN Antasari, it is sufficient, as the university has an online learning application on its website, namely *lms.uin-antasari.ac.id*. This information was obtained from the observation of UIN Antasari Banjarmasin.

"As a support for online learning facilities such as internet networks, quotas for students, and platforms for online learning, the UIN Antasari already has the necessary resources in place. The LMS is already on a server, which is managed directly by the UTIPD UIN Antasari." (OBS/RPS-1).

Furthermore, the results of interviews conducted with lecturers in the UIN Antasari environment, particularly in the Tarbiyah and Teacher Training Faculties and the Faculty of Sharia, corroborate this assertion.

In accordance with the aforementioned data, the input evaluation within the CIPP model is primarily concerned with the assessment of the available resources. These include, but are not limited to, human resources, facilities and infrastructure, funds/budget, and the necessary procedures and rules. In the context of this research, the input aspects evaluated are the Semester Learning Plan (SSP) and learning facilities.

With regard to the RPS, lecturers at UIN Antasari are responsible for its preparation, with reference to the components set out in Permendikbud No. 20 of 2020 concerning Learning Process Standards. The aforementioned components include, but are not limited to, the following: course identity, graduate outcomes, course outcomes, course objectives, a brief description of the course, study materials, references, and meeting details. The results of observations and interviews indicate that the RPS prepared by lecturers at UIN Antasari is in accordance with the components stipulated in the regulation and is adjusted to pandemic conditions.

In terms of learning facilities, UIN Antasari has provided adequate resources, including an internet network, data quotas for students, and an online learning platform or Learning Management System (LMS) managed by the Information Technology and Database Unit (UTIPD) at UIN Antasari. This demonstrates that UIN Antasari has made considerable efforts to meet the needs of facilities and infrastructure in supporting online learning during the pandemic.

Accordingly, the input aspects, which include RPS and learning facilities at UIN Antasari, have been found to meet the standards set in the relevant regulations, as well as to have been adjusted to pandemic conditions in accordance with the CIPP evaluation model. This input evaluation is crucial for ensuring the readiness and availability of resources necessary for effective learning.

Process Evaluation

Prior to the implementation of online learning, lecturers engage in a preliminary communication with students to ascertain the platform that will be utilized. This initial communication is typically conducted via WhatsApp Group (WAG). Once an agreement has been reached between students and lecturers, the teaching and learning process commences. This finding is based on interviews with lecturers from the Faculty of Tarbiyah and Keguruan and lecturers from the Faculty of Sharia.

Researcher : *In the context of online lectures, how should lectures be initiated in a single semester?*

- FTK Lecturer : *In the Faculty of Tarbiyah, students typically initiate contact with lecturers to establish a WAG. Subsequently, an agreement is reached regarding the platform to be utilized for the lecture, which is typically the Zoom application. The initial meeting is conducted via Zoom and the LMS is integrated with Zoom (W/PPD/DOS). (FTK-1)*
- FSY Lecturer : *The faculty of Sharia's lecturers are contacted by the heads of their respective classes to determine the media to be used in online learning. Once an initial meeting has been agreed upon in WAG, the lecturers typically deliver the lecture contract and materials face-to-face online, using the Zoom application (W/PPD/DOS.FSY-1).*

This is also corroborated by the results of observations and documentation conducted by researchers, namely by examining the Uni Antasari website, which has led to the addition of new features and the expansion of the number of courses available in the Learning Management System (LMS).

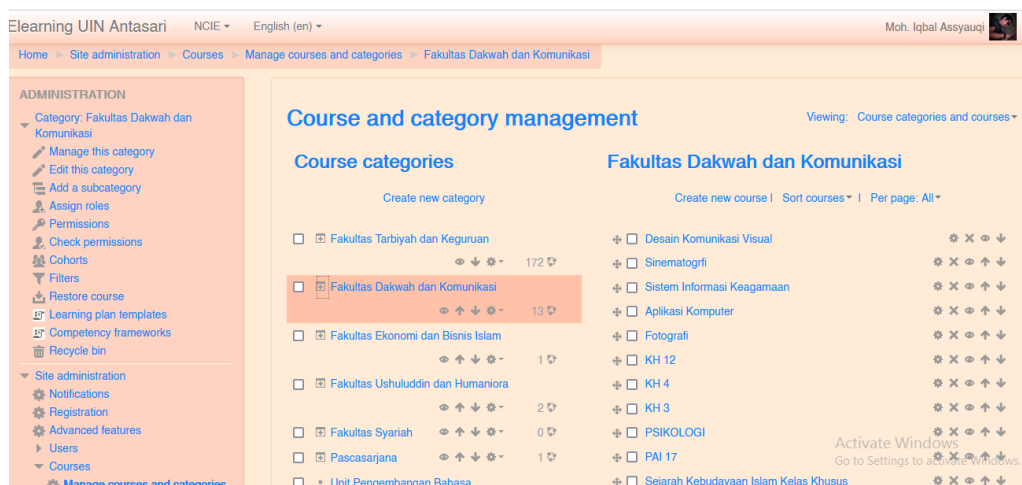


Figure 1. Learning Management System UIN Antasari

The scientific approach to online learning is more evident when lecturers assign tasks that encourage students to observe, question, process, and communicate their findings to the audience. This is consistent with the perspective of Armandi (2017: 57), who posits that the scientific approach entails a series of scientific activities, including observation, questioning, information gathering, processing, and communication of results.

Based on the researchers' observations, the online learning program at UIN Antasari has been functioning effectively. This can be observed in the level of student engagement, which is gauged by attendance in SIAKAD and LMS, the provision of comprehensive material explanations, and the establishment of a conducive learning environment between lecturers and students. Furthermore, lecturers employ a variety of additional platforms to diversify their teaching methods.

Nevertheless, there are certain aspects that have not been fully implemented as effectively as they could be. For instance, lecturers have not provided sufficient opportunities for students to inquire about the material presented and to relate it to the conditions or potential in the surrounding environment. The findings presented here are based on the results of observations and documentation conducted by researchers at UIN Antasari, which are shown in the following table.

“Some lecturers employ Zoom and Learning Management System (LMS) to disseminate lecture materials. However, due to the limitations of student quotas, Zoom is typically utilized solely for the explanation of materials, occurring on a monthly basis. The remainder of lecturers utilize LMS, with WAG employed in the event of network issues. In addition to utilizing the chat feature

in the LMS, lecturers also employ WAG for sending voice notes for more detailed and lengthy explanations.” (OBS/PORC-1)

Based on the observations, it can be concluded that in the online learning process at UIN Antasari Banjarmasin, lecturers employ a combination of various learning platforms with the objective of achieving a smooth and optimized learning outcome.

Product Evaluation

Prior to conducting an assessment, researchers and lecturers at UIN Antasari Banjarmasin, particularly those in the Tarbiyah and Teacher Training Faculties and Sharia Faculties, engage in a process of assessment planning. This is based on the results of interviews with researchers.

- Researcher : *In the context of online lectures, do you create an assessment plan?*
 FTK Lecturer : *At FTK, we always create an assessment plan, which is in accordance with our RP. (W/HBM/DOS.FTK-1)*
 FSY Lecturer : *It is evident that such a plan exists and is clearly delineated in the RP (W/HBM/DOS.FSY-1).*

When researchers cite the RPS document, they do so with the understanding that it contains instruments, grids, and assessment scoring guidelines. The assessment encompasses three domains: attitudes, knowledge, and skills. The assessment of knowledge and skills also encompasses several stages, including observation, recording of student behavior, follow-up on observations, and description. Additionally, researchers sought to ascertain the perspectives of faculty members from the Faculty of Tarbiyah and Teacher Training on the conduct of attitude assessments in online learning. The following is a summary of the findings from the interviews conducted by the researchers:

- Researcher : *In the context of online lectures, how might one go about conducting assessments, particular in the domain of knowledge and skills?*
 FTK Lecturer : *In the field of technology, knowledge and skills can be assessed through observation of student when they discuss the material they have conveyed. Additionally, this can be assessed through the collection of written assignments through the Learning Management System (LMS (W/HBM/DOS.FTK-1)*
 FSY Lecturer : *In assessing knowledge and skills, the most common method is through observation of student when they discuss material via Zoom or the Learning Management System (LMS) Furthermore, the results of their mid- and end-of-semester examinations can be observed (W/HBM/DOS.FSY-1).*

In addition, researchers inquired with the lecturers of UIN Antasari Banjarmasin regarding the follow-up procedures following the assessment of both knowledge and skills. The following responses were provided:

- Researcher : *In Online Lectures, how do you follow up on the assessment, especially in the field of knowledge and skills?*
 FTK Lecturer : *In terms of follow-up, usually we at FTK always provide additional assignments such as improving papers or adding assignments to provide more knowledge and skills to students. (W/HBM/DOS.FTK-1)*
 FSY Lecturer : *Usually at the end of the semester we give additional assignments to students to improve the poor grades, especially in the fields of knowledge and skills, these assignments can be in the form of papers or resumes of lecture material for one semester (W/HBM/DOS.FSY-1).*

The results of the interviews indicate that students who fail to achieve the knowledge and skills scores set by the lecturer will be required to complete additional assignments. These

assignments may take the form of improving a paper according to the suggestions of the lecturer and discussion participants, or they may be in the form of papers and resumes over the course of a single semester.

STAI RAKHA AMUNTAI

Context Evaluation

a. Campus Environment

STAI RAKHA Amuntai is a state Islamic university situated on Rakha Pakapuran Street in North Amuntai, South Kalimantan, Indonesia. The STAI Rasyidiyah Khalidiyah (RAKHA) Amuntai was originally named the Faculty of Tarbiyah Rasyidiyah Khalidiyah (RAKHA) Amuntai. It was established on April 6, 1971, coinciding with 9 Safar 1391 H, in accordance with the Decree of the Chancellor of IAIN Antasari Banjarmasin No. 20. In 1971, the inaugural dean was KH. Abdul Muthalib Muhyiddin, appointed in accordance with the Decree of the Chancellor of IAIN Antasari Banjarmasin Number: B-VII/a-PT/481, dated May 13, 1971.

"STAI RAKHA Amuntai is one of the oldest universities in the North Hulu River region." The university offers three academic programs: Islamic Religious Education, Tadris English, and Ahwal Al Syakhsiyyah. The total number of students is 1,428, and the number of lecturers is 71, with S2 and S3 educational backgrounds. STAI RAKHA Amuntai has implemented a curriculum based on the KKNI and already has a standardized form for the preparation of RPS (OBS / C-L.2).

In addition to the proposal to extend the registered status of the Islamic Education and Ahwal Al-Syakhsiyyah study programs in 1999, the Board of Management of the Pesantren Rasyidiyah Khalidiyah Amuntai Foundation also proposed a status request for the Diploma 2 PGSD / MI Program and the Akta IV Education (teaching) Program for Non-Education Graduates. On January 17, 2000, the Head of Kopertais Region XI Kalimantan issued a decree (number: C/II/02/2000, which stipulates the extension and granting of registered status for the Islamic Religious Education and Ahwal Al-Syakhsiyyah study programs, as well as the Diploma 2 PGSD/MI Program and the Akta IV Education Program. Based on the observations made, STAI RAKHA Amuntai has implemented the KKNI-based curriculum by equalizing the RPS format in each faculty.

"STAI RAKHA Amuntai has a representative study room, but it lacks the necessary databases and servers. However, it has human resources who are already qualified in their fields and are able to manage the campus website (W/C-L.1 / WK.2).

Based on the findings of researchers through observations and interviews, it can be concluded that STAI RAKHA Amuntai has fulfilled the learning standards set forth in the Indonesian Ministerial Regulation No. 3 of 2020 concerning National Higher Education Standards.

b. Teaching Staff Understanding of Online Learning

The institution utilizes an online system that utilizes the internet network and other online learning applications. Online learning is defined as any form of learning that is conducted via digital platforms, including learning applications and social networks. Online learning is defined as a form of education that does not require face-to-face interaction, but rather utilizes digital platforms. In the context of the ongoing pandemic, the solution to the learning activities conducted at STAI RAKHA Amuntai is the utilisation of a learning system that employs various platforms, including WhatsApp, Google Classroom, and Google Meet. The research data collection on the aspects of

lecturers' understanding of online learning with STAI RAKHA Amuntai lecturers revealed that they understood the purpose of online learning as follows:

"In my opinion, online learning is a form of education that employs the Internet and various online applications as a medium of instruction. This allows lecturers and students to engage in face-to-face online interactions through teleconferencing applications, eliminating the need for them to meet in a single classroom." Furthermore, this form of online learning necessitates that students assume a more active role in their own learning. The lecturer will divide the material over the course of a single semester, thereby facilitating independent learning and a more flexible approach to time management. This is achieved through an agreement between the lecturer and the students." (W/C-PTP/KP.PAI-2 and W/C-PTP/DOS.RA-2)

The results of the interviews indicate that the lecturers at STAI RAKHA Amuntai have a clear understanding of the nature of online learning. This is consistent with Syafni's definition of online learning, which is defined as learning that occurs without face-to-face interaction but through the use of an existing digital platform. All forms of learning materials are made available online, as are the means of communication and the administration of tests. The online learning system is supported by a number of applications, including Google Classroom, Google Meet, Edmodo, and Zoom.

These findings are further corroborated by the results of interviews with lecturers at STAI RAKHA Amuntai, particularly those engaged in the Islamic Religious Education study program.

Researcher	:	<i>In online lectures, how is the lecture schedule organized?</i>
Lecturer at STAI RAKHA Amuntai	:	<i>In Profi PAI STAI RAKHA Amuntai, for online face-to-face meetings, the lecture schedule is followed as provided by the faculty. For material delivery, the WAG and Google Classroom platforms are utilized. (W/C-PTP/DOS.RA-2)</i>

The results of these interviews indicate that STAI RAKHA Amuntai lecturers have a comprehensive understanding of online learning and the effective utilization of existing facilities for the teaching and learning process.

c. Online Learning Needs

Needs are the fundamental requirements for the fulfillment of an objective. The successful implementation of online learning cannot be dissociated from the existence of learning support devices such as internet networks, kouta, online learning platforms, and training for the utilization of online learning media. Permendikbud No. 3 of 2020 concerning Learning Infrastructure Standards elucidates that the basic equipment for the learning process includes books, media, furniture, telecommunications facilities, etc. In addition, media and learning resources are also learning resources. Furthermore, media and learning resources are of equal importance, according to Kustiono (2010: 4), who states that "media is not only a tool but an integral part of the learning system." The presence of media makes it easier for lecturers to explain learning. Learning resources are not limited to lecturers, library collections, the surrounding environment, the internet, and nature; they can also be utilized as a learning space and explored as a source of knowledge.

Input Evaluation

In input evaluation research, researchers focus on learning facilities by referring to the minimum standards set out in Permendikbud No. 24 of 2007 concerning Facilities and Infrastructure. In addition, lesson plans (RPP) are evaluated based on components regulated in Permendikbud No. 20 of 2020 concerning Learning Process Standards.

The RPS is created and adapted to the pandemic period by each lecturer at UIN Antasari, where the elements included in the RPS align with the components outlined in Permendikbud (see attached lesson plan document). With regard to learning facilities at STAI RAKHA Amuntai, they

are deemed adequate, as lecturers are able to disseminate material through Google Classroom and WAG. This information was obtained through observation of STAI RAKHA Amuntai.

“Furthermore, the OBS/RPS-2 document states that the support for online learning facilities includes internet networks, student quotas, and the delivery of materials via WAG and Google Classroom.”(OBS/RPS-2)

Additionally, the results of interviews conducted with lecturers at the STAI RAKHA Amuntai environment corroborate this information.

- Researcher : *In online lectures, how should lectures be arranged in a single semester?*
- Vice Chairman : *At STAI RAKHA Amuntai, the RPS regarding the form has been determined by the institution, after which the lecturer enters the subject matter and material, as well as the CPMK. However, during the pandemic, we also adjusted the delivery technique and the amount of material, reducing it (W/RPS/WK-2).
In the PAI Study Program at STAI RAKHA Amuntai, lecturers are required to complete a RPS, which outlines the subject matter to be covered, the material to be delivered, and the circumstances of the field, particularly in the context of the ongoing pandemic (W/RPS/DOS.RA-2).*
- Lecturer at STAI RAKHA Amuntai :

The data indicate that the facilities and implementation of online learning at STAI RAKHA Amuntai meet the minimum standards of educational facilities and infrastructure as stipulated in Permendikbud No. 24 of 2007. Observation indicates that lecturers utilize digital platforms such as Google Classroom and WhatsApp Group (WAG) to deliver materials. This is further evidenced by the institution's provision of critical infrastructure, including an internet network and data quotas for students, which are essential for the smooth operation of the online learning process.

In-depth interviews with lecturers revealed that, when preparing lesson plans, they adhere to the guidelines set forth by the institution, particularly in the context of a pandemic. The lesson plans include the subject matter, materials, and Course Learning Outcomes (CPMK), which are then adjusted to the online teaching method and actual conditions in the field. This adjustment reflects the flexibility and adaptability of lecturers in responding to the challenges posed by distance learning, as stated by one lecturer: The RPS regarding the form has been determined by the institution, after which the lecturer enters the subject matter and material and CPMK. However, during the pandemic, the delivery technique is also adjusted, and the amount of material is shortened.

In addition, lecturers in STAI RAKHA Amuntai's PAI Study Program indicated that they had received guidance from the curriculum to fill in the subject matter and adjust the material to be delivered, and to adjust it to the situation in the field during the pandemic. This demonstrates that the institution has established a framework that enables lecturers to maintain the quality of learning, even in challenging circumstances.

In conclusion, STAI RAKHA Amuntai has demonstrated a commendable dedication to the integration of online learning, employing technology and adapting teaching methodologies to align with the exigencies of the pandemic. Nevertheless, despite the institution's commendable efforts to provide adequate facilities and lesson plan preparation, there is an opportunity to further enhance student interaction and active involvement in the online learning process. This can be achieved by providing students with more opportunities to ask questions and relate learning materials to their immediate surroundings.

Process Evaluation

A process evaluation of the online learning experience reveals that, prior to the commencement of the learning process, lecturers typically communicate with their students to ascertain the platform that will be utilized for the learning. This initial communication typically employs a WAG approach, after which the teaching and learning process commences upon agreement between students and lecturers. This is based on the results of interviews with STAI RAKHA Amuntai lecturers, namely:

- Researcher : *In online lectures, how should lectures be initiated in a single semester?*
- Vice Chairman : *At STAI RAKHA Amuntai, we request that the class leader contact the lecturers determine the optimal approach for the lecture process. This may involve a combination WAG, Google Classroom, and Google Meet (W/PPD/WK-2).*
- Lecturer at STAI RAKHA Amuntai : *In the PAI Study Program, lecturers are contacted by the head of each class to determine the most appropriate media for online learning. The initial meeting, which is typically held via WAG, is conducted using the WAG application alone, as the domicile of the students makes it challenging to signal using Zoom. Therefore, WAG is the most suitable solution for the initial meeting of the lecture, after which Google Classroom can be used for material and Google Meet when necessary. (W/PPD/DOS.RA-2)*

The contextual approach during online learning is more visible when there are assignments given by lecturers, students carry out activities to observe, question, process, and talk back to the public as new findings they get. In line with Armandi (2017: 63) says that the contextual approach is a learning concept in which the teacher relates the material taught to the real world situation of students. The teacher will encourage students to make connections between that knowledge and their daily lives.

Researchers see that the course of online learning at STAI RAKHA Amuntai is going well, starting from student activeness, which is seen from the attendance conducted by lecturers through SEVIMA, explaining the material, the learning climate is built between lecturers and students, and lecturers also use various other platforms which make variations in teaching. Unfortunately, in observing this learning process, researchers have not seen several things such as lecturers not providing opportunities to ask students about the material discussed and linking the material to conditions or potentials in the surrounding environment. This is based on the results of observations and documentation that researchers conducted at STAI RAKHA Amuntai, namely:

"... some lecturers use WAG and google classroom and googlemeet when possible in delivering lecture material, but due to the efficiency of student quota and domicile is usually a consideration when using the google meet application. Lecturers utilize WAG in sending voice notes for more detailed and lengthy explanations in addition to using the chat feature" (OBS/PORC-2).

Based on the results of these observations, it can be concluded that in the online learning process the lecturers at STAI RAKHA Amuntai combine various kinds of learning platforms for smooth and optimal learning results tailored to the conditions of students who are in areas that are somewhat difficult for teleconference video signals.

Product evaluation

Researchers collected product evaluation data by referring to the criteria set forth in Permendikbud No. 23 of 2016 concerning Educational Assessment Standards in Chapter II, Article (3), which delineates the scope of student learning assessment as encompassing two aspects: (a) knowledge; (b) skills.

The results of interviews with researchers at STAI RAKHA Amuntai, particularly those engaged in the Islamic Religious Education Study Program, indicated that prior to conducting an assessment, they also prepare an assessment plan.

Researcher : *In the context of online lectures, do you create an assessment plan?*
Lecturer at STAI : *The PAI Study Program adheres to a consistent assessment plan, which is delivered at the beginning of each lecture as part of the RPS. (W/HBM/DOS.RA-2)*
RAKHA Amuntai

When researchers refer to the RPS document made, there are indeed instruments, grids, and assessment scoring guidelines. The scope of the assessment itself is three; namely the assessment of attitudes, knowledge, and skills. Assessing knowledge and skills also has several stages such as observing, recording student behavior, following up on observations made, then describing them. Researchers also tried to ask STAI RAKHA Amuntai lecturers, especially the Islamic Religious Education Study Program and related to how to conduct attitude assessment in online learning, the following are the results of interviews conducted by researchers:

Researcher : *In the context of online lectures, how do educators assess students' knowledge and skills? In the PAI Study Program, we lecturers assess knowledge and skills in accordance with the instructions provided by WK 1 and the curriculum. This is done through observation of students discussing the material they have conveyed, as well as through the assessment of written assignments collected through Personal WA. (W/HBM/DOS.RA-2)*
Lecturer at STAI :
RAKHA Amuntai

In addition, researchers inquired with the lecturers of STAI RAKHA Amuntai, particularly those involved in the PAI Study Program, regarding the follow-up procedures that should be implemented following the assessment of both knowledge and skills. Their responses were as follows:

Researcher : *In the context of online lectures, how might one proceed with regard to assessment, particularly in the domain of knowledge and skills?*
Lecturer at STAI : *In terms of follow-up, we at STAI RAKHA Amuntai typically assign additional assignments, such as paper-making exercises, which provide students with further opportunities to develop their knowledge and skills. (W/HBM/DOS.RA-2)*
RAKHA Amuntai

The results of the interviews indicate that students who fail to achieve the knowledge and skills scores set by the lecturer will be required to complete additional assignments in the form of written papers.

STAI AL FALAH BANJARBARU

Context Evaluation

a. Campus Environment

STAI Al Falah Banjarbaru is a state Islamic university situated in Banjarbaru, specifically on Jl. A. Yani Km. 23 Landasan Ulin, Liang Anggang Banjarbaru, South Kalimantan. The College of Islam (STAI) Al Falah Banjarbaru was established on July 7, 1985, in accordance with the Decree of the Al Falah Banjarbaru Islamic Boarding School Foundation Number 045/YPPA/PT/VII-85. The establishment of STAI Al Falah Banjarbaru was initiated by K.H. Muhammad Tsani, the founder of Al Falah Banjarbaru Islamic Boarding School. The concept of developing education at the Al Falah Islamic Boarding School is not limited to secondary and tertiary levels; it must also extend to higher education, which should be regarded as a unified entity comprising all levels of education.

In its development, STAI Al Falah Banjarbaru was also known as STIT (College of Tarbiyah) Al Falah. In accordance with the Decree of the Minister of Religion Number 53 of 1994, which was amended and refined by Decree of the Minister of Religion Number 159 of 1995, a uniformity of names was carried out. Consequently, the College of Tarbiyah (STIT) Al Falah Banjarbaru South Kalimantan was required to be changed and adjusted. Furthermore, the Assessment of the Supervision Team of Kopertais Region XI Kalimantan against the College of Tarbiyah Science, Department of Islamic Religious Education Number Kop.Wil.XI/PP.03.2/169 dated December 4, 1998, has determined that it is necessary to change the name of the Undergraduate Program (S1) and to re-determine the registered status and grant the registered status of the Undergraduate Program (S1) Ahwal Al-Syakhsiyah Department of Al Falah Islamic College Banjarbaru South Kalimantan.

On February 8, 1998, STIT Al Falah Banjarbaru officially changed its name to STAI Al Falah Banjarbaru, in accordance with the Decree of the Director General of Institutional Development of Islamic Religion Number E/18/1998. Additionally, the registered status of the Strata One Program (S1) Department of Islamic Religious Education (PAI) and Madrasah Ibtidaiyah Teacher Education (PGMI) department was re-established in 2015. The following data was collected by researchers for the purposes of this study.

STAI Al Falah Banjarbaru is one of the oldest universities in the North Hulu River region. The university offers three academic programs: Islamic religious education and Madrasah Ibtidaiyah teacher education. The total number of students is 327, and the number of lecturers is 11, all of whom have completed their education at the S2 and S3 levels. The curriculum utilized by STAI Al Falah Banjarbaru is based on the KKNi framework (OBS/C-L.3).

Based on observations made by STAI Al Falah Banjarbaru, the institution has implemented a curriculum based on the KKNi framework by standardizing the format of the RPS in each faculty.

"STAI Al Falah Banjarbaru has a representative study room, but it lacks databases and servers. However, it has human resources who are qualified in their fields and are able to manage the campus website (W/C-L.1). Based on observations and interviews conducted by researchers in the field, it can be concluded that STAI Al Falah Banjarbaru has fulfilled the learning standards set forth in the Indonesian Ministerial Regulation No. 3 of 2020 concerning National Higher Education Standards.

b. Teachers' Understanding of Online Learning

Online learning is a system that utilizes the internet and other online learning applications. Online learning is defined as any form of learning that is conducted via the internet and other online learning applications or social networks. Online learning is defined as a form of education that does not require face-to-face interaction, but rather utilizes available digital platforms. In the context of the ongoing pandemic, the solution to the learning activities conducted at STAI Al Falah Banjarbaru is the utilisation of a learning system that employs a range of platforms, including WhatsApp, Google Classroom, and Google Meet. The research data collection on aspects of lecturers' understanding of online learning with STAI Al Falah Banjarbaru lecturers revealed that they understood the purpose of online learning as follows:

"In my opinion, online learning is a form of learning that employs the internet network and various online applications as a medium of instruction. Lecturers and students can engage in synchronous online interactions through applications such as Zoom or Google Meet, eliminating the need for in-person classroom meetings." Furthermore, this online learning model necessitates greater student engagement, as lecturers will disseminate materials directly to students over the course of a single semester. This approach facilitates independent learning and flexible scheduling, as it is contingent upon a mutual agreement between lecturers and students." (W/C-PTP/KP.PAI-2 and W/C-PTP/DOS.RA-2)

The results of the interviews indicate that the lecturers at STAI Al Falah Banjarbaru have a clear understanding of the nature of online learning. This is consistent with the definition of online learning provided by Syafni, which is learning conducted remotely, utilizing an existing digital platform. All forms of learning materials are made available online, as are the means of communication and the tests. The online learning system is supported by a number of applications, including Google Classroom, Google Meet, Edmodo, and Zoom.

Furthermore, the results of interviews with lecturers at STAI Al Falah Banjarbaru, particularly those engaged in the Islamic Education study program, corroborate this assertion.

Researcher : *In online lectures, how is the lecture schedule organized?*
Lecturer at STAI AL FALAH Banjarbaru : *In Profi PAI STAI Al Falah Banjarbaru, for online face-to-face meetings, the lecture schedule is followed as provided by the faculty. For material delivery, the WAG and Google Classroom platforms are utilized. (W/C-PTP/DOS.ALF-3))*

The results of these interviews indicate that STAI Al Falah Banjarbaru lecturers have a comprehensive understanding of online learning and the utilization of existing facilities for the teaching and learning process.

c. Online Learning Needs

The fulfillment of basic needs is essential for the successful implementation of online learning. The successful implementation of online learning cannot be separated from the existence of learning support devices such as internet networks, kouta, online learning platforms, and training for the utilization of online learning media. The 2020 Permendikbud No. 3 concerning Learning Infrastructure Standards stipulates that the fundamental equipment for the learning process encompasses books, media, furniture, telecommunications facilities, and so forth. Furthermore, media and learning resources are also considered learning resources. In addition, media and learning resources are of equal importance, according to Kustiono (2010: 4), who states that "media is not only a tool but an integral part of the learning system." The presence of media facilitates the lecturers' ability to explain learning. Learning resources extend beyond the traditional boundaries of the classroom, encompassing a multitude of elements, including library collections, the surrounding environment, the internet, and nature. These resources can be leveraged as a learning space and as a means of exploring knowledge.

The observations of researchers indicate that STAI Al Falah Banjarbaru has provided several facilities for the smooth running of online learning. These include advice and infrastructure for lecturers to optimize online learning.

Input Evaluation

In input evaluation research, researchers focus on learning facilities by referring to the minimum standards set out in Permendikbud No. 24 of 2007 concerning Facilities and Infrastructure. Furthermore, lesson plans (RPP) are created by teachers with evaluation criteria based on the components that have been regulated in Permendikbud No. 20 of 2020 concerning Learning Process Standards.

The RPS is created and modified in accordance with the circumstances of the pandemic by each lecturer at UIN Antasari, where the elements included in the RPS align with the components outlined in Permendikbud (see attached lesson plan document). Regarding the availability of learning facilities at STAI Al Falah Banjarbaru, it is sufficient for lecturers to deliver material

through Google Classroom and WAG. This was observed during a visit to STAI Al Falah Banjarbaru, where it was noted that:

"To support online learning facilities such as internet networks, kouta for students and lecturers, which material is delivered through WAG and Google Classroom" (OBS/RPS-3).

Furthermore, the results of interviews conducted with lecturers at STAI Al Falah Banjarbaru, in particular:

- Researcher : *In online lectures, how should lectures be arranged in a single semester?*
- Vice Chairman : *At STAI Al Falah Banjarbaru, the format of the RPS has been determined by the institution, with lecturers subsequently filling in the subject matter and material, as well as the CPMK. However, during the pandemic, we have also adjusted the delivery method and the amount of material, with the latter being shortened (W/RPS/WK-3). In preparing the RPS, the lecturers in the PAI Study Program of STAI Al Falah Banjarbaru have been instructed by the campus to fill in the subject matter and adjust the material to be delivered and to adjust to the conditions in the field, especially during the pandemic (W/RPS/DOS.ALF-3).*
- Lecturer at STAI AL FALAH Banjarbaru : *Banjarbaru have been instructed by the campus to fill in the subject matter and adjust the material to be delivered and to adjust to the conditions in the field, especially during the pandemic (W/RPS/DOS.ALF-3).*

Process Evaluation

The process evaluation pertains to the implementation of online learning. The observation instrument that the researcher created is based on Permendikbud No. 22 of 2016 concerning Learning Process Standards, part B. The Learning Practice Standards must undergo three distinct phases, including: The introduction, core, and closing stages of the implementation of classroom learning.

Prior to the commencement of the online learning process, lecturers typically communicate with their students to ascertain the platform that will be utilized for the learning. This initial communication typically occurs via WAG, after which the teaching and learning process commences upon agreement between students and lecturers. This is based on the results of interviews with STAI Al Falah Banjarbaru lecturers.

- Researcher : *In the context of online lectures, how should lectures be initiated in a single semester?*
- Vice Chairman : *In the case of STAI Al Falah Banjarbaru, the initiation of a lecture, particularly those conducted online, necessitates the involvement of class representatives, who are tasked with contacting their respective lecturers to ascertain the preferred mode of delivery. This may entail the exclusive use of WAG, a combination of WAG, Google Classroom, and Google Meet (W/PP/WK-3), or any other suitable arrangement. In the context of the PAI Study Program, lecturers are contacted by student representatives each class to determine the most suitable media for online learning. Following the initial meeting, which was agreed upon in WAG, the lecturers typically utilize the WAG application in conjunction with Google Meet for the inaugural lecture. They then transition to Google Classroom for the distribution of materials and Google Meet when feasible (W/PPD/DOS.ALF-3).*
- Lecturer at STAI AL FALAH Banjarbaru : *In the context of the PAI Study Program, lecturers are contacted by student representatives each class to determine the most suitable media for online learning. Following the initial meeting, which was agreed upon in WAG, the lecturers typically utilize the WAG application in conjunction with Google Meet for the inaugural lecture. They then transition to Google Classroom for the distribution of materials and Google Meet when feasible (W/PPD/DOS.ALF-3).*

The contextual approach to online learning is more evident when assignments are assigned by lecturers, who encourage students to engage in activities such as observation, questioning, processing, and discussion. These activities allow students to apply their knowledge and contribute to the advancement of knowledge in their field. In accordance with Armandi (2017: 63), the contextual approach is a learning concept in which the teacher relates the material taught to the real-world situation of students. The instructor will prompt students to establish connections between the acquired knowledge and their daily lives.

Researchers have observed that the course of online learning at STAI Al Falah Banjarbaru is progressing well. This is evidenced by the student engagement, which is evident from the attendance records maintained by lecturers through SEVIMA. Additionally, the learning climate is conducive to interaction between lecturers and students, and lecturers also utilise various other platforms to diversify their teaching methods. Unfortunately, the researchers have not observed several key aspects of the learning process, including instances where lecturers have not provided opportunities for students to ask questions about the material discussed and instances where the material has not been linked to conditions or potentialities in the surrounding environment. This is based on the results of observations and documentation conducted by researchers at STAI Al Falah Banjarbaru.

Some lecturers employ the use of WAG, Google Meet for virtual meetings, and Google Classroom and Google Meet when feasible in the delivery of lecture material. On occasion, lecturers employ WAG to send voice notes for more detailed and lengthy explanations, in addition to utilizing the chat feature (OBS/PORC-3).

Based on these observations, it can be concluded that in the online learning process, the lecturers at STAI Al Falah Banjarbaru combine various learning platforms to achieve optimal learning outcomes for their students, who reside in areas with challenging video teleconferencing conditions.

Product Evaluation

Researchers collected product evaluation data by referring to the criteria set forth in Permendikbud No. 23 of 2016 concerning Educational Assessment Standards in Chapter II, Article (3), which delineates the scope of student learning assessment as encompassing two aspects: (a) knowledge; (b) skills. The assessment of knowledge and skills necessarily entails the implementation of specific procedures, including the preparation of an assessment plan and the development of an assessment instrument.

The results of interviews with researchers at STAI Al Falah Banjarbaru revealed that lecturers in the Islamic Religious Education Study Program also prepare an assessment plan before conducting an assessment.

- Researcher : *In the context of online lectures, it would be beneficial to ascertain whether an assessment plan is in place.*
- Lecturer at STAI AL FALAH Banjarbaru : *It is standard practice for lecturers in the PAI Study Program to create an assessment plan. This is typically done at the beginning of the lecture and is then reported to the quality assurance department for the purpose of evaluating the lecturer's performance (W/HBM/DOS.ALF-3).*

When researchers cite the RPS document, they do so with the understanding that it contains instruments, grids, and assessment scoring guidelines. The assessment encompasses three domains: attitudes, knowledge, and skills. The assessment of knowledge and skills also encompasses several stages, including observation, recording of student behavior, follow-up on observations, and description. Researchers also attempted to inquire with STAI Al Falah Banjarbaru lecturers, particularly those engaged in the Islamic Religious Education Study Program, regarding their perspectives on the conduct of attitude assessments in online learning. The results of the interviews conducted by researchers are presented below.

- Researcher : *In the context of online lectures, how do educators assess students' knowledge and skills?*

Lecturer at STAI AL FALAH Banjarbaru : *In the PAI Study Program, we lecturers assess knowledge and skills in accordance with the instructions provided by WK 1 and the curriculum. This entails observing students when they discuss whether they have mastered the material they convey. Additionally, we assess them through paper assignments collected through Google Classroom. (W/HBM/DOS.ALF-3)*

Additionally, researchers inquired with the lecturers of STAI Al Falah Banjarbaru, particularly those associated with the PAI Study Program, regarding the implementation of follow-up procedures following the assessment of both knowledge and skills. Their responses were as follows:

Researcher : *In the context of online lectures, how might one proceed with regard to assessment, particularly in the domain of knowledge and skills?*
 Lecturer at STAI AL FALAH Banjarbaru : *In terms of follow-up, we at STAI Al Falah Banjarbaru typically assign additional assignments, such as creating a resume of one semester's material, with the aim of providing students with greater knowledge and skills. (W/HBM/DOS.ALF-3)*

The results of these interviews indicate that students who fail to achieve the knowledge and skills scores set by lecturers will be required to complete additional assignments, such as preparing a resume of lectures for one semester.

The data obtained from the three PTAs indicates that the three Islamic universities have made efforts to adapt and implement online learning as a solution amid the global pandemic. Nevertheless, the level of preparedness and the success of implementation vary among the three institutions.

UIN Antasari Banjarmasin, the largest public Islamic university in Kalimantan, appears to be more prepared and advanced in the implementation of online learning. The university has provided an adequate infrastructure, including an internet network, data quotas for students, and a well-managed online learning platform (Learning Management System/LMS). Moreover, the faculty at UIN Antasari demonstrate a comprehensive understanding of the concept and purpose of online learning, and are adept at utilizing various digital platforms in an effective manner. Nevertheless, there is potential for further enhancement in terms of student engagement and the integration of learning materials with the context of the surrounding environment.

Conversely, private Islamic universities, such as STAI Rasyidiyah Khalidiyah Amuntai and STAI Al-Falah Banjarbaru, face more significant challenges in implementing online learning. Although both institutions have made efforts to provide the necessary facilities and infrastructure, such as internet networks and data quotas for students, there are significant obstacles to overcome in terms of signal and internet access in certain areas. Furthermore, the lack of human resources and the inadequacy of information technology infrastructure represent additional obstacles to the implementation of optimal online learning.

Nevertheless, both STAI Rasyidiyah Khalidiyah Amuntai and STAI Al-Falah Banjarbaru have demonstrated commendable efforts in addressing these challenges. In an effort to facilitate the online teaching and learning process, lecturers at both institutions have employed digital platforms such as WhatsApp, Google Classroom, and Google Meet. Moreover, they have also adapted their pedagogical approaches and the manner of material delivery to align with the specific circumstances and requirements of students at each institution.

Integration of Islamic Values and Banjar Local Wisdom in Digital Transformation

The ongoing digital transformation in education, particularly in Islamic universities in South Kalimantan, Indonesia, reflects a critical shift towards leveraging information and communication technology (ICT) to enhance educational access and flexibility. This transition has brought about both opportunities and challenges, particularly in the integration of Islamic values and local wisdom within the broader framework of digital learning. This section explores how the integration of these

elements influences the effectiveness and sustainability of online learning systems, offering insights into the unique context of Islamic higher education in South Kalimantan.

The Role of Islamic Values in Online Learning

Islamic education has long emphasized the importance of knowledge, both in its spiritual and practical dimensions. The digital transformation in Islamic universities in South Kalimantan, while adopting ICT, also faces the challenge of maintaining a balance between technological advancement and the preservation of Islamic values. These values, such as honesty, integrity, and a commitment to community welfare, serve as guiding principles in shaping the pedagogical approaches in online learning environments.

The integration of these values into online learning platforms helps maintain the ethical and moral foundation of education. For instance, Islamic teachings on the importance of seeking knowledge (**ilmu**) and the responsibility of educators to guide students are foundational to the teaching and learning process. Despite the physical distance imposed by online learning, the concept of **ta'awun** (mutual assistance) can be translated into the collaborative aspects of online learning, where students and lecturers work together through digital platforms, ensuring that the pursuit of knowledge remains a communal effort, albeit in a virtual setting (Pandita et al., 2023). Furthermore, **akhlaq** (good character), a core value in Islamic teachings, can be emphasized in online education through the promotion of respectful and responsible digital citizenship. This is particularly relevant in online learning, where issues such as plagiarism, cyberbullying, and misuse of information can emerge. By embedding Islamic ethics into the curriculum and interactions on online platforms, Islamic universities in South Kalimantan can foster an environment where technology serves not only as a tool for knowledge dissemination but also as a means of nurturing moral and spiritual growth (Davies-Holmes, 2016).

Incorporating Banjar Local Wisdom

In addition to Islamic values, Banjar local wisdom plays a crucial role in the educational practices of Islamic universities in South Kalimantan. The Banjar people, native to the province, have a rich cultural heritage that emphasizes **gotong royong** (mutual cooperation), **silaturahmi** (building relationships), and a deep connection to nature and the community. These local values can be effectively integrated into digital learning systems, providing students with a culturally relevant and holistic learning experience.

For example, **gotong royong**—a concept that emphasizes collaboration and communal effort—can be translated into collaborative online learning activities. Through group projects, discussion forums, and peer-to-peer teaching, students are encouraged to support one another, mirroring the traditional community spirit of the Banjar people (Kozak et al., 2023). Online platforms, if designed appropriately, can foster these cooperative interactions, even in a virtual setting, promoting teamwork and solidarity among students.

Furthermore, the Banjar people's deep respect for **adat** (customary law) and the role of elders in guiding the community offers a model for mentorship in online learning. Faculty members, seen as elders or guides in this context, can take on the role of mentors, offering personalized support and guidance to students through digital platforms. This practice not only enriches the learning process but also reinforces the connection between students and their cultural heritage (Sart et al., 2022).

The challenge, however, lies in ensuring that local wisdom does not become diluted or sidelined by the digital transformation process. The integration of Banjar cultural values into online learning requires careful consideration of how technology can accommodate and amplify these

values without losing the essence of local traditions. For instance, incorporating Banjar folk tales, language, and cultural contexts into the online curriculum can help students connect more deeply with their heritage while learning in a modern educational environment (Singh et al., 2023).

Addressing Infrastructure and Technological Challenges

As highlighted in the research, one of the major challenges faced by Islamic universities in South Kalimantan in implementing online learning is the lack of adequate infrastructure. The region's rural and remote areas face significant difficulties with internet access and the availability of digital devices, which limits the accessibility of online education for many students. This issue disproportionately affects students from economically disadvantaged backgrounds, exacerbating existing disparities in education (Assyauqi, 2020).

While the integration of Islamic values and Banjar local wisdom is essential in enriching the online learning experience, the technological infrastructure must be robust enough to support these efforts. Without reliable internet connectivity and access to appropriate hardware and software, the potential for online learning to bridge educational gaps is significantly diminished. Therefore, government and institutional efforts must focus on improving digital infrastructure in these areas to ensure that all students can fully participate in and benefit from online education (Wang, 2022).

Additionally, the variations in technological proficiency among both lecturers and students present another challenge. To successfully integrate Islamic values and local wisdom into digital learning, lecturers must be equipped with the necessary skills to navigate and utilize online learning platforms. Training programs that focus not only on the technical aspects of online education but also on how to incorporate cultural and ethical elements into teaching are crucial (Huda et al., 2023). Such training would enable lecturers to design courses that align with Islamic values and Banjar local wisdom, ensuring that these elements are not lost in the digital transformation process.

The Role of Evaluation in Enhancing Online Learning

The use of the CIPP (Context, Input, Process, Product) evaluation model in this study is pivotal in assessing the effectiveness of online learning in the context of Islamic universities in South Kalimantan. This model provides a comprehensive framework for evaluating the integration of Islamic values and Banjar local wisdom into online learning, ensuring that both the infrastructure and pedagogical approaches are in line with the unique needs of the region.

Contextual evaluation allows for an understanding of the local cultural and educational environment, helping to identify how ICT can be best utilized to support Islamic education while respecting local traditions (Lucisano, 2017). The input evaluation focuses on the resources available, including the technological tools and human resources needed to integrate Islamic values and local wisdom effectively. The process evaluation examines the implementation of these values within the online learning framework, while the product evaluation assesses the outcomes of these efforts, particularly in terms of student engagement, learning outcomes, and overall satisfaction (Setiawan Nur Heriyanto & Syarahbil Hudzaifi, 2023).

By continuously evaluating these dimensions, Islamic universities in South Kalimantan can ensure that online learning not only addresses the challenges posed by digital transformation but also upholds and strengthens the integration of Islamic values and Banjar local wisdom in the learning experience. This holistic approach can create a more inclusive, sustainable, and culturally relevant online education system that meets the needs of the diverse student population in the region (Hakim et al., 2023).

Conclusion

In conclusion, the integration of Islamic values and Banjar local wisdom into the digital transformation of education in South Kalimantan presents both promising opportunities and

significant challenges. The incorporation of Islamic values such as honesty, integrity, and mutual assistance (*ta'awun*) ensures that online learning platforms not only disseminate knowledge but also nurture moral and spiritual growth. Similarly, the rich cultural heritage of the Banjar people, emphasizing collaboration (*gotong royong*), mentorship, and respect for tradition, can enhance the online learning experience by fostering a sense of community and cultural relevance. However, the successful implementation of these values depends on overcoming infrastructure limitations, such as inadequate internet access and technology, which hinder equitable access to digital education. Moreover, addressing the varying levels of technological proficiency among educators and students is critical to ensuring that Islamic values and local wisdom are meaningfully incorporated into online learning environments.

To navigate these challenges, it is essential for educational institutions and government bodies to prioritize investments in digital infrastructure and teacher training programs, ensuring that lecturers are equipped not only with technical skills but also with the cultural and ethical knowledge required to integrate these values into the curriculum. The CIPP evaluation model serves as a valuable tool in this process, providing a comprehensive framework to assess the context, inputs, processes, and outcomes of online learning initiatives. By continuously evaluating and adapting these approaches, Islamic universities in South Kalimantan can create a more inclusive, culturally grounded, and sustainable online education system that reflects the unique needs and values of the region. Ultimately, the successful fusion of Islamic teachings, Banjar local wisdom, and digital technology can foster a transformative learning environment that is both modern and deeply rooted in tradition.

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