

REDESIGN PAI LEARNING MODEL DURING THE COVID-19 PANDEMIC

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***Abstract**—The Covid-19 pandemic has now resulted in all activities changing, one of which is education. This change is feared that there will be a setback in the future of Islamic Religious Education. The issuance of an SKB (joint decree) regarding the implementation of learning at the beginning of the 2020/2021 academic year carried out by four ministers and the Decree of the Director-General of Islamic Education Number 2791 of 2020 concerning Emergency Curriculum Guidelines for Madrasas hereby as evidence that Islamic Religious Education supports learning during the covid-19 pandemic. This research uses qualitative research with a descriptive method. The purpose of this study is to discuss the redesign of the PAI learning model during the Covid-19 pandemic. The indications from the ministerial decision above show that it is time for reorientation and the format of Islamic education learning is starting to need acceleration. The period of the Covid-19 pandemic demands that the adaptation of Islamic Religious Education is a must to answer the existing challenges.*

***Keywords**— Redesign Learning Model, Islamic Religious Education, the Covid-19 Pandemic*

INTRODUCTION

Pandemic covid-19 current conditions continue to bring changes in the world of education. Islamic education learning models are also affected by the covid-19 pandemic. To avoid viruses, teaching and learning activities that were previously conducted face-to-face are now changing by using online learning that is done from home or distance learning. The activities ranging from the provision of materials, tasks, workmanship, and collection of tasks are carried out online.

The pandemic that resulted in Islamic Education threatened to make this change if not managed properly is feared for the future suffered a setback. In-Law No. 20 of 2003 article 1 paragraph 2 states that "National education that must be based on Pancasila and the Constitution of the Republic of Indonesia in 1945 that adheres to religious values, must be firmly responsive to the demands of the end times and national culture of Indonesia." Following the law, education in addition to focusing is based on Pancasila, the Constitution, and adheres to religious values, but also needs to pay close attention to the demands of the times. The demands at this time are firm in facing problems during the Covid-19 pandemic, thus teaching and learning activities must continue to run that can not be done face-to-face because it must follow social distance policy.

Islamic education also adapts to the existence of covid-19 by adjusting the policy of *Work From Home* (WHF), social and physical *distancing*, Learning From Home (BDR) activities conducted online. The solution to the above problem is to redesign the learning model of Islamic Religious Education. Previously, there has been previous research on PAI learning model changes during the Covid-19 period so that teaching and learning activities are still carried out. The previous research as a supporter of this research is;

First, an international journal study entitled "*Forced Disruption of Anatomy Education in Australia and New Zealand: An Acute Response to the Covid-19 Pandemic*" author Pather et al, which can be concluded that the covid-19 pandemic has now resulted in Australia and New Zealand undergoing changes using anatomy teaching over the past month. However, it remains to be seen how the rapid changes that occur today correlate with student performance and satisfaction, and how the alternatives that have been built have an impact on the future of anatomy education. (Pather et al., 2020)

Second, in an international journal study entitled "*Teacher strategies in online learning to increase students' interest in learning during THE COVID-19 pandemic*" author Sutarto et al. can be concluded that during the pandemic SDIT SDIT learning Rabbi Radhiyya Curup changed with online. The strategy used by SDIT teacher Rabbi Radhiyya Curup to foster students' learning interest during the learning of the COVID-19 Pandemic is *the*

first, giving students an understanding of the importance of learning in all situations, either directly or in collaboration with parents. *Second*, prepare the learning material is short, clear, easy to understand, and interesting. *Third*, choose a simple and interesting learning medium. *Fourth*, evaluation of learning on a regular and continuous basis. There are two responses of students to learning during the COVID-19 pandemic, namely the first, some say it is fun because they can learn while watching their ustadzah videos and can creatively make video recordings related to school assignments. Second, some people say it is not fun, because they feel something is lacking, such as togetherness with their friends both in learning and playing. (Sutarto et al., 2020)

Third, the international journal research entitled "International Journal of Multicultural and Multireligious Understanding Indonesia Education Readiness Conducting Distance Learning in Covid-19 Pandemic Situation" author Churiyah & Sakdiyyah which can be concluded that education in Indonesia made changes where previously learning was done face-to-face(*offline*) is now changed using distance learning (PJJ). Or online learning (*online*). The implementation of distance learning in Indonesia still needs to be evaluated in terms of teacher readiness in choosing the right *platform* for students. Teachers also need to understand the components of distance learning so as not to be impressed carelessly in doing online learning. Then in terms of students, they need to improve self-learning, and parents are expected to be able to understand distance learning and its position as a monitor for their children during distance learning. Regarding virtual infrastructure, the Ministry of Education and Culture has been declared ready to implement distance learning, let alone many private roles in preparing a platform that attracts distance learning. The availability of tools or platforms that can accommodate the needs of all levels of education in Indonesia. However, another problem arises where the learner cannot utilize the existing *platform*. In rural environments, virtual infrastructure means less where they still have difficulty accessing the internet and the limited electronic devices they have. (Churiyah & Sakdiyyah, 2020)

The above research makes supports this research. The research conducted by the author has a difference from previous research, namely the redesign of the Islamic religious education learning model during the covid-19 pandemic. Where this study examined the changes in the learning model from the beginning using face-to-face, related to the government's policy on the pandemic covid-19 changed using distance learning. By utilizing internet-based technology.

Redesign of learning model in Islamic Education conducted following the policy of learning decision letter conducted online or distance learning. PJJ for Islamic Religious Education certainly makes its challenges of learning using technology. Even distance

learning is required with effective and efficient learning. (Novianti E et al., 2020) The definition of distance learning according to G. Dogmen distance learning has the characteristics of an organization that regulates how to learn independently, with the delivery of learning materials through the media, and no direct contact between teachers and learners. (Yerusalem et al., 2015) According to Moore, it is the separation of learners and teachers in the learning process and using the media for communication between teachers and learners. While Moore with Kearsly said PJJ is a learning activity that has been planned elsewhere or outside the teaching place. In-Law No. 20 of 2003 article 1 paragraph 15, it is explained that distance learning is an education that educators and students separate and learning using various learning resources through technology, information, and other media.

So the conclusion of the above understanding that distance learning is a teaching and learning activity that is done without direct contact (face-to-face) between teachers and students through the media. PJJ is divided into two approaches, distance learning with offline and distance learning online. In the implementation of PJJ, educational institutions can choose an approach following the characteristics and availability, the readiness of facilities, and infrastructure. (Asmuni, 2020)

The purpose of this study describes the redesign of the Islamic education learning model during the Covid-19 pandemic. One of the changes in this model is seen from the learning process through e-learning that prioritizes efficiency in learning. So that learning can be done to the maximum, not face-to-face, wherever it is, whenever it's time, were in the provision of materials and tasks on time. This kind of learning is suitable for the state of the covid-19 pandemic.

METHODS

The method used in this study is the qualitative method. The type of research using qualitative descriptive. Qualitative research is the collection of data on a natural background with the intention of interpreting the phenomenon that occurs where researchers are as a key instrument, sampling data sources are done purposively and snowball, collection techniques with triangulation (combined), data analysis is inductive/qualitative, and qualitative research results emphasize more meaning than generalization. (Anggito & Setiawan, 2018) This study uses secondary data that take from the results of libraries in the form of books, articles, journals, and others. After collecting information data the researcher will then reduce the data to focus on things, materials that he considers important to write. So that researchers can describe and draw conclusions in this study to answer the problems of the study.

RESULTS

Islamic Education Policy during the Covid-19 Pandemic

Islamic Religious Education learning is conducted online because of the covid-19 pandemic. Following the policy of the Decree of the Director-General of Education No. 2791 of 2020. As the person in charge of Islamic Religious Education, the Ministry of Religious Affairs has published emergency curriculum guidelines for madrasas so that learning during the covid-19 pandemic continues. Madrasah education that applies to the curriculum starts from the Raudhatul Athfal (RA) level to Madrasah Aliyah (MA) level. (Director General of Islamic Education, 2020)

Conceptually the Emergency Curriculum is an educational curriculum that is prepared and conducted in times of emergency. So in this emergency is adjusted from all aspects related to learning planning, learning activities, and assessment of learning outcomes that are available and felt by madrasah educational institutions. As for the implementation of the emergency curriculum adjusting the conditions of madrasah, then each condition is different. (Munajim et al., 2020: 287)

The emphasis of the emergency curriculum is more on character development, noble morals, ubudiyah, and student independence. Thus the fulfillment of aspects in terms of competence, both basic and core, remains a concern. So in the pandemic era, there is no other option for Islamic education than to revitalize the role of Islamic education (new role of Islamic education). (Firdaus, 2021: 91)

The importance of the role of Islamic education is needed in the formation of the personal character of students to optimize their potential. (Jai et al., 2020) Thus the contribution of Islamic education is not only in the student's personal and capacity building but can increase confidence and social cohesion amid differences. Therefore ignoring religious education including Islamic Religious Education is tantamount to ignoring the future.

During the covid-19 pandemic, learning must be done at home online. Minister of Education Nadiem Makarim is now developing Distance Learning (PJJ) by focusing on three components, namely enumeration, literacy, and character education. The three components are the basic foundation. The proof is that the Minister of Education issued a Circular Letter of The Minister of Education No. 4 of 2020 on the implementation of policies in the emergency period of the spread of covid-19.

Online learning is increasing in the world of education. It is necessary to learn alternatives in this pandemic to keep it running, and using virtual classes is the way out

that may be done in the future. (Wahyono et al., 2020) Thus the students are not associated with learning resources from printed books alone but can find a variety of learning resources through the internet. While according to Brace in internet technology as a learning medium is a computer network connected to a global network to thousands even millions of networks (*local wide area network*) and personal computers (*stay alone*), it is possible that every computer connected to it can communicate. (Wahyuni et al., 2021)

Therefore, from the explanation of the theory above online learning and the use of internet technology is needed and continues to increase, with this every educational institution related to Web-based learning and gives every teacher the freedom to use other applications that can facilitate in carrying out online teaching and learning activities to overcome learning in the pandemic period continues to run, to achieve the intended indicators in learning. (Alamah et al., 2020)

Changes in learning models and characteristics are some important points related to SE (circular letter), (Firdaus, 2021) among them:

1. Learning From Home (BDR) through online learning or Distance Learning (PJJ) using the web so that students can have a meaningful learning experience, students also feel unencumbered by completing all curriculum achievements for the class as well as graduation.
2. Learning from home can focus students on life skills education, among others, about the covid-19 pandemic.
3. Activities and learning tasks performed at home may vary between students, according to their interests and conditions, including considering access gaps or learning facilities owned from home.

Evidence or products of the activity of learning from home are given feedback that is qualitative and useful for teachers, not necessarily in the form of scores or quantitative scores. Certainly, the requirements required human resources (HR) a qualified education. Things that need or need to be in completing the improvement of the quality of human resources.

DISCUSSION

PAI Learning Model during the Covid-19 Pandemic

Islamic Religious Education learning model is learning designed in which it describes a learning process carried out by teachers to transfer knowledge and values to students so

that students can understand, believe, live, and practice Islamic teachings. (Agustina et al., 2020) From the understanding of the Islamic education learning model in the covid-19 pandemic can not be done face-to-face, but for learning to continue in the covid-19 pandemic the solution can use the model of Distance Learning (PJJ).

Distance Learning Model (PJJ) is when the process of teaching and learning activities there is no contact between teachers and students in the form of face-to-face. (Munir, 2009) Distance learning (PJJ) has two methods: online learning and offline learning. The face-to-face learning described above is using online learning methods. Where online learning is a method of learning that is done without face-to-face between teachers and students, but *online* using the internet. (Asmuni, 2020)

Using online learning as a solution in this pandemic period gives changes to the model and characteristics of Islamic Religious Education but the change must be reviewed from three things, namely, *first*, Islamic reasoning (Islamic reasoning) based on the Qur'an and hadith. Thus the development of Islamic education is inseparable from Islamic source because the Qur'an and hadith as a spirit that is spelled out. *Second*, human resources (*human needs*), have competence and capability as a central factor in Islamic education. As the times change, Islam is adaptive. Islamic education should not run in a place that follows the current but as an educator who plays the role of forming human quality. Mastery of pedagogic, professional, personality, and social competencies become an inevitability. *Third*, technology, the pandemic period of covid-19 now results in all activities change. From the early education done face-to-face now switch to online to avoid the spread of the virus. Previously under normal conditions learning activities were carried out with a blended learning system that is with as much as 75 percent of the allocation of time needed face-to-face, while the remaining 25 percent was done online. As for the current condition changed 180 degrees, all the time used 94.3 percent of online learning. (Firdaus, 2021)

With a harmonious relationship that has from the three factors above does not close the possibility that seeks the integration of interconnection, by offering an *anew approach (new approach)* with the title of Islamic education model of the 21st century that is more inclusive, accommodating, actual, and *problem-solving* with so one another compliment each other.

This 21st century makes life more utilizing technology. In the realm of education, today utilize technology for learning. Where the learning has been systematically designed to achieve the learning objectives. Students as the target of the use of technology by

following the learning patterns that have been determined learning procedures to achieve the learning objectives.

Education utilizes technology as a medium of learning. Many learning media can be used for learning purposes. For learning to run effectively here teachers must weigh the right media to use in learning. So it is considered very important in using learning media. According to Schram media is a messenger technology that can be used for learning purposes, so the media is an extension of teachers. According to Briggs, media is a tool that can provide stimulants for students to happen to learn. Meanwhile, according to AECT, learning media is a message that is channeled with all forms of channel usage. (Nugroho, 2020)

The learning media that supports online learning for free are E-Learning, Zoom, Google Classroom, Google Meet, Moodle, Edmodo, Schoology, WhatsApp, Youtube, Zenius, and so on. As the teaching and learning activities in the class can be carried out outside the classroom, it means making classes online. Just like taking advantage of WhatsApp Group's feature of WhatsApp application that can be used to send text, images, videos, and files of various formats to group members. (Yusuf Siregar & Amiril Akbar, 2020) Furthermore, by doing face-to-face learning as if face-to-face by utilizing the video teleconference feature can use the Zoom app and Google Meet. The support of the platform's features allows students and educators to interact as if meeting virtually with instant messaging facilities and presentation activities. Various features of the service can be used as a support for knowledge transfer to discussions related to materials. (Herliandry et al., 2020) Kemdikbud itself frees up to choose a platform to carry out teaching and learning activities in the pandemic. Kemdikbud also provides a free online learning platform called Rumah Belajar and a platform for teachers called The Teacher Sharing Program, where the usefulness of Rumah Belajar provides teaching materials and communication features, while the Teacher Sharing Program to share the Learning Implementation Plan (RPP). (Astini, Sari, 2020) By utilizing various features such as discussions, giving materials and assignments, answering and assessing (feedback) reciprocal to the learning activities that have been done by students can be done online.

In addition to using the above platforms also utilize all local sources, one of which is with television channels. Where for areas that do not support internet connection, the government is working with one of the television channels, namely with TVRI to deliver learning materials following home learning programs. (Astini, Sari, 2020)

The implementation of online learning makes educators need to be more persuasive in carrying out learning so that students' attention is more interested in learning materials. For example, educators can create creative videos according to the material that was originally boring is now packaged in such a way as to make the students more comfortable in following the learning. Certainly, make it challenges educators to make more use of technology in carrying out online learning. Thus in the pandemic covid-19 or urgent period also utilize technology as a medium of learning is very important.

From these learnings can not fully monitor the educators related to online learning that has been done from before, the process, until the completion of online learning. As well as changes or not in deeds, values, attitudes, understanding, appreciation, and skills after learning.

Therefore, learning does not always go well according to the plan that has been prepared before. The learning objectives are not always achieved to the maximum because the dynamics of learning are influenced by various factors. Pandemic situations like this become new external factors that affect the implementation of education in Indonesia certainly greatly influenced in terms of cognitive, psychomotor, and affective aspects of learners %learners develop %with %sluggish. (Mansyur, 2020)

Reviewed from the national education system more clearly whose purpose refers to the theory of classification of learning outcomes from Bloom Taxonomy which contains cognitive aspects, affective aspects, and psychomotor aspects. If the results of the study are seen from Bloom Taxonomy from the cognitive aspect according to some opinions of the teacher that only achieve knowing and understanding. Should be able to achieve knowledge, understand, apply, %analyze, and evaluate. Furthermore, the affective aspects of achieving acceptance, responding, respect, and organizing are now only achieving acceptance. Then the psychomotor aspects that initially learners had to be able to achieve mimicking, precision, manipulation, articulation, and naturalization now only achieve imitation. (Firdaus, 2021)

From the above problems, teachers become demands must be able to innovate in learning, including developing methods, strategies, models, and media according to the characteristics and needs of students. So this opportunity makes teachers more especially Islamic Religious Education teachers to develop from distance learning methods. The need to be creative, and innovative for teachers in exploring learning activities.

Creative teachers here are teachers who can develop pedagogic skills, develop life skills, increase value and build and develop professional attitudes. According to Al-Ghailani is someone who mastered science (expert), has autonomy in class (learning). Creative teachers will inspire their students. (Pentury, 2017)

Innovative teachers are required to be able to create innovative learning packaged by teachers or instructors who are a form of ideas or techniques that are seen as new, to facilitate students to gain progress in learning processes and outcomes. According to Darmadi, that innovative learning can balance the functions of the left and right brain, if done by managing technology-based media in the learning process, so that there is a process in building confidence in students. With innovative learning, students are expected to be able to think critically and are skilled in solving problems. (Purwadhi, 2019)

The learning process is one of the determinants is the competence of teachers. Similarly, in distance learning, the teacher's competence becomes the main determinant of the success of the learning process in which the teacher needs to enrich his competence and improve his skills. Distance learning requires competencies, namely digital competencies. Digital competence here is needed because it leverages digital media in distance learning as well as the skills to convey knowledge effectively, efficiently, precisely, critically, and creatively; manage information; collaborate; create content according to students' needs, and share in the right media. (Novianti E et al., 2020)

Distance learning is in desperate need of the use of information technology. Where information technology is now growing rapidly, so education can utilize it in the learning process. In this digital era, Islamic Religious Education requires alternative learning, one of which is digital-based learning. The step of innovating and creativity is courageous in the utilization of digital-based learning. The use of technology makes an opportunity for the developers of Islamic religious education learning methods.

CONCLUSION

Behind the covid-19 pandemic provides life lessons both in education and others. In the world of education, the redesign of the Islamic religious education learning model began to adapt to the pandemic situation by redefining the learning model. Learning before the pandemic is conducted face-to-face, after the pandemic following the government's circular policy makes teaching and learning activities conducted online learning from home (BDR). Learning at home with direct parental supervision, making more communication, harmony, the closeness between parents and children. The best

education is education from the family because from the earliest teaching education is from the family. If education is usually inflicted on schools and teachers now with the pandemic the statement is disputed. The role of parents is more important in this pandemic.

The redesign of the Islamic religious education learning model of teaching and learning activities is done online learning from home. Because of the policies set by *Work From Home* (WFH), social and *distancing*, and Learning From Home. From material and task delivery activities, task work and collection are done online. Similarly, until the giving of feedback to the learning of learners and the division of rapport. In online learning is in desperate need of internet-based technology.

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