THE IMPLIMENTATION OF ISLAMIC EDUCATION LEARNING IN PANDEMIC ERA BASE ON QURAN AND HADITH PERSPECTIVE
(A CASE STUDY AT UNIVERSITY OF LAMBUNG MANGKURAT BANJARMASIN)

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Abstract
Cases in the medical world that caused by the corona virus or known as COVID-19 (Corona Virus Disease-2019) have become a pandemic and have penetrated the educational world. It also affected Islamic education at Lambung Mangkurat University, Banjarmasin, South Kalimantan. COVID-19 pandemic has changed Islamic education arrangement that has been run orderly, causing the lost education which able to lead into lost generation. Work From Home policy, social and physical distancing, and the process of teaching and learning activities that apply the online system also enliven the dynamics of Islamic education

This research is a qualitative type with a descriptive approach because it aims to find answers of the questions that highlight the phenomena and problems of implementing on-line courses, positive and negative impacts during the online lecture process, and problem-solving actions to overcome obstacles in the lecture process during the pandemic base on Quran and Al-Hadith perspective. This qualitative research consists of three activity plots that occur simultaneously, which are data reduction, data presentation, conclusion or verification.

From the discussion which includes phenomena, problems, challenges and impacts of learning Islamic education during pandemic, there is an offer of problem solving and prospective solutions for online learning Islamic education from the perspective of the Quran and Al-Hadith. Among them: Inclusive Learning, which are mentoring teaching and learning activities to all students, Adaptability and Resilience, streamlining the role of the family as a relationship for lecturers and technology-based teaching media.

Key Words: Islamic Education Learning, Pandemic, Quran and Hadith

INTRODUCTION

The case phenomenon in the medical world becomes the trigger for academic problems in this study. On December 31, 2019, there was a case that had the same indications as pneumonia in Wuhan, China. Cases caused by the corona virus or known as COVID-19 (Corona Virus Desese-2019) have characteristics with a high speed of spread. According to WHO data, it was obtained that COVID-19 has become a global pandemic with 4,534,0731 confirmed positive cases in 216 countries worldwide (Update: 17-05-2021). The Corona virus has also been endemic in Indonesia since early March 2020 until now on May 12, 2021, there are 17,514 positive confirmatory cases spread across 34 provinces and 415 regencies/cities (Task Force for the Acceleration of Indonesia COVID-19 Handling, 2021).
COVID-19 pandemic has had effects and impacts that can change various aspects of human life. Beside changing many social arrangements in society, changes also occur in the educational field. The learning process must be continuing to run in the midst of situations and conditions that do not allow for face-to-face interaction and communication at schools and college campuses. The Ministry of Education and Culture through Circular Letter Number 4 of 2020 regarding to the Implementation of Education Policies in the Emergency Period for the Spread of COVID-19 explained that in response to the increasing spread of COVID-19, it is recommended to carry out the learning process from home through an online learning model (Kemendikbud, 2020). By the enforcement of the circular letter, it is emphasized that the implementation of the learning process for school and university students during the COVID-19 pandemic must undergo academic reform. The main reform is on the learning model, teachers and lecturers are required to carry out an online learning model.

Online learning is learning through the internet network by accessing, connecting and conducting competence to turn on various types of learning interactions (Sadikin, A., & Hamidah, A. (2020). Online learning is identically to distance learning, teachers/lecturers and students/college students carry out teaching and learning activities are not in the same space and time (Sofyana, & Abdul, 2019). So it can be identified that online learning is a learning system that is carried out without face to face directly, but uses a platform that helps teaching and learning activities even though it is carried out in a distance (Yustika Irfani Lindawati, Catur Arif Rahman, 2020).

A big strike during the COVID-19 pandemic with the implementation of Stay at home program required changing in the learning process at school/on campus to an online system. Because the online system is allegedly not able to replace the face-to-face quality in terms of the quality of multi-way interactions between teachers/lecturers and students/college students, between students/college students and students/students, between teachers/lecturers/academic staff with learning tools and between students/students with learning tools (learning media, learning strategies, interaction rooms and others). In the absence of this interaction, the psychological emotional closeness that has been built up, is not intertwined. Even new problem is arises when internet accessibility is not evenly distributed to all academics (Enggar Utari etc, 2020).

Likewise, in Islamic education at Lambung Mangkurat University, Banjarmasin, South Kalimantan, during the COVID-19 pandemic, it has reorganized the arrangement of Islamic education that has been run comfortably for all this time, and now it is in danger of experiencing lost education so it is feared that it will lead to lost generation. The Work From Home (WFH) policy, social and physical distancing, and the process of teaching and learning activities (KBM) that use an online system also enliven the dynamics of Islamic education at Lambung Mangkurat University, Banjarmasin, South Kalimantan. Learning activity that was conducted in offline or face-to-face before pandemic, has turned into online. The issuance of the SKB (joint decree) of four ministers regarding the implementation of learning at the beginning of the 2020/2021 school year, and the Decree of the Director General of Education Number 2791 of 2020 concerning emergency curriculum guidelines for schools/madrasah/university to support learning in the midst of the COVID-19 pandemic is conclusive evidence.
The ministry’s decision above indicates that it is time for Lambung Mangkurat University, Banjarmasin, South Kalimantan reorients and takes place in Islamic education and starts accelerating its learning format. This kind of adaptation is a requirement in responding to Islamic education challenge in the midst of a pandemic. Reorientation and revitalization of roles, as well as challenges of Islamic education are a necessity in responding to the atmosphere of the COVID-19 pandemic and the era of technological disruption 4.0 (Bai Rohimah, 2020). Moreover, there are several areas in the province of South Kalimantan with diverse geographical conditions, which becomes the causes of the less internet accessibility.

With this background, the main issues in this study are the phenomena and problems of implementing on-line courses, positive and negative impacts during the online lecture process, and problem-solving actions to overcome obstacles in the lecture process during the pandemic base on the perspective of the Quran and Hadith. Related to this issue, it is necessary to identified the strategic and tactical steps in implementing the learning system in the disaster emergency period and its mitigation to face other challenges in the future, at least for the near future. So, the knowledge gap that needs to be answered on the main issue is how the condition of lectures with a virtual system (on-line) and what solutions can be applied to overcome obstacles and difficulties during the pandemic.

METHODS

The study was conducted using qualitative research methods with a descriptive approach because it aims to find question answers that highlight the phenomena and problems of implementing on-line courses, positive and negative impacts during the online lecture process, and problem-solving actions to overcome obstacles in the lecture process during the pandemic using Quran and Hadith perspective.

The sources of data in this study were taken from two sources, firstly humans through interviews with the Educational Technology academic community, Faculty of Teaching and Education Science, University Lambung Mangkurat Banjarmasin, South Kalimantan. Secondly, sources of non-human data are documents that are relevant to the research focus, such as literature books, references or writings related to the research focus.

The data collection procedure that is used in this qualitative research is document review. In the Data Analysis Method, Miles and Huberman stated that data analysis in qualitative research consists of three plots of activities that occur simultaneously, which are data reduction, data presentation, conclusion or verification (Miles, Matthew. B dan A. Michael Huberman, 2007). Data checking is one of the most important activities in qualitative research. The implementation of checking the data validity according to Moleong is based on four criteria, that are first; the degree of credibility, second, transferability, third, dependability, and fourth, confirmability, in this case can be explained as follows (Maelong, 2004): first, credibility. In order to obtain valid data, the researchers used data checking techniques through: (1) observation that conducted continuously (2) triangulation of data sources, methods and other researchers; (3) member checking, peer reviewing; and (4) checking the adequacy of references, as stated by Emzir (Emzir, 2010). Second, Transferability. Transferability in qualitative research can be achieved because of the similarity between the context of the information provider and the recipient. To carry out this
transfer, the researcher provides sufficient descriptive data to make conclusions (Maelong, 2004). The findings that obtained are not part of the detailed description that has been compiled by the researcher, but the interpretation of the data described in detail with a sense of responsibility and based on real conditions in the field (Ekosusilo, 2003). Third, Dependability. Dependability or dependence is carried out to avoid errors in conceptualizing research plans, collecting data, interpreting findings, and reporting research results that carried out by researchers (Ekosusilo, 2003). In order to avoid errors in the study, the researcher considers examining the data by paying attention to other factors that are related in the context of examining the data (Maelong, 2004). Fourth, Confirmability. Confirmability or certainty is needed to find out whether the data obtained are objective or not (Emzir, 2010). Certainty of the validity that obtained objectively depends on the agreement of several people to one's views, opinions, and findings. If the data has been agreed upon by several or many people, it can be said to be objective, but the emphasis remains on the data. To determine the certainty of the data in this study, it was conducted by confirming the data with the informants. This activity is carried out together with dependability auditing.

DISCUSSION
Phenomena, Challenge, and On-line Learning Problem

The learning process in the field of Islamic education in universities must be continue eventhough in the condition of COVID-19 pandemic, including at Lambung Mangkurat University, Banjarmasin. New normal policies and government policies towards online education are directly proportional, so that college students as the nation's generation do not miss their knowledge in learning for the progress of the country in the future. The Coordinator of the Educational Technology Study Program Faculty of Teaching and Education Science at Lambung Mangkurat University, Banjarmasin, South Kalimantan, Hamsi Mansur revealed that, “Educators, lecturers in Islamic Education courses at Lambung Mangkurat University, Banjarmasin, South Kalimantan, are required to develop skills in equipping students with Islamic education and competent also complex skills. It means that they are expected to have expertise in critical, constructive, systematic and character thinking. The implementation of online learning describes that distance communication cannot be separated from the use of electronics such as mobile phones, tablets, computers or laptops. In addition, it must be supported by an internet connection that is used as part of the learning process activities. Technology can be used in teaching and learning activities, which can be said to be a change from conventional to contemporary methods. Khusniyah and Hakim mentioned that several studies have shown that the presence of technology provides a lot of positive correlations to learning. The internet has been collaborated into a medium that is used to complement learning activities (Martins, M. de L, 2015). Online learning is a learning system that is carried out indirectly, but using a platform that can help the process of teaching and learning activities conducted in a distance (Briliannur etc, 2020). The goal to be achieved from online learning is to optimize quality learning services in networks that have massive and open-minded characteristics to reach more and wider learner interest (Sofyana, & Abdul, 2019; Devy, 2020).

Many online learning applications are applied in Islamic education at Lambung Mangkurat University, Banjarmasin, South Kalimantan. Online learning as a form of
distance learning/training by utilizing telecommunications and information technology, such as the internet, CD-ROOM (directly and indirectly) (Arizona, Kurniawan. et all. (2020). Online learning connects college students with their learning resources (databases, experts/instructors, libraries) that are physically separated or even far apart but can communicate, interact or collaborate with each other (directly/synchronously and indirectly/asynchronously). One of the free and familiar applications applied is the Google Classroom application. According to Hamsi Mansyur, online learning that is applied using google classroom media allows lecturers and students to carry out learning without going through face-to-face in the classroom by delivering learning materials (in the form of power point slides, learning videos, e-books, assignments (independent or in groups), as well as assessments. Lecturers and students in this application are possible to hold multi-directional interactions through discussion forums (streams) related to material problems and interactive learning roles. Even recently, the Google Classroom application has included Google Meet which allows for video teleconferences. The same thing is in accordance with the research results of Sabran & Sabara (2018), learning by applying google classroom media as a whole is very effective with a tendency level of 77.27%. The results of research on the use of Google classroom media were also carried out by Sari in (2019), with the results of his research identified that the effectiveness of learning is influenced by the usefulness, convenience, and quality of Google Classroom services. Quoting Adit's opinion (2012), beside the two flat-forms that can be applied classically before, there are 12 (twelve) flat-forms that can be used as free online learning resources and can be accessed free of charge and free by students and college students in the midst of the COVID-19 pandemic.

Furthermore, online learning of Islamic Education at Lambung Mangkurat University is through fleck model and online driver model. The fleck model is utilizing internet media in delivering learning to students, while the online driver model is online learning that gives lecturers access to upload teaching materials to the internet so that students can download the material remotely so that they can study independently (Amin, A. K., 2017). The success of the model or learning media depends on the characteristics of students (Dewi, W. A. F., 2020).

One of the challenges in online learning is expertise or skill in utilizing technology from the lecturers and students (Hasanah, dkk. 2020). Moreover, the distance learning system does not rule out the emergence of several problems in the ongoing learning process. With the implementation of distance learning, of course, students and lecturers are required to have good internet network access. However, many areas in Banjarmasin and its surroundings have poor internet access, so that it becomes one of the obstacles for teaching and learning activities to take place properly.

On the other hand, in the context of psychology, in online learning, many problems arise for students. One of the problems that arise in the implementation of online learning is the problem of self-regulation (Hudaifah, F. (2020). Learning activities at home have several impacts, including reduced control from lecturers. The intensity of meetings between lecturers and students is lower. This causes students to feel more free to be at home or other places and regardless of the supervision of the lecturers (Sadikin & Hamidah, 2020).
The next challenge is the characteristics of students of Educational Technology Faculty of Teaching and Education Science Lambung Mangkurat University, Banjarmasin, South Kalimantan in online learning activities including: First, students are required to be enthusiastic about learning. Student enthusiasm during the learning process is strong or high for independent learning (Ali, S & Afreni, H. (2020). When learning online, the criteria for complete understanding of the material in learning are determined by the students themselves (Irwan, 2020). Knowledge will be found alone so students must have an independent character. The independence of learning for each student makes the difference in learning success.

Second, literacy on technology: in addition to being independent in the process of learning activities, the level of student understanding of the use of technology. While online learning is one of the successes in implementing online learning. Before online learning, students are required to master the technology that will be used. The media applied as a means of online learning are computers, smartphones, and laptops. Technological developments in the 4.0 era have created many applications or features that are used as a means of online learning.

Third, interpersonal communication skills: In this characteristic, students must master communication and interpersonal skills as one of the requirements for success in online learning. Interpersonal skills are used to establish interaction between students. As social beings, we still need interaction with others even though online learning is carried out independently. Therefore, interpersonal and communication skills must be trained in social life.

Fourth, collaborate: understand and use interaction and collaboration learning. Students are able to interact with other students or with lecturers in a forum that has been provided, because in online learning it is conducted by students themselves. This interaction is needed especially when students have difficulty understanding the material (Shulby, Y. A, Sabar, N, Darol, A, Widya, H, & Ferdiana. (2020). Furthermore, interaction also needs to be maintained in order to train the social spirit. So that the spirit of individualism and anti-social is not formed in students. With online learning, students are also able to understand collaborative learning. Students will be trained to be able to collaborate with the surrounding environment or with various systems that support online learning (Oktafia, I. H., 2020).

Fifth, skills for independent learning: one of the characteristics of online learning is the ability to learn independently. Learning that is done independently is very necessary in online learning. Because during the learning process, students will search, find and draw their own conclusions that have been learned. "Independent learning is a process in which students are directly involved in identifying what needs to be learned to be in control of the learning process". When learning independently, motivation is needed to support the success of the online learning process (Irwan, 2020).

The advantages of online learning are that learning is more effective and efficient; students have more flexibility to study the material course independently; broaden the range of learning; learning occurs independently. Although there are disadvantages of online learning, which that it is difficult to implement if the facilities and infrastructure do not support it; uneven internet access everywhere; unequal facilities owned by students. The benefits of online learning that are felt by students...
mostly are increased competence in the use of technology for learning (Yustika Irfani, 2020)

Positive and Negative Effect in Online Learning

Islamic education learning in Technology education at the Faculty of Teaching and Education Science Lambung Mangkurat University, Banjarmasin, South Kalimantan obtained the fact that during the COVID-19 outbreak, family members continued to carry out online learning. Internet access around there was going well, although some were not good. If the internet access network is good, online learning is more convenient than face-to-face learning. The COVID-19 pandemic has also had a positive impact on the Educational Technology academic community, FKIP University Lambung Mangkurat Banjarmasin, South Kalimantan. During online learning, in general, the academic community still has time with family so that family interactions are getting closer. With a learning system that is implemented remotely, students have a high quantity of activities and activities at home so that it can make it easier for parents to monitor. In addition, in terms of creativity, both lecturers and students in the distance learning system are required to be creative.

Basically, the COVID-19 pandemic gives impacts that can weaken the activities of the teaching and learning process of the academic community in general. It is undeniable that at first many academics thought that the COVID-19 pandemic was a difficult time. However, without realizing it, there are many positive sides that can be learned from the COVID-19 pandemic that is sweeping the world to this day, such as increasing interactions between parents and children, increasing a sense of mutual cooperation, increasing solidarity and concern among human beings (Enggar Utari, 2020).

The positive impact in implementing online learning is improving the interaction quality and quantity between students and lecturers, learning can be carried out anywhere and anytime (time and place flexibility). Reaching students in a wider scope (potential to reach a global audience), and flexibility in improving and storing learning materials (easy updating of content as well as archivable capabilities) (Ely, S. R. (2020)).

Based on the lecturers’ experience in carrying out online learning during the COVID-19 pandemic, it is identified that the positive impacts of the learning model include 1) more effective and efficient learning; 2) students are more flexible to study the subject material independently; 3) expanding the range of learning; 4) learning occurs independently and conventionally.

However, there are respondents from students who stated that “online learning is not as effective as face-to-face. Not a few students who do not get maximum learning outcomes. Both from the subject material and assignments given by lecturers during the COVID-19 pandemic.”

This is in line with John Dewey’s opinion (1958) that the value of the ineffectiveness in online learning is the virtual interaction between students and lecturers. Of course, it is still found that during online learning, students are found who are less active during the learning process so they do not get good learning services from lecturers. The service can be in the form of an opportunity to ask questions, an opportunity to get appreciation, an opportunity to get an explanation of something that is not understood. Therefore, Hasyi Mansyur stated that the learning
process is the key to the success of education so that the learning process becomes quality requires qualified service governance.

Moreover, the implementation of online learning conducted by lecturers also has negative impact if, 1) limited facilities and infrastructure; 2) uneven internet access in every place; 3) uneven facilities owned by students. The advantages and disadvantages of online learning conducted by lecturers at Lambung Mangkurat University are in accordance with the facts on the ground that it has disadvantages including limited internet access, lack of interaction with teachers, understanding of the material and less than optimal supervision in learning. This is in line with the WATIKNAS discourse (Wantiknas. (2020)

However, the positive impact is more dominant, several lecturers at Lambung Mangkurat University said that the main effect in implementing online learning was an increase in competence in the use of technology for learning. In addition, other effects that arise from the implementation of online learning are training students' independent learning, a phenomenon that is commensurate with the research conducted by Yustika Irfani Lindawati, Catur Arif Rahman on Teacher Adaptation in the Implementation of Online Learning in the COVID-19 Pandemic Era (Yustika, 2020)

Solution and Online Islamic Education Learning Prospective Base on Quran and Hadith Perspective

Before discussing the problem solving of Islamic education learning during the pandemic, this study reveals the limitations or definitions of Islamic education in order to systematize the study. Islamic education can be understood from several perspectives (UII, P. P. 2020) which are: First, Education according to Islam, or education based on Islam and Islamic education system, which is education that understood and developed also designed from the teachings and fundamental values contained in its basic sources, that are Al Quran and Al-Hadith. In this first sense, Islamic education is indicated by the thoughts and theories of education which are self-based or constructed and developed by the Quran and Al-Hadith.

Second, Islamic education is an effort to educate, with Islam or Islamic teachings and Islamic values, so that it becomes a way of life (views and attitudes to life). Third, education in Islam, or the process and practice in providing education that has taken place and developed in the history of Muslims. In the sense of the process of growth and development of Islam and its people, both Islam as a religion, teaching and cultural and civilizational system, since the time of the Prophet Muhammad until now. That is why, in this third sense the term Islamic education can be understood as a process of civilizing and inheriting the teachings of religion, culture and civilization of Muslims from generation to generation throughout its history (Muhaimin 2005; Prasetiya et al., 2020)

According to Ahmad Tafsir, that Islamic education is guidance given to develop optimally with Islamic teachings (Tafsir, A., 2012). Meanwhile, according to Ibn Khaldun in Mukadimah book it has a fairly broad understanding. Education is not only a teaching and learning process that is limited by schools, but education is a process, where humans consciously capture, absorb, and live natural events throughout the era (Khaldun, I. (2014). From those understanding, it can be concluded that Islamic education is an effort to instill Islamic values in a programmatic manner through
experience, skills, knowledge, and skills, so that students can recognize, understand, appreciate and believe in Islamic teachings (Indriya. 2020).

As the theme of this research, that the Al-Quran and Al-Hadith as a tool for slicing and critical analysis of problem solving Islamic Education learning during the pandemic, the contextual issue with the COVID-19 pandemic according to the Quran is in the Al-Quran Surah Ar-Ra’d verse 11. Which means "Verily Allah will not change the condition of people until they change what is in themselves.", and Surah At-Taubah verse 51, which means: "Say (O Muhammad), 'Nothing will happen to us but what Allah has ordained for us. He is our protector, and only in Allah are those who believe and put their trust.'"

The contextualization of the two verses with the real life that is faced now, there are efforts that must be made, in addition to the attitude of tawakkal in the face of God's provisions. And in contextual learning, the lecturer integrates and interconnects with the subject material as a problem-solving effort in the learning process (Ratu Amalia, 2020; Ulil, Hidayah, Benny, 2019).

In Islamic Education that based on the Quran and Al Hadith, related with the problems of the pandemic, there are three things as a solution in implementing education during this pandemic phase, they are; 1) Inclusive Learning, namely mentoring teaching and learning activities (KBM) to all students; 2) Adaptability and Resilience, namely educational institutions and stakeholders in them must be able to provide a forum for the academic community to carry out online learning and digital literacy. Provision with Tech Savvy, Empathy, and Flexibility (flexibility of thinking or time) is very important, so it is expected to be able to contribute the rehabilitation process of Islamic education.

3) Streamlining the role of the family as a relationship for lecturers. Regarding the COVID-19 outbreak that is currently still engulfing Indonesia and even the world, in the history is stated, that it turns out that the same story also happened during the Caliphate of Umar bin Khattab. During the time of his reign, the world was hit by a plague where this epidemic started in the Lawaas area, a city west of Jerusalem, Palestine. In the biography of Umar bin Khattab by Muhammad Husein Haekal, it is explained that the plague spread to Sham (Syria), even to Iraq. It is estimated that this incident occurred at the end of the 17th century Hijri, and of course triggered mass panic at that time. In an Al Hadith conveyed by Abdurrahman bin Auf, the Prophet Muhammad SAW said: "When you hear that the plague of the year struck a land, then do not enter it. As for when the disease strikes a land while you are in it, then do not flee from that land." (Muttafaqun 'alaihi, Hadith Narrated by Bukhari & Muslim). At that time the friend of Amr bin Ash ra as the leader of the land of Sham, he took action and said: O people, this disease is spreading like wildfire. So take refuge from this disease in the hills!" At that time, all residents followed his advice, and Amr bin Ash and the refugees continued to survive in the highlands until the spread of the Amawas epidemic subsided and disappeared completely. And because of the obedience of the Muslims to their leader, the plague was finally destroyed. From the story above we can all learn from the best people in attitude and leaders who are responsive to take action.

In relation with the discussion of making effective the role of the family, the Qur'an has given us many instructions about the concept of the family according to Islamic guidance. And if we pay attention, the portion of the verses of Qur’an that talk
about family turns out to be more than the verses about ablution and *tayamun*, or also about prayer, *zakat*, fasting, pilgrimage, and *jihad*. For comparison, that in the Qur’an, the verses that discuss about fasting are only about 5 verses, prayer about 24 verses, Hajj around 39 verses, and about jihad around 26 verses, while the concept of family is discussed about 146 verses. Of the 146 verses in the Qur’an, it talks about the family in full starting from mother, father, children, marriage, inheritance, will, divorce, living, dowry, pregnancy, breastfeeding, *nusyuz*, *'iddah*, *qodzaf*, *filial* piety to parents, relatives, etc. This means that maintaining family resilience is very important, as quoted by Ibn Khaldun: "Indeed a country, it will increase or decrease along with family conditions. If the family's resilience is strong, the country will be strong. On the other hand, if the resilience of the family is weak, the state will be weak." So if a nation wants to be strong, then don't forget to strengthen the resilience of its family by creating a strong family, both strong in science and manners, as well as strong in physically and others.

A family that consist of husband, wife, and children, is part of society and it is an early educational institution for children to know Islam. Family in Islam is a household that is built from a marriage between a man and a woman which is carried out according to Islamic law by fulfilling the requirements and pillars. In the Qur’an Allah says: "And among the signs of His power, is that He created for you wife of your own kind, so that you may tend and find peace in them, and He made between you love and compassion. Verily in that, there are indeed signs for a people who think." (Qs. Al-Ruum: 21). Having a harmonious family and in accordance with the teachings of Islam is the dream of every Muslim who is built on Islamic values. In Islam, a family plays an important role in life because every human being or Muslim certainly departs from a family. So it can be concluded that the family is a place where the foundation of religious values is taught by both parents and other family members to a child.

The role of the family in Islam are, 1). Embedding Islamic teachings, 2). Gives a sense of calm, 3). Protect from the torment of hell fire, 4). Maintain the glory and dignity of humans, 5). Continuing the lineage and obtaining blessings.

If we take a look at the history of Islamic civilization for a moment, we will be fascinated by how strong families produce strong Muslim youths. Although at a very young age, these Muslim youths have made various brilliant achievements. Here are some scholars who are successful through the role of the family. First, Osama bin Zaid, when he was 18 years old, was trusted by Rasulullah SAW to lead an army in which there were famous friends such as Abu Bakr r.a., Umar bin Khottab r.a. Second, Utab bin Usaid, who was appointed become the governor of Mecca at the age of 18. The third example is Sultan Al-Fatih who was crowned the Sultan of the Ottoman Turks at the age of 19 and conquered Constantinople at the age of 21. Muhammad al-Fatih was born on 27 Rajab 835 H/March 30, 1432 AD in the city of Erdine, the capital of the Ottoman Empire at that time. He was the son of Sultan Murad II who was the sixth king of the Ottoman Empire. Sultan Murad II had great concern for his son's education. He forges his heart to become a good and strong leader. This attention can be seen from the little Muhammad who has completed memorizing the Qur’an 30 juz, studying hadith, understanding jurisprudence, studying mathematics, astronomy, and war strategy. In addition, Muhammad also studied various languages, such as: Arabic, Persian, Latin, and Greek (Masruroh Lubis, D. Y. 2020)
4) Streamlining Technology-Based Teaching Media. Basically, Islamic religious education learning aims to instill spiritual values in students. Its existence functions to shape the Muslim personality, believe, and fear to Allah SWT, so that the form of Islamic religious learning is not only in the form of a concept level, but also in the form of practice that requires one to be skilled and accustomed to carrying out worship in Islam (Ali, M., 2018; Prasetiya, Hasan, et al., 2020). Since the nature of learning that requires guidance from someone both in terms of understanding and skills, of course the educator must exert all his energy, so that learning can be designed in such a way that it can be implemented and achieved uniformly by all students. Moreover, in the emergency conditions of the COVID-19 outbreak, lecturers are required to innovate and implement learning patterns that are different from the previous pattern. In management theory it is said that innovation will continue to exist and must continue to be implemented as long as the problem exists. In other words, innovation is not static, but dynamic (Syafaruddin, A. (2018).

Furthermore, Syaafaruddin wrote that a learning innovation is said to be successful when it has the following characteristics, first, there are relative advantages for both the innovator and the innovation target. Second, it has a compatible nature, which is there is harmony between values, experiences and target needs. Third, complexity, which includes the whole. Fourth, it is triability, which is an innovation that exists whether it can be tried or not in the life of the recipient. And fifth, it is observable, which is. the innovation can actually be observed for its results or benefits.

E-learning or online learning as learning that is carried out online using internet network devices. Basically, it is called e-learning studying if it uses a separate device system that is specifically for distance learning. But now it seems that understanding has begun to shift a lot, because at this time e-learning also uses social media such as whatsapp, facebook, youtube, zoom and other social media applications (Nata, A.; 2018; Prasetya, 2019).

Basically, the studying that base on e-learning requires device preparation and requires no small amount of money. So to anticipate this shortcoming, educators finally use similar devices as distance learning tools. Actually, functionally there is no problem, in the sense that it can still meet learning needs. The shortage is that social media cannot record all assessment activities and the collection of student or student assignments (Nata, A.; 2018).

Theoretically, there were three learning models at the beginning, the first was the face-to-face learning model. Second, the blended learning model (face to face accompanied by e-learning). The third is e-learning. And during this COVID period, learning is absolutely done is the third learning model, which is e-learning (B.E Rusadi, R. W. (2019). The digitalization and the millennial era demand that all levels of society can take advantage of this technology-based teaching media. As already mentioned, Islamic learning is not only based on theory, but requires practice. Therefore, educators must optimize their energy and thoughts to create learning that is acceptable and can be understood easily by students. The following innovations can be a solution in optimizing teaching media in Islamic Education courses, which are:

a. Doing innovation in intracurricular Islamic Education learning activities that are carried out online, the material is adapted to the learning design or curriculum that has been prepared by the government. It means that no material has changed during the implementation of online learning, the material provided remains the
same, it's just there are changes in the level of the material. Innovation of intracurricular activities, for example a). Presentation of learning with multimedia, especially on material that is abstract (material about faith, aqidah) or material that is in the form of a guide in the implementation of worship. b). Religious learning emphasizes the friendly motto, which is learning that is friendly and creates intimacy for all students without exception. For example, in learning to continue to use formal clothes, or because the religious material that day is about worship, students must wear Muslim clothes, or at certain moments, for example in the context of teacher's day, students wear the same uniform, even though the lectures are carried out at their respective homes, and so. c). Carry out discussions via zoom or google meet about the material that must be submitted so that interaction is not limited by distance, and give assignments periodically and students collect them via email or WhatsApp. d). Project-based learning, with the aim of training students' independence and responsibility and avoiding passive students, because in online conditions, educators cannot be involved in these activities directly. e). Evaluation of learning is based on the process, that student learning outcomes are not the main thing, but the most important thing is to assess the process that has been carried out, where an independent attitude and responsibility towards tasks will stand out in students.

b. Conducting innovation in extracurricular activities, in this case the collaboration between parents and educators is the key to the success of distance learning. The role of parents as controller, facilitator, and evaluator must be optimized so that the relationship between educators and parents can encourage the emergence of certain abilities from the learning delivered by educators, to further support the implementation of this distance learning model (Bai Rohimah; 2020).

The basis for using learning media in the teaching and learning process can also be found in the Quran. The commandment of Allah SWT. in Surah al-Nahl verse 44, "We have sent down to you the Qur'an, so that you explain to mankind what has been revealed to them and so that they think". Likewise, in the problem of implementing learning media, educators must pay attention to the development of the religious spirit of students, because this factor is precisely the target of learning media. Without paying attention and understanding the development of the child's soul or the level of thinking power of students, it will be difficult for teachers to be expected achieving success. The commandment of Allah SWT. in Surah al-Nahl verse 125, "Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way". The interpretation is contained in the Tafsir of Al-Qur'an Hidayatul Insan which states: 1. The way of your Lord; The straight one; which contains useful knowledge and righteous deeds. 2. Wisdom; means right on target, namely by positioning something in its place. Included in wisdom are preaching with knowledge, preaching by prioritizing the most important, preaching paying attention to the state of mad'u (people who are preached), speaking according to their level of understanding and ability, preaching in words that are easy for them to understand, preaching by making examples, preach gently and subtly. There are also those who interpret the wisdom here with the Quran. 3. Good lesson; Namely good advice and touching words. Including ordering and forbidding with targhib (encouragement) and tarhib (scare). 4. Rebut them in a kind way; If the person being accused thinks that what he is holding is the truth or as an appeal to falsehood, then it is refuted in a good way; that is, a way that can make the person willing to follow logically and argumentatively. It includes
using the arguments that he believes, because it is more likely able to reach the goal and do not let the debate lead to quarrels and insults that can eliminate the goal and do not produce any benefit from it, even its aim is to show people to the truth, not to defeat or something like that. Ibn al-Qayyim rahimahullah said, "Allah 'Azza wa Jalla has made the level (in) of preaching according to the level of humans, for people who welcome, accept and intelligent, where he does not oppose the right and rejects it, then he is preached with wisdom.

CONCLUSION

The learning process in the field of Islamic education at Lambung Mangkurat University Banjarmasin continues even though in the COVID-19 pandemic, by implementing online learning or distance communication using electronic devices such as mobile phones, tablets, computers or laptops. Online learning that is applied using google classroom media, fleck model and online driver model with the delivery of learning materials (in the form of power point slides, learning videos, e-books, assignments (independent or in groups), as well as the assessments.

The challenges of online learning are expertise or skills in utilizing technology on the part of lecturers and students, internet network access, and student self-regulation. The next challenge is the students' characteristics of Educational Technology in Faculty of Teaching and Education Science, Lambung Mangkurat University, Banjarmasin, South Kalimantan in online learning activities including: First, students are required to be passionate about learning, Literacy towards technology, interpersonal communication skills, collaboration, skills for independent study.

The positive impact in implementing online learning is to increase the quality and quantity of interaction between students and lecturers (time and place flexibility). Reaching students in a broad scope (potential to reach a global audience), and flexibility in improving and storing learning materials (easy updating of content as well as archivable capabilities, learning is more effective and efficient, students are more free to study subject material in an easy way), independent, expanding the range of learning and learning occurs independently and conventionally. It has negative impact if there are limited facilities and infrastructure, uneven internet access in every place and uneven facilities owned by students.

Base on the phenomena, problems, challenges and impacts above, there is an offer of problem solving and prospective solutions for online learning Islamic education from the perspective of the Quran and Al-Hadith. Among them: Inclusive Learning, which are mentoring teaching and learning activities to all students, Adaptability and Resilience, Streamlining the Role of Families as Relationships for Lecturers and Streamlining Technology-Based Teaching Media.

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