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Strengthening *Al-Islam* and *Kemuhammadiyahan*-Based Character Education at Muhammadiyah Elementary School Nitikan Yogyakarta

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Abstract: The purpose of this study was to determine the strengthening of *Al-Islam and Kemuhammadiyaan*-based character education during the covid-19 pandemic. The research method is quantitative where 150 students' parents involved. Collecting data using a survey method with a Likert scale. Information analysis by calculating the percentage of information on each indicator, then interpreting the percentage score information and analyzed descriptively. The results showed 91.8% with very good criteria on strengthening character education based on Al-Islam and Kemuhammadiyahan during the covid-19 pandemic, using several steps, namely using applications that are easy to understand, on time by starting to read short letters and hadiths. of course, always pay attention to health protocols, and provide daily assignment scores to students every week, good cooperation between teachers and parents in instilling student character during the pandemic by distributing control books for student activities, a collaboration between AIK teachers and subject teachers in instilling character, inserting religious values and tolerance on the sidelines of delivering material, paying attention to student behavior in the learning process, of course, supported by professional teachers..

INTRODUCTION

The immorality of the younger generation is not something that should be kept secret. At least, every day from various media, news of immoral acts committed by children and teenagers are always displayed, such as; brawls between schools, 3 vandalism by students, free sex behavior, theft, robbery, promiscuity, and cases of pornographic videos in which 90% of the perpetrators and

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makers are children and adolescents (Zulfarno et al., 2019), (Wibowo, 2017).

Efforts to build character are poured into the world of education (Dishon & Goodman, 2017). Education is a conscious effort to form a complete human being based on intellectual strength and faith so that their potential becomes more organized and directed. Forming human character through education is not an easy matter. Forming a quality character must go through special efforts and ways so that humans have the right modular to develop competencies and are formed independently. Forming students or students with character, not an instant effort (quickly formed does not take long). The formation of this character requires persistent and continuous efforts to reflect on ethical decisions that must be followed up with concrete actions (Huda, 2019), (Amirrudin, 2015)

Character education is considered a preventive alternative to ethical decadence that continues to occur. Character education serves to build a new generation of a better nation. As a preventive alternative, character education is expected to develop the quality of the nation's young generation in various aspects that can minimize and reduce the causes of various cultural problems and the nation's character. Therefore, character education should not only be at the concept level but must be at the application level that can be used by all levels of society and the world of education. Therefore, it is necessary to develop character education to foster the nation's cultural values (Mualip, 2020), (Samwil, 2020), (Meria, 2012), (Darmansyah, 2014), (Munastiwi, 2020).

Character education seeks to create a generation of people who are intelligent and good or have noble character and Indonesian personalities. The success of character education implies that learning is not necessarily seen from the perspective of the cognitive domain only, but how to balance the cognitive, affective, and psychomotor domains, which ends in realizing a complete human being. The current condition of the COVID-19 pandemic is a challenge for the

world of education, especially formal education to educate the nation's character. The dominant learning is not done face-to-face, so it becomes a challenge for masters in the character education process (Elihami, 2021), (Selicha Putri, 2021). On the other hand, it will provide opportunities for students to actualize character values in society to participate in the prevention and control of COVID-19 (Santika, 2020).

The widespread circulation of COVID-19 in various countries has forced the world community to see the fact that the world is changing in various aspects of life. Changes in the social, economic, political, legal, and educational fields have forced people to change the meaning, the pattern of life, and daily life (Zuriah, 2021), (Hanson et al., 2021), (Wildman et al., 2021). The COVID-19 pandemic has impacted the world's first and major health crisis. Many countries have decided to close schools, colleges and universities (Agus Purwanto, Rudy Pramono, 2020), (A. Taufiq et al., 2021), (van Barneveld et al., 2020).

Likewise, the impact on the educational aspect is that teaching and learning activities continue even though students are at home. The solution, educators are required to design learning media as an innovation by utilizing online media (online). This follows the decision of the Minister of Education and Culture of the Republic of Indonesia concerning Circular Letter Number 4 of 2020 concerning the Implementation of Educational Policies in the Emergency Period for the Spread of Covid-19 (Nanang Budianto, 2021), (Ministry of Education and Culture, 2020), (Kemendikbud RI, 2020). This provision certainly makes masters and students must be able to adapt quickly to various changes that occur, starting from the learning atmosphere, learning media, techniques and even learning methods. The change in the learning system certainly has a direct impact on the process of internalizing the values of character education. These values are very important to be instilled considering that the ultimate goal of the educational process is to form good and virtuous human beings (Marliani, 2021).

Online learning is carried out as the right step to be able to prevent and suppress the transmission of the Covid-19 infection, and students do not miss lessons as planned. Therefore, the learning that is currently being carried out is distanced. Of course, it becomes a challenge for masters in order to achieve learning outcomes, especially in efforts to educate children's character, the obstacles experienced by students, masters, and parents in online teaching and learning activities, namely the lack of mastery of technology, additional web quota fees, additional work for students. parents in assisting children to learn, communication and socialization between students, teachers, and parents are reduced and work sticks are not limited to teachers because they have to communicate and coordinate with parents, other teachers, and school principals (Santika, 2020), (Agus Purwanto, Rudy Pramono, 2020).

Based on these problems, the world of education must take responsibility, because it produces graduates who have good academic values and give birth to humans who are able to develop abilities and shape character, as well as a dignified national civilization in order to educate the nation's life, aiming to develop the potential of students to become Humans who believe and are pious, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens, thus making the person have a good character (Wibowo, 2017). Character education occupies a central role in the world of education which is a constitutional mandate contained in the law on the National Education System. The progress of science and technology that is unstoppable by physical strength with its various positive and negative impacts, is a strong reason to make character education the basis for an ethical defense in the face of the negative impacts of globalization. Character education in Indonesia has basically started before independence, such as the pattern of pesantren education and Muhammadiyah educational institutions (Baidarus, 2018), (Nur Hadiyazid Rachman, 2020).

The implementation of character education learning in the classroom at every educational institution will certainly encounter obstacles and challenges. These various obstacles will be overcome by each educational institution in different ways. Even from one class to another in the same school, it is not necessarily the same in implementing this new character curriculum. Especially at the basic education level, especially during the current pandemic. Likewise with Muhammadiyah Elementary School Nitikan Yogyakarta which is part of the Muhammadiyah educational institution.

As a Muhammadiyah educational institution, of course in its learning, there are characteristics of Al-Islam and Muhammadiyah to form the best character for each student. In addition, the implementation of education also follows the Educational Education policy of the Muhammadiyah Central Leadership and government policies that have been in effect since the government requires the application of character education values, so that AIK will also include the understanding of Master al-Islam and Kemuhammadiyahan regarding the integration of character education with AIK learning is not evenly distributed so that the existence of character education in the AIK curriculum (Zulfarno et al., 2019).

AIK is a characteristic of Muhammadiyah education organization to form human learners who are devoted, noble, advanced, and superior in science and technology as the embodiment of *tajdid da'wah amar ma'ruf nahi munkar* in accordance with the mandate contained in the 46th Muhammadiyah Congress decision on revitalizing education, Muhammad. This vision indirectly requires quality improvement in various aspects, including Islamic and Muhammadiyah education as one of Muhammadiyah's missions in da'wah (Ponandi, 2020).

So the government through the ministry engaged in education has instructed educators to create a pleasant learning atmosphere from home for students. Therefore, educators must be more creative in

providing distance learning materials (PJJ), so that students do not only do assignments or academic problems but also need to pay attention to their character values. Educators must be able to prepare fun and challenging learning activities so that students' interest in learning remains enthusiastic (Sulaiman, 2021).

Based on previous research, namely; First; Research conducted by Agus Purwanto, Rudy Pramono, et al regarding the Exploration Study of the Impact of the COVID-19 Pandemic on the Online Learning Process in Elementary Schools explained that information regarding the obstacles to the online teaching and learning process at home was a result of the COVID-19 pandemic (Agus Purwanto, Rudy Pramono, 2020). Second; Nurul Fatiha and Gisela Nuwa who discussed the 'Ethical Decline of Students During the Covid 19 Pandemic: Observing the Existence of Islamic Religious Education Teachers', in this discussion explained that strengthening character education is one solution or effort to regenerate and equip students to have good morals. character, high literacy skills and have the ability to think critically as well as analytically, creatively, and communicatively even though they have to learn from home (online) (Fatiha & Nuwa, 2020). Third; Tasman Hamami discussed Al-Islam and Muhammadiyah as the basis for character education, explaining that the position of Al-Islam and Muhammadiyah education at Muhammadiyah Middle School in Pekanbaru City occupies a very strategic position (Hamami et al., 2019).

Based on previous studies, there has been no discussion on strengthening Al-Islam and Muhammadiyah-based character education (PPK) during the Covid-19 pandemic at Muhammadiyah Elementary Schools. So this time we will discuss strengthening Al-Islam and Kemuhammadiyahan-based character education (PPK) during the Covid-19 pandemic at Muhammadiyah Elementary School Nitikan Yogyakarta.

METHOD

This research is a quantitative study using survey methods (Winarno, 2018), (Abdullah, 2015), (Djunaidi Ghony, 2016). This survey research was used to reveal how to strengthen Al-Islam and Kemuhammadiyahan (PPK)-based character education during the COVID-19 pandemic at Muhammadiyah Elementary School Nitikan Yogyakarta. The subjects in this study were parents of grade 3 students with a sample of 150 parents of students.

The sampling technique used is straightforward irregular inspecting, because the members of the population are relatively homogeneous, namely, grade 3 students who take online learning for Al-Islam and Kemuhammadiyahan subjects. The measurement scale in this study uses a show Likert scale. This show can be used to measure attitudes, opinions, and perceptions of a person or group of people towards social phenomena (Alvianto, 2020), (Rusmini, 2017). Furthermore, the instrument in this study used a survey method in the form of a questionnaire (Hardani et al., 2020), (Rukminingsih, 2020) which was made through google shape. The following is a Likert scale table (Sonny Faisal Rinaldi, 2017), (Barlian, 2016), which is used in this study:

Table 1. Likert scale

Assessment criteria	Scoring scale
Strongly agree	5
Agree	4
Just Agree	3
Disagree	2
Strongly Disagree	1

The information analysis technique in this study is to calculate the percentage of scores that have been obtained through the distribution of questionnaires conducted through Google Shape. Then, the results of calculating the percentage obtained are interpreted using the interim table (Leny Nofianti, 2017), (Supratiknya, 2015) below:

Table 2. Score Interpretation Criteria

Interpretation Criteria	Skor Persentase
Not very good	0% - 19,99%
Not good	20% - 39,99%
Pretty good	40% - 59,99%
Good	60% - 79,99%
Very good	80% - 100%

Based on the results of calculating the information above, it is then used as a basis for analyzing and concluding how to strengthen character education (PPK) based on Al-Islam and Muhammadiyah during the COVID-19 pandemic at the Muhammadiyah Nitikan Elementary School in Yogyakarta.

This study discusses strengthening Al-Islam and Kemuhammadiyahan-based character education (PPK) during the COVID-19 pandemic at Muhammadiyah Nitikan Elementary School Yogyakarta. Based on the results of a survey of 150 parents of students obtained the following information:

RESULT AND DISCUSSION

Table 3. Results of the Survey on Strengthening Character Education (PPK) Based (AIK)

No	Aspect	Percentage	Criteria
1	Ease of using the Google Forms application in doing assignments	90%	Very Good
2	Submission of material in online learning can be clearly understood	85%	Very Good
3	Utilization or use of video, zoom assembly, and chat features during online learning	86%	Very Good
4	Cooperation between teachers and parents in instilling student character during the pandemic by distributing control books for worship activities and reading the Koran to each student	95%	Very Good
5	Collaboration between AIK teachers and subject teachers in instilling student character during the pandemic	94%	Very Good
6	AIK teachers insert religious values and tolerance on the sidelines of delivering material.	85%	Very Good
7	At the beginning of the learning process, the AIK teacher starts by asking a student to memorize one short chapter from the 30th chapter.	87%	Very Good
8	AIK teachers ask students to record a video memorizing hadith and send the connect link	90%	Very Good
9	In addition to online learning, offline learning is also carried out with due regard to health protocols.	95%	Very Good
10	AIK teachers pay attention to student behavior during offline learning	95%	Very Good
11	AIK teachers have Islamic and Muhammadiyah competence	100%	Very Good
12	AIK teachers organize Ramadan Islamic boarding schools with an online system	90%	Very Good
13	AIK teachers distribute daily assignments to students every week	100%	Very Good
14	AIK teachers give assignments to students during online learning	100%	Very Good
15	Implementation of online learning is done on time	85%	Very Good
	Average	**91,8%**	**Very Good**

Based on the research results that have been carried out on strengthening character education (PPK) based on Al-Islam and Kemuhammadiyahan during the COVID-19 pandemic at the Muhammadiyah Nitikan Elementary School, Yogyakarta, it proved to be very good, because it had an average of 91.8%.

Many learning strategies are indeed something that must exist in learning, including in universities. The Covid-19 outbreak has forced lecturers to change the learning strategies that have been implemented so far, some of these learning strategies include task-based learning strategies, project-based learning strategies, literacy-based learning strategies, online discussions (Priyanto, 2021), (Azar et al., 2021), (Raza et al., 2021).

Utilization or use of video features, zoom assembly and chat during online learning, thus making it easier for students to use the Google Shape application in doing assignments because the delivery of material by online learning teachers is very good. (online) can be understood very clearly. So that the use of online media during the COVID-19 pandemic, various responses, and impacts, as well as changes in the learning system, can affect the teaching and learning process and the level of student development in responding to the material presented (Jaelani et al., 2020), (Juhji et al., 2020), (Kearon & Risdon, 2020), (Hughes et al., 2020). To support government policies in suppressing the spread of COVID-19, educational institutions are closed for direct learning processes to support social separating programs (Zhao, 2020), (Azar et al., 2021).

One of the mechanisms applied is online learning (Vera Mandailina et al., 2021), (Sadikin & Hamidah, 2020), (Juwanti et al., 2020).

However, from the implementation, several obstacles were encountered, namely as follows: network constraints and web packages, difficulties in carrying out learning steps, difficulties in guiding the implementation of learning with the strategies applied. However teachers, parents of students have made efforts in implementing distance learning and online-based systems, and until now learning has taken place, and without significant control (Lubis et al., 2020), (Mastura & Santaria, 2020), (Farris et al., 2021).

The existence of covid-19 does not become a barrier to the ongoing learning process, because many alternatives are offered for learning. Such as using the WhatsApp application (Susilowati, 2020), Zoom application, Google Meet application, Google Classroom application, and e-mail (Yates et al., 2020), (Sastriana et al., 2020), (Rosali, 2020). Of all these applications, a competent teacher must be able to apply them in distance learning by planning, learning processes, and learning evaluations (Muhaemin & Mubarok, 2020).

The WA platform is efficient in saving credit, Classroom and M-Z require a fairly large quota and in some geographical areas, it becomes not smooth due to the network. Whatsapp, CR, and M-Z in online learning, in general, can meet the needs of students in interacting both verbally, visually, and non-verbally. However, they are not able to meet the needs of students from a humanitarian point of view. Face-to-face learning is still needed and is considered more effective and meets the needs of students in interacting with masters or other students (Swasti, 2020), (Yunitasari & Hanifah, 2020), (Aqib & Khoiriyah, 2020).

Cooperation between teachers and teachers in the field of study by inserting religious values and tolerance on the sidelines of presenting other materials in instilling

student character, as well as parents by distributing control books for worship activities and reading the Koran to each student, looks very good. The role of parents who have high enthusiasm for learning motivation and developing children's learning abilities will have a good impact on children, especially during the current covid-19 pandemic, children really need the role of parents to foster interest in learning through learning that will be done at home (Hayati , 2020), (Purnomo et al., 2020).

Parents who are in family institutions as home teachers have a strategic and primary role to educate students when studying online at home. Schools, parents, and the community must work together in an effort to shape the character of students to create harmony in life. So good coordination is needed between parents, schools, and the community as a supporting factor in shaping the character of students (Setiawan, 2019), (Ni'mawati et al., 2020), (Muslimah, 2021), (Prabowo et al., 2020), (Yoga Purandina & Astra Winaya, 2020).

This is done, because the success of education comes from the cooperation and interaction of three elements, namely: teachers, students, and parents. Learning from home is a learning activity facilitated by various professions. This is a place for interaction between parents and teachers to realize the character of students in distance learning by instilling religious values during the covid-19 pandemic. So distance learning is very important and should be accelerated. The role of parents and teachers as role models is very influential in the formation of ethical character or ethics and builds strength even though the government has programmed distance learning. The role of the teacher in shaping the character of students during the COVID-19 pandemic is very important in providing knowledge, knowledge, and provisions for the intelligence of students (Fatiha & Nuwa, 2020), (Hendarman, 2020).

The formation of good morals starts with the family. Children will imitate the behavior of parents in everyday life. Children who have polite behavior generally come

from families who are also polite, and vice versa children who have rude behavior of course family behavior is also not polite. Efforts to instill good character in the family is by way of parents providing examples of the application of polite behavior in front of children. Instilling character values in Al-Islam and Muhammadiyah learning by instilling awareness and habituation as well as applying role models for students. The aim is to apply the character values of students to develop students' potential to become human beings with good hearts, minds, and morals in the lives of students' personalities.

AIK education that has been carried out specifically aims to achieve quotient; (a) Growing faith through giving, fertilizing, and developing knowledge, appreciation, experience, habituation, and student experience about Al-Islam so that they become Muslim human beings who continue to develop their faith and devotion to Allah, according to the Qur'an and Sunnah; (b) Guidelines for the Development of Autonomous Organizations (ORTOM) in Muhammadiyah schools; (c) Realizing Indonesian people who are religiously obedient and have a noble character, namely humans who are knowledgeable, diligent in worship, intelligent, productive, creative, innovative, honest, fair, ethical, disciplined, tolerant, maintain personal and social harmony and develop Islamic culture in the environment. schools according to the Qur'an and Sunnah; (d) Instilling, growing, and increasing the awareness of students to practice Islamic teachings and preaching it organizationally in accordance with the instructions of the Qur'an and Sunnah. Through understanding the movement, organization, and business charities, with the aim of instilling a sense of responsibility, it is intended that they can become Muhammadiyah cadres who become pioneers, organizers, successors, and perfectionists of Muhammadiyah business charities (Nur Hadiyazid Rachman, 2020), (H. Taufiq, 2010)

There are three reasons why AIK needs to be taught in Muhammadiyah educational institutions: (a) Studying Kemuhammadiyahan basically studies some

Indonesians who are Muslim and have a cutting edge mindset (b) Introducing the nature of the mind, it is hoped that students can be touched and at the same time practice it (c) The need for student ethics (Faridi, 2010), (Yanyan Hardiana, Dadang Supardan, 2016), (Syaifuddin, 2021).

Al-Islam and kemuhammadiyahan teachers already have a basic education in accordance with what is taught, and before starting learning, direct a meeting of Al-Islam and Kemuhammadiyahn teachers to determine an entry schedule and direct teachers to gather to complete lesson plans and material development, then conduct an evaluation and monitoring the success of the learning process according to the arrangements set by the curriculum regulations (Samsidar, Darliana Sormin, 2019). Students of Al-Islam and Kemuhammadiyahan education gain knowledge about morals or character so that students have the provision of religious knowledge that directs them to good behavior and morals. Teachers are assistance to individual students in dealing with problems that can arise in their lives and assist students in developing their own character education (Rahmah, 2017).

The desired expectation from the applied character values is the formation of good attitude changes in everyday life. And the preparation that must be done to apply the character values of students is to introduce the basic values of Islamic morals as a moral foundation, provide guidance to students to have good behavior or character, foster self-awareness of students. to love and care for each other, especially to friends, teachers, and family, and to enable all school members to be role models for students.

The formation of good character for students is not only carried out by Al-Islam and Kemuhammadiyah teachers and other teachers, but all teachers and education personnel in the school environment have an obligation to foster better students, by collaborating with Islamic values. and Muhammad. Likewise in schools, teachers

must provide examples of behavior (Risthantri & Sudrajat, 2015), (Siregar, 2016).

Character is the character, truth, goodness, strength, and attitude of a person shown to others through actions. It is hard to deny that a person's character is separate from morality, good or bad character is reflected in the morality he has. Likewise, truth is the embodiment of character. The truth will not wake up by itself without involving the presence of figures who support all efforts to establish a truth. Morality and truth that have been formed are the embodiment of good deeds that bring all benefits to the environment (Aini, 2020).

Internalization techniques can be done through example, habituation, discipline development, and motivation. 8) The example of an educator has a very big influence on the personal growth and development of students. This example has a very important role and function in shaping the child's personality, in order to prepare and develop human resources and prosper, the progress of the country and the nation in general. 2) Habituation needs to always be emphasized because it shapes the mindset and character of children indirectly by placing them in the same position every day or many times (Hartati et al., 2020). 3) Discipline development, educators must be able to help students develop behavior patterns, improve behavior standards, and apply rules as a tool to enforce discipline. 4) Motivation brings a change in energy in a person which is marked by the emergence of "feeling" and is preceded by a response to the existence of a goal (Hamami et al., 2019).

Character education is education that emphasizes ethical, ethical, and personality aspects that can be realized in the form of attitudes in interacting with the surrounding community (Hartati et al., 2020). Character education can make wise decisions and practice them in everyday life so that they can make a positive contribution to their environment (Desi Eka Andini, 2021), (Lloyd-Jones, 2021). Integrating character values into learning activities means combining, integrating, and applying values that are believed to be good and right in order

to shape, develop, and foster student character or character according to national identity when learning activities take place. Learning materials related to norms or values in each lesson need to be developed, made explicit, linked to the context of everyday life (Nur Hadiyazid Rachman, 2020), (Kusumawati, 2020).

The formation of character starts from within oneself because in essence, the character is indeed an individual, which is then disseminated to other individuals so that more and more people have good and enlightened characters which then become their own color in the surrounding community. The important character formation is from the family itself which must be done as early as possible so that the child's growth and development becomes a better influence (Saputra, 2021).

Environmental factors in the context of character education have a very important role because changes in student behavior as a result of the character education process are largely determined by these environmental factors. In other words, the formation and engineering of the environment include the physical and cultural environment of the school, school management, curriculum, educators, and teaching methods. Character formation through environmental factor engineering can be done through the following strategies: 1. Exemplary 2. Intervention 3. Consistent habituation 4. Reinforcement (Mulyono, 2014). This collaboration involves many components consisting of all components in schools such as masters, students, principals, and so on (Zakariyah & Hamid, 2020)

Character education enhances and strengthens the role of the family (Yasin, 2019), education units, the community, and the government to participate and be responsible for developing the potential of citizens and building the nation towards an advanced, independent, and prosperous nation. The third, the filter function. Character education sorts out the nation's own culture and filters out other nations' cultures that are not in accordance with the nation's cultural

values and the nation's dignified character. Teachers in developing partially open materials must analyze materials that are adapted to their respective character values (Holzer et al., 2021), (Munawaroh, 2020).

The goal is between the learning materials produced in accordance with the needs of the community. Second, online learning is a translation of the term online which means connected to a computer network. In other words, learning without direct face-to-face between teachers and students, but carried out via the web (online) from different places (Mok et al., 2021), (Farris et al., 2021), (Muhamad, 2021). Third, the principle of the Numerous Insightful strategy in character education still uses the principle of a constructivist learning approach. Students actively develop their eight potentials in accordance with the basic competencies taught and how to actualize them, especially if they are related to dealing with COVID-19. The strategy of implementing character education through portfolio-based multiple intelligences by being integrated into subjects is an effort in the learning process to be able to develop students' life skills or life skills (Santika, 2020), (Nurrohim, 2020), (Prasetya & Harjanto, 2020), (Argaheni, 2020). Offline learning is also applied while still complying with health protocols (Rahmawati et al., 2020), (Panditung, 2020), (Hanifah et al., 2020). The method of giving assignments in the form of homework to improve student achievement can be applied by subject masters in particular and other subjects in general (Zuraida. et al., 2020) (Fauziyah, 2020), (Solong, 2021).

CONCLUSION AND RECOMMENDATION

Based on the results of the study, it can be concluded that the strengthening of Al-Islam and Kemuhammadiyahan-Based Character Education (PPK) during the COVID-19 pandemic at the Muhammadiyah Nitikan Elementary School in Yogyakarta is utilizing existing technological advances, namely through video features, zoom meetings and live chat during online learning.

Of course, a teacher must also establish a good cooperative relationship between AIK teachers and teachers in other fields of study and also with parents of students by distributing control books for worship activities and reading the Koran to each student. A teacher is expected to be able to insert religious values and tolerance on the sidelines of presenting the material, by asking a student to memorize a short chapter of the 30th juz, of course starting at the appointed time and returning assignments every week. to students. All of them have an average score of 91.8% with very good criteria.

Suggestion

Based on the results of this study, it is suggested that further researchers can discuss appropriate patterns and strategies in learning during the pandemic, especially moral education.

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