

# THE EXISTENCE OF ISLAMIC EDUCATION IN PANDEMIC TIMES

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**THE EXISTENCE OF ISLAMIC EDUCATION IN PANDEMIC  
TIMES**  
(Case Study on Communities Not Having Online Learning Facilities)

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**Abstract**

The existence of Islamic education in pandemic times (case study on communities not having online learning facilities). the covid-19 pandemic has had a significant impact on the world of education, including Islamic education. The limited facilities owned by students also affect the learning model. This study examines the factors that encourage and become essential reasons for the ongoing face-to-face learning process and the impacts of the pandemic. This research is field research with qualitative research methods. Participants in this study amounted to 12 people consisting of teachers, principals, guardians of students, and students. Data were collected through observation, interviews, and open questionnaires. After a thorough interpretation, the collected data was analyzed by classifying, reducing, and then summing up. The study results found that three factors drove the continued existence of Islamic education in the first community because online learning policies were considered to cause problems for parents, schools, and teachers. Second, the public's understanding of COVID-19 is not very dangerous, so it is deemed to be regular. Some schools continue to carry out face-to-face learning adjusted to government policies. Third, there is support and agreement from the school, community leaders, and parents so that face-to-face learning can run as usual, even though the time is minimal.

**Keywords:** Covid 19, existence, Islamic education, Policy, implications Covid 19, existence, Islamic education, Policy, implications

## A. Introduction

The impact of covid 19 has resulted in the emergence of government policies, including closing schools and universities and working and worshipping at home.<sup>1</sup> The implementation of the large-scale social restriction (PSBB) policy since May 6, 2020, is based on a decree (SK) numbered HK.01.07/Menkes/289/2020 (coverage 6; 2020). Since then, the government has temporarily closed educational institutions at all levels; SMP/MTs, SMA/MA, and even universities, for an unspecified time and shifted face-to-face learning into an online learning model,<sup>2</sup> Or distance learning. The online learning model is considered the best solution for the sustainability of the world of education during the pandemic. This is supported by scientific writings in journals that direct that a very effective learning model during the COVID-19 pandemic is to be carried out online, using android as a learning medium. This is considered the most effective solution to make students more active.<sup>3</sup> Even online learning is seen as a learning model that is safe, practical, flexible, time-saving, and can be monitored by parents.<sup>4</sup>

The online learning model is a policy forced on everyone and the world of education during the COVID-19 pandemic.<sup>5</sup> Still, it cannot be implemented entirely by all circles of society. Lack of infrastructure suggestions that are influenced by economic factors and technical unpreparedness hinder the continuity of online learning.<sup>6</sup> Not all students have the facilities to study online because parents are not all capable and have the facilities. Online learning policies in a society like this have not seen the level of effectiveness; in fact, it could even create new problems for parents who cannot afford it because parents must prepare online learning facilities and facilities from home online

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<sup>1</sup> Zulfa Harirah Ms And Annas Rizaldi, "Merespon Nalar Kebijakan Negara Dalam Menangani Pandemi Covid 19 Di Indonesia," *Jurnal Ekonomi Dan Kebijakan Publik Indonesia* 7, No. 1 (2020): 36–53, <https://doi.org/10.24815/ekapi.v7i1.17370>.

<sup>2</sup> Radino Et Al, "Distance Learning Strategy Using Technology For Elementary School Students In Yogyakarta During The Covid-19 Pandemic," *Journal Of Theoretical And Applied Information Technology* 99, No. 9 (2021): 2031–39.

<sup>3</sup> Agus Ramdani, A. Wahab Jufri, And Jamaluddin Jamaluddin, "Pengembangan Media Pembelajaran Berbasis Android Pada Masa Pandemi Covid-19 Untuk Meningkatkan Literasi Sains Peserta Didik," *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran* 6, No. 3 (2020): 433, <https://doi.org/10.33394/jk.v6i3.2924>.

<sup>4</sup> Andri Anugrahana, "Hambatan, Tantangan Dan Harapan: Pembelajaran Daring Selama Masa Pandemi Covid-19 Oleh Guru Sekolah Dasar," *Scholara: Jurnal Pendidikan Dan Kebudayaan* 10, No. 3 (2020): 282–89, <https://doi.org/10.24246/j.js.2020.v10i3.p282-289>.

<sup>5</sup> Matdio Siahaan, "Dampak Pandemi Covid-19 Terhadap Dunia Pendidikan," *Jurnal Kajian Ilmiah* 1, No. 1 (2020): 73–80, <https://doi.org/10.31599/jki.v1i1.265>.

<sup>6</sup> Firman Firman And Sari Rahayu, "Pembelajaran Online Di Tengah Pandemi Covid-19," *Indonesian Journal Of Educational Science (Ijes)* 2, No. 2 (2020): 81–89, <https://doi.org/10.31605/ijes.v2i2.659>.

learning,<sup>7</sup> Nevertheless, the duration of learning hours at home is not like when at school with a face-to-face model. There is still much time left which is so much that it becomes quite a long playing time without heeding health protocols. This condition brings concern and anxiety to the community, including parents, regarding the existence and continuity of education.

The existence of education during the COVID-19 pandemic with an online model is seen as being able to bring about new problems for specific communities; thus, face-to-face learning is still carried out in several places even though the time duration is not as usual. Islamic private educational institutions and even state madrasahs have started to open face-to-face learning even though it is still during the PSBB and PPKM COVID-19 pandemic.<sup>8</sup> However, it still pays attention to health protocols. Meanwhile, other institutions still carry out online learning and teacher visits to homes.<sup>9</sup> Islamic schools/educational institutions such as madrasahs continue to run face-to-face learning, although with a shorter duration of time. Face-to-face learning in several places during PSBB and PPKM received support from students' parents rather than online education, which was considered a burden. The absence of adequate facilities for online learning becomes a burden for parents; the learning process stops, and even if there are assignments from school, it becomes an additional burden for parents. Face-to-face learning (PTM) is considered the best solution and a mutual agreement; by madrasahs, parents, and community leaders. The clothes worn by students and teachers are not the uniforms usually used; the government prohibits face-to-face learning in schools. Sometimes learning is carried out in the house of one of the students moving around, even in prayer rooms and mosques.

The phenomenon above shows a contradiction between some people and government policies. Through its instructions, either through the media or others, the government ordered them to stay at home and learn to continue online.<sup>8</sup> This is supported by scientific writings of research results indicating that the solution to learning during the COVID-19 pandemic is a remote system; as explained by Shivangi Dhawan that the COVID-19 pandemic situation forces educators to have no other choice but to switch from the traditional approach to a conventional system. He even calls this method an online learning system, a medicine.<sup>10</sup> Nevertheless, in reality, some Indonesians have made other efforts and ways to address educational issues during the covid 19 pandemic.

<sup>7</sup> Syaiful Bahri And Fajar Budiyo, "Sinergitas Guru Dan Orang Tua Dalam Pembelajaran Daring Pada Masa Covid 19 Di Kecamatan Kalianget," *Diskusi Daring Tematik Nasional 2020*, No. September (2020): 62–65.

<sup>8</sup> Prila Damayanti Hasana and Dadi Mulyadi Nugraha, "Pentingnya Sikap Toleransi Di Masa Pandemi Covid-19," *Harmony* 6, no. 4 (2021): 94–100.

<sup>9</sup> Ardianto Et Al., "Strategi Dan Media Pembelajaran Pendidikan Agama Islam Di Era Pandemi Covid-19," *Fikroh: Jurnal Of Islamic Education* 2, No. 1 (2021): 13–24.

<sup>10</sup> Shivangi Dhawan, "Online Learning: A Panacea In The Time Of Covid-19 Crisis," *Journal Of Educational Technology Systems* 49, No. 1 (2020): 5–22, <https://doi.org/10.1177/0047239520934018>.

According to observations and interviews, the face-to-face learning process is still walking even with a shorter duration of time, 1-3 times a week for 3 hours.

This paper aims to analyze several factors that encourage and become an actual reason for the PTM process to continue for the existence of Islamic education during a pandemic, both during the PSBB or PPKM, when the government and experts require that learning be carried out online. Another goal that will be studied is the impact of Islamic education during the pandemic, especially for people who do not have complete facilities to access online education. Even the mainstream writing and research results offer safe and effective learning that is carried out online. However, online learning has the opportunity to widen the gap between students in rural areas and students in urban areas due to differences in facilities, parents' educational backgrounds, internet access, and technology.<sup>11</sup>

<sup>45</sup> The COVID-19 outbreak, which has been running for two years, has had a tangible impact on the world of education, both at the <sup>51</sup> primary and secondary levels and even in universities.<sup>12</sup> Isa Anshori's writing explains the impact of the COVID-19 outbreak on children, teachers, and parents. Not all students have the facilities for online learning who are not ready for online learning. Not all teachers are technology literate, and parents have to accompany their children to study all the time and must learn technology.<sup>13</sup> This is a new problem for parents, especially parents who are not yet literate in information technology. According to Agus Purwanto, teachers' workload has become unlimited because they have to coordinate with parents, school principals, and other teachers.<sup>14</sup> Online learning amid the covid-19 pandemic is forcing all human beings must be ready for technological developments.<sup>15</sup> Education is considered more flexible and effective during the pandemic season and encourages the emergence of social distancing behavior to prevent crowds and the spread of covid 19. Then how do we maintain the existence of education for communities and educational institutions with technological constraints?

One indication that education exists is its existence amid global civilization. Like the existence of salaf pesantren amid modern education. Rustam Ibrahim's research shows

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<sup>17</sup> Washilatun Novia And Wasehudin Wasehudin, "Dampak Pandemi Covid Terhadap Pembelajaran Daring Mata Pelajaran Pai," *Tarbawy: Indonesian Journal Of Islamic Education* 8, No. 1 (2021): 23–37, <https://doi.org/10.17509/T.V8i1.28551>.

<sup>12</sup> Yulita Pujilestari, "Dampak Positif Pembelajaran Online Dalam Sistem Pendidikan Indonesia Pasca Pandemi Covid-19," *Adalah* 4, No. 1 (2020): 49–56.

<sup>13</sup> Isa Anshori <sup>30</sup> Ul Illiyin, "Dampak Covid-19 Terhadap Proses Pembelajaran Di Mts Al-Asyhar Bungah Gresik," *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 2020, <https://doi.org/10.30868/Im.V3i02.803>.

<sup>14</sup> Agus Purwanto Et Al, "Studi Eksploratif Dampak Pandemi Covid-19 Terhadap Proses Pembelajaran Online Di Sekolah Dasar," *Edupsycouns: Journal Of Education, Psychology And Counseling* 2, No. 1 (2020): 1–12, <https://url18.spul.e-journal.id/Edupsycouns/Article/View/397>.

<sup>15</sup> Ahmad Hanany Naseh Et Al, "Implementation Of Religious Learning For Students With Special Education Needs Through Online Applications During The Covid-19 Pandemic," *Journal Of Theoretical And Applied Information Technology* 100, No. 3 (2022): 690–704.



that<sup>18</sup> main factors that make Salaf Islamic boarding schools exist in the global arena are; the role of the Kiai, the values and culture of the pesantren, the yellow book, and community service.<sup>16</sup> According to Luh Dev H, it is necessary to evaluate the implementation of learning during a pandemic; it needs to be adjusted to the place and conditions,<sup>17</sup> I was considering the different requirements of society. So face-to-face learning is the answer so that the golden generation of the Indonesian nation is not left behind. Siti Faizatun Nissan explained that PTM could be carried out with careful planning and shift arrangements or time-sharing according to government regulations.<sup>18</sup>

Online learning with facilities and infrastructure is seen as less effective, especially in aspects of technical education that are not yet ready.<sup>19</sup> Especially for the community and students with relatively more complete technological facilities and infrastructure. Therefore, the education in question does not have to be completed online with various facilities and infrastructure, but it can also be face-to-face by following the Health protocol. This aligns with G Sanderson's opinion that we need to react wisely and gently and empathize with bold imagination.<sup>20</sup> Madrasas have taken a bold step, holding PTM during the covid 19 pandemic. This is because humans can think, have free will, and choose<sup>21</sup> However, they must be responsible.

One of the strategies of Islamic education, according to an-Nahlawi, is to educate through example, practice, and deeds.<sup>22</sup> This includes the dimensions of morality or character. At the same time, this strategy can almost be difficult to implement during the COVID-19 pandemic because learning is generally carried out online. Moral education and character education in Islam teach a balanced model of life; physical and spiritual, mental and physical, world and hereafter, material and immaterial. The COVID-19 outbreak, or other epidemics and disasters, is vital to strengthen the balance of human life patterns. Islamic Education as National Education was also affected by the attack; this is an opportunity continually to develop potential creativity for students, always strive and pray

<sup>16</sup> Kustam Ibrahim, "Eksistensi Pesantren Salaf Di Tengah Arus Pendidikan Modern The Existence Of Salaf Islamic Boarding School Amid The Flow Of Modern Education (A Multi-Site Study At Pesantren Salafy In Central Java)," *Analisa* 21, No. 1 (2014): 253-63.

<sup>17</sup> Luh Devi Herliandry Et Al, "Pembelajaran Pada Masa Pandemi Covid-19," *Jtp - Jurnal Teknologi Pendidikan* 22(2) No. 1 (2020): 65-70, <https://doi.org/10.21009/Jtp.V22i1.15286>.

<sup>18</sup> Siti Faizatun Nissa And Akhmad Haryanto, "Implementasi Pembelajaran Tatap Muka Di Masa Pandemi Covid-19," *Jurnal Ika Pgsd (Ikatan Alumni Pgsd) Unars* 8, No. 2 (2020): 402, <https://doi.org/10.31111/Pgsdunars.V8i2.840>.

<sup>19</sup> Hidayatur Rahman Briliannur Dwi C, Aisyah Amelia, Uswatun Hasanah, Abdy Mahesha Putra, "Analisis Efektifitas Pembelajaran Matematika Online Di Masa Pandemi Covid-19," *Jurnal Pendidikan Sekolah Dasar* 6, No. 2 (2021), <https://doi.org/10.25157/Teorema.V6i2.5632>.

<sup>20</sup> Gavin Sanderson, "Existentialism, Globalisation And The Cultural Other" 4, No. 4 (2004): 1-20.

<sup>21</sup> M Amin Abdullah Et Al, "Eksistensialisme: Peran Dan Rekonstruksinya Dalam Perspektif Filsafat Pendidikan Islam," 2006, 1-20.

<sup>22</sup> Syaiful Anwar and Agus Salim, "Pendidikan Islam Dalam Membangun Karakter Bangsa Di Era Milenial," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (2019): 233, <https://doi.org/10.24042/atjpi.v9i2.3628>.

to Allah.<sup>23</sup> <sup>5</sup> Parents have a strategic **role in education**, especially during the epidemic. This covid has hit, forcing the world of education to seem to have stopped, and even if PTM is implemented, it is not entirely. Therefore, parents can be a model in motivating and practicing religious values.<sup>24</sup> For their children after PTM. Islamic education teaches a balance between the dimensions of prayer and endeavor, social and technical.

## B. Research Method

This research is related to <sup>34</sup> the learning process during the COVID-19 pandemic, especially during PSBB and PPKM. This type of research is qualitative with a qualitative descriptive approach.<sup>25</sup> Through this researcher, the researcher understands and interprets the phenomena in the research subject; behavior, perception, motivation, and action.<sup>26</sup> To obtain data, researchers conducted interviews and correspondence with 12 respondents. Respondents in this study were subject teachers, classroom teachers, school principals, and parents of students at elementary schools and madrasah Ibtidaiyah in West Java, Yogyakarta, and Central Java. They are collecting data using interviews and correspondence. Some participants are interviewed directly, and there are also communication tools. This is done to be able and easy to get information<sup>27</sup> And reveal the meaning and experiences of the participants and their world experiences.<sup>28</sup> This is done to obtain sufficient information and data for field research. After a thorough interpretation, the collected data is analyzed by classifying, reducing, and then summing up.

## C. Results and Discussion

### Forms of Face-to-face Learning Activities during the PSBB and PPKM Periods

In several places, the face-to-face learning process, especially in West Java, Central Java, and DIY during the pandemic, is <sup>13</sup> still running while other schools or madrasas are still running online learning. This finding is based on the results of interviews conducted with

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<sup>21</sup> Endang Purwati dan Erna Lisdiawati Fery Diantoro, "Upaya Pencapaian Tujuan Pendidikan Islam Dalam Pendidikan Nasional <sup>12</sup> Dimasa Pandemi Covid-19," *Pendidikan Islam* 2, no. 1 (2021): 22–33.

<sup>24</sup> Euis Kurniati, Dina Kusumanita Nur Alfaeni, and Fitri Andriani, "Analisis Peran Orang Tua Dalam Mendampingi Anak Di Masa Pandemi Covid-19," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2020): <sup>10</sup> <https://doi.org/10.31004/obsesi.v5i1.541>.

<sup>25</sup> S.K. Bogdan, R.C & Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods. Third Ed.* <sup>27</sup> (Boston: Allyn and Bacon, 1998).

<sup>26</sup> John W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches-SAGE Publications* <sup>33/3</sup> *.Pdf* (California: Sage, 2014).

<sup>27</sup> <sup>23</sup> *asution, Metode Research (Penelitian Ilmiah)*, Cet-6 (Jakarta: Bumi Aksara, 2003).

<sup>28</sup> J. Amos Hatch, *Doing Qualitative Research In Education Settings* (New York: State University Of New York Press, 2002).

participants. One of the teachers at a private elementary school in West Java said that "during the pandemic, several other schools set an online learning policy, where we are still doing face-to-face learning (PTM). This is because in our area, according to us, everything is a green area and not much affected by the pandemic." This was reinforced by another teacher at the State Islamic Junior High School (MIN) in West Java, who also stated that "in our region, on average, we still use PTM learning, although we also adhere to the online learning policy. In our place, learning is carried out every day even though the hours are reduced, not the same as normal days, only 3 hours."

The findings above indicate that several schools in rural and suburban areas still carry out face-to-face learning during a pandemic. The following are schools and madrasas that are still holding lessons during the pandemic, even during the PSBB period, based on research findings in the field. A summary of these results can be seen in table 1 about schools that still use face-to-face learning during the pandemic.

Tabel 1. Schools and Madrasas that carry out face-to-face meetings during PPKM

No	Name of Madrasa/School	Face-to-face in Every Week	Where Face-to-Face Learning
1.	MIN West Java	Every day	Initially outside the madrasa, then in the madrasa.
2.	Private Elementary School 1 West Java	Three days in rotation	At school
3.	Personal MA 1 West Java	Three days	At the Madrasa
4.	YK Private MI	Three days	At the Madrasa
5.	Private MI 1 Central Java	Three days	At the Madrasa
6.	SDIT Jabar	One day	At school and home, students

The face-to-face learning process, both in class and outside the classroom during the COVID-19 pandemic, did not run as usual. In terms of location, some are at schools, madrasas, and the home of one of the students, primarily when the government's online learning policy was implemented. In terms of time, I also can not study full time. The interview results show that face-to-face learning each week ranges from 1-to 3 meetings with a duration of only 3 hours.

#### Supporting Factors for the Continuity of Face-to-Face Learning During a pandemic

The implementation of face-to-face learning during the PPKM period for several regions is undeniable. However, this happens because factors support the performance of the face-to-face learning process. In general, the elements given by parents and the community are caused by the limitations of students in fulfilling online learning facilities.



Not many people, especially parents, can afford to buy laptops and support online learning. Not to mention the need for providing quite a lot of credit for online learning. Several excerpts from interviews with respondents reinforce this reasoning.

When interviewed, one of the students' parents explained that "if I am asked to buy cellphones for children, I cannot afford it, because we do not have money, it's better if we continue to study as usual." This explanation is also supported by the statement of one of the principals at an elementary school in West Java "Many parents of students do not agree to use online schools. They object because many needs must be prepared, such as cellphones, credit, etc. They also feel that in this area, there are not many people infected with COVID, and they feel safe."

Elsewhere, the principal also explained that "almost the majority of the people here continue to study as usual. Nevertheless, parents also give suggestions for not full implementation but limited hours."

Based on the interview results, the data explained that in several areas that were not much affected by the pandemic, the community provided support for face-to-face learning to be held. The following are among the supporting factors based on the results of the interviews, which are summarized in table 2.

Tabel 2. Supporting Factors for Face-to-Face Learning in the PPKM Period

SUPPORTING FACTOR <sup>15</sup> FROM THE PARTIES			
No	Name of Madrasa/School	Face-to-face in Every Week	Where Face-to-Face Learning
1.	<b>MIN West Java:</b> The agreement between the madrasa, the teacher, and the parents of students to hold face-to-face learning	Parents do not object to face-to-face learning in madrasas; even parents feel happy and supported, as evidenced by a stamped signature.	The response of community leaders is the same as that of parents; they support the holding of face-to-face learning.
2.	Private Elementary School 1 West Java: Agreement between the school/madrasah, the teacher, and the parents	Parents strongly agree with holding face-to-face learning because home learning is less effective, and not all parents can guide it.	The school committee and school supervisor approve face-to-face learning, and we also carry out face-to-face meetings with the approval of the school committee and supervisor.
3.	<b>Private MI 1 West Java;</b> The agreement between the	Parents welcome and hope those face-to-	They strongly agree with face-to-face

	madrassa, the teacher, and the parents of the students	face meetings can continue	learning even though time and students are limited
4.	<b>YK Private MI:</b> Madrassas and teachers agree on instructions for carrying out face-to-face learning.	Parents are very supportive of the face-to-face learning process	Many people also support face-to-face learning
5.	<b>Private MI 1 Central Java:</b> The madrasa and the teacher agreed to face-to-face learning.	People ask schools, and parents are very enthusiastic about face-to-face learning, even asking for more than three days in 1 week.	Community leaders agree if it is following the rules of the covid cluster.
6.	<b>West Java SDIT:</b> The school and teachers agree on learning during the PSBB and PPKM periods	Some parents agree. Some ask for it to be better online learning depending on the increase or decrease in covid patients.	Community leaders allow face-to-face learning by complying with strictly implemented procedures and submissions, such as an official letter to the covid task force.

From the table above, it can be seen that parents and community leaders are very welcoming and provide support for the face-to-face learning process, of course, with various arguments. Among the ideas is that not all parents can accompany online learning at home, both for reasons of parental competence and also the facilities they have. However, some parents prefer online learning. However, most community leaders support face-to-face learning but strictly implement the Health protocol.

### The Impact of Face-to-face Learning in a Pandemic Period

Covid 19 has a severe impact on life, including in the world of education; the satisfaction of the face-to-face learning process must be done. The growth of a new tradition in the environment of school-age children, namely the longer and more free time to play for school-age children, is at the same time a concern for parents, teachers, and even the wider community. Parents are getting heavier; between working and at the same time accompanying their children to study, especially in the early days of the COVID-19 pandemic.

After face-to-face learning becomes a discourse and even becomes an agreement between schools/madrassahs, teachers, and parents and is even supported by community

leaders, it also has a significant impact on people's lives, especially for teachers, students, parents, and the community. Schools or madrasas can take steps to continue to carry out face-to-face learning in the pandemic era driven by various reasons. The following are some of the motivations and reasons that underlie learning to continue during the COVID-19 pandemic.

Tabel 3. Reasons for implementing face-to-face learning

No	No Madrasa/School	Reason
1.	MIN West Java	Requests from parents, Madrasah/school instructions, Suggestions and encouragement from the community/environment, Madrasah party agreement, teachers and students' parents
2.	Private Islamic Elementary School 1 West Java	Agreement between the school/madrasah, the teacher, and the parents
3.	Private MA 1 West Java	Requests from parents, Suggestions and encouragement from the community/environment, Agreements from the madrasa, teachers, and parents
4.	Private MI Yogyakarta	Requests from parents, Madrasah/school instructions, Suggestions and encouragement from the community/environment, Madrasah party agreement, teachers and students' parents
5.	Private MI 1 Central Java	Requests from parents, Madrasa/school instructions, Madrasa agreement, teachers, and parents
6.	SDIT Jabar	The agreement between the madrasa, the teacher,

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and the parents of the  
students

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The strongest motivation on the part of the teacher is to hold face-to-face learning, according to the reasons listed in the table above. However, the sense of being called an educator has become a more substantial reason for one of the teachers at MIN 1 West Java, Mrs. AM, to continue teaching. He said that "MIN level school children at the beginning of the 2020 pandemic when all schools were closed, they only played every day and had no learning activities". Mrs. AM as a teacher, is aware of what will happen to this generation if this situation continues. Meanwhile, the online learning policy has not been fully considered a solution due to various problems, including supporting facilities and the economic conditions of the students' parents. Even WD's mother said, "online learning is not effective. Therefore she accompanies her students face-to-face learning at the *Musballa* or students' homes which may be used, considering that face-to-face activities at school are not permitted".

### 1. The existence of face-to-face learning during a pandemic

The community has various attitudes in responding to government policies related to online learning (PD); some fully implement online learning, and some do not, except only a few times when the Policy was first implemented; this is what happened in several research sites. Several Islamic Madrasas and schools in Pangandaran, Tasikmalaya, Bantul and Purbalingga continue to carry out face-to-face learning (PTM) even during the PSBB and PPKM.

The primary reasons are; First, online learning raises new problems in the community, especially in low-income communities. It is not just a matter of internet connection and equipment,<sup>29</sup> but indeed because basically, parents don't have the facilities, especially with the general declining economic situation<sup>30</sup> Furthermore, the difficulty of parents carrying out their professions and functions. Teacher.<sup>31</sup> The public's understanding of covid 19 is not an epidemic that is too dangerous; they even think that covid 19 is not difficult.<sup>32</sup> But common disease. They believe that it has always existed. The public does

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<sup>29</sup> Guman and Rahayu, "Pembelajaran Online Di Tengah Pandemi Covid-19."

<sup>30</sup> Livana Ph Et Al., "Dampak Pandemi Covid-19 Bagi Perekonomian Masyarakat Desa," *Indonesian Journal Of Nursing And Health Sciences* 1, No. 1 (2020): 37-48.

<sup>31</sup> Heni Jusuf, Ahmad Sobari, And Mohamad Fathoni, "Pengaruh Pembelajaran Jarak Jauh Bagi Siswa Sma Di Era Covid 19," *Jurnal Kajian Ilmiah (Jki)* 1, No. 1 (2020): 15-24.

<sup>32</sup> Wibowo Heru Prasetyo Et Al., "Peningkatan Kesadaran Protokol Kesehatan Covid-19 Pada Masyarakat Desa Baleharjo, Sragen," *Buletin Kkn Pendidikan* 3, No. 1 (2021): 91-99, <https://doi.org/10.23917/Bkkndik.V3i1.12979>.

not feel panicked about the existing phenomena related to the spread of COVID-19 in their environment.

However, they are willing to accept some prokes rules required by the government at a minimum when their children are in school. Third, PTM will continue to run during the PPKM period because all parties with schools and madrasas support the holding of PTM while still complying with the Health protocol. Fourth, the impact of PTM during the PSBB and PPKM periods minimized the anxiety and burden on parents that had been felt by almost all families with lower economic circles starting to be reduced by the existence of PTM, even though it was only part-time.

## 2. The impact of <sup>22</sup>face-to-face learning during the pandemic

In general, online learning looks very practical and strategic for the existence and sustainability of the world of education during a pandemic, especially for people who are able and have adequate facilities. Online learning policies add to the burden for economically disadvantaged people because they do not have online learning support facilities. This condition is a driving factor for implementing PTM in several madrasas and Islamic schools, community, and parental support, and community understanding factors related to covid 19.

Some people, especially those for whom this research was conducted, think that COVID-19 is a symptom of the common cold and cough that has existed in society. This understanding makes people not panic even though these symptoms exist and occur in their community. They believe it will heal by itself. Therefore, knowledge and belief are more decisive than reporting in the media, even if the facts occur in the community concerned.

The passage of PTM during the PSBB and PPKM periods does not mean resistance to government policies related to online learning. The duration of 1-3 meetings shows that madrasas and schools that run PTM seem to appreciate government policies. There is an attitude of tolerance in the madrasa/school and community leaders regarding the PTM they have agreed to. They respect the government's policies, but on the other hand, they cannot allow new problems to occur in people with weak economies, especially seeing that the new generation is left to neglect their learning activities due to the lack of facilities.

So, going back to school/madrasah with PTM even with limited time is still a solution, especially for families who have jobs and are busy. Equally beneficial for all parties. Those worried about the COVID-19 pandemic feel appreciated for continuing to



pay attention and implementing probes during face-to-face learning. Mutual respect and tolerance are essential assets to avoid problems of division that may occur in society.<sup>33</sup>

### 3. Policy implications

The online learning model born due to the PSBB and PPKM policies is not necessarily effective for all circles and community groups. The existence and continuity of the education process can be carried out through PJJ for the wealthy, but for the poor, it is possible to implement it through PTM. One Policy for all different conditions does not necessarily provide a solution for all, so there is a need to review the Policy.<sup>34</sup> The online model or PJJ also has weaknesses, including not being well-organized teaching materials that are not accessible, can be understood well, internet access which is often problematic does not increase students' competence<sup>35</sup>. This could be due to a lack of information on knowledge and learning management, internet connections, and high quotas.<sup>36</sup>

The new Policy can create fear for some people who are not ready, let alone do not understand.<sup>37</sup> Even though the online learning model has been applied in developed countries in the last 20 years with various terms; distance learning, e-learning, technology learning, hybrid, blended, online, and so on.<sup>37</sup> However, online education in Indonesia is still relatively new, especially among low-income people. The problem is not only the incompetence of the community regarding facilities, but a more critical issue, as stated by John Hannon, that online learning is a learning process that separates social and technical factors that will increase the possibility of damage.<sup>38</sup>

Transfer of knowledge may be carried out through an online model, but the transfer of value is complicated. Education that has lost its spirit and weight is a sign of the destruction of the world of education. So one Policy is not necessarily appropriate for all different conditions, including PJJ policies, online, online for all people, because people's needs are not the same, including economic conditions and understanding related to covid 19.

<sup>33</sup> Hasana and Nugraha, "Pentingnya Sikap Toleransi Di Masa Pandemi Covid-19."

<sup>34</sup> Astri Siti Fatimah, "Analisis Implementasi Kebijakan Pembelajaran Jarak Jauh (Pjj) Pada Masa Pandemi Virus Corona Disease (Covid-19) Di Kota Tasikmalaya," *Jak Publik (Jurnal Administrasi Dan Kebijakan Publik)* 1, No. 3 (2020): 204–12, [Http://Ojs.Elearning-Pintar.Com/Index.Php/Jebsis/Article/View/27](http://Ojs.Elearning-Pintar.Com/Index.Php/Jebsis/Article/View/27).

<sup>35</sup> Herlina Darsono Et Al., "Efektivitas Pembelajaran Jarak Jauh Saat Pandemi Covid-19 (Kajian Di Pektik Negeri Bandung)," *Industrial Research Workshop And National Seminar 19* (2020): 26–27.

<sup>36</sup> Nugraha Permana Putra, "Solusi Pembelajaran Jarak Jauh Menggunakan Aplikasi Zoom Dan Whatsapp Group Di Era New Normal Pada Warga Belajar Paket C Di Pusat Kegiatan Belajar Masyarakat (Pkbm) Bina Insani," *Jipsindo* 7, No. 2 (2020): 162–76, [Https://Doi.Org/10.21831/Jipsindo.V7i2.36119](https://Doi.Org/10.21831/Jipsindo.V7i2.36119).

<sup>37</sup> John Vivolo, "Understanding And Combating Resistance To Online Learning," *Science Progress* 99, No. 4 (2016): 399–412, [Https://Doi.Org/10.3184/003685016x14773090197742](https://Doi.Org/10.3184/003685016x14773090197742).

<sup>38</sup> John Hannon, "Breaking Down Online Teaching: Innovation And Resistance," *Asclite 2008 - The Australasian Society For Computers In Learning In Tertiary Education* 25, No. 1 (2008): 389–99.

#### 4. Conceptual implications

The public's understanding and belief in the COVID-19 pandemic have significant implications for the existence and sustainability of the education process, especially if people return to religion. Religion is here to provide a sense of security in people's lives from the alienation of humans due to the core of covid 19.<sup>39</sup> Covid-19 is a common disease; endeavor and *tawakkal* are necessary capital; therefore, PTM in the community continues. It is a fact that understanding and belief greatly influence people's attitudes and behavior. However, setting the time and duration of PTM with half the time is the attitude of the community to respect government policies regarding online learning policies.

Education in people who relatively have facilities can run online. In contrast, the existence and continuity of education for people with lower economic conditions, including people with a thorough understanding of covid 19, the presence and continuity of education run face to face while still paying attention to and implementing health procedures during PTM. So under any circumstances.

Education can still exist and run well, especially if the community understands that children's religious performance is strongly influenced by moral education in schools.<sup>40</sup> Madrasas through direct interaction of understanding and practice between teachers and students. As well as other school/madrasah residents. The sustainability of education during a pandemic is very dependent on the conditions, understanding, beliefs, and paradigms of the community concerned, especially Islamic education, which does not escape the spiritual dimension.

Previous research is more likely to conclude that online learning is the most effective way because it sees the risk of transmission. Even online learning is a learning model considered safe, practical, flexible, time-saving, and can be monitored by parents. However, there is another fact that there are still many people who cannot learn if they only have to do online learning. Therefore, the offline and during models can be an alternative.<sup>41</sup>

Online learning policies can be effective for specific communities but not necessarily for others, which are incredibly economically weak. Educational Institutions that run online learning care about others by avoiding crowds and physical contact. For educational institutions that run PTM, it is extraordinary courage so that the world of

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<sup>39</sup> M. Alkaf, "Agama, Sains, Dan Covid-19: Perspektif Sosial-Agama [Religion, Science and Covid-19: Socio-Religious Perspectives]," *Maarif* 15, no. 1 (2020): 93–108.

<sup>40</sup> Sayyidatun Ni'mah, Nur Hasan, and Dwi Fitri Wiyono, "Upaya Guru Pendidikan Agama dalam Dalam Pembinaan Akhlak Siswa Pada Masa Pandemi Covid-19 Di Madrasah Aliyah Raudah Tual," *VICRATINA: Jurnal Pendidikan Islam* 6, no. 3 (2021): 53–61.

<sup>41</sup> Hastuti Titi Mildawati, "Analisis Model Pembelajaran Alternatif Di Masa Pandemi Covid-19," *Jurnal Teknologi Pendidikan Madrasah* 3, no. 2 (2020): 304–17, <https://doi.org/10.5281/zenodo.5168935>.

education can still exist and continue even in the pandemic season, but still carry out prokes.

So, the results of this study indicate that PTM continues to run as an effort to continue and maintain the existence of education, especially in low-income communities. Educators are still educators; technological facilities are only an extension, but the educational process requires a transfer of value, not just a transfer of knowledge.<sup>42</sup> It requires a direct or offline learning process for certain groups of people.

#### D. Conclusion

Based on the findings, this study can answer the research question that several factors that encourage face-to-face learning during the pandemic in several schools are due to two factors, namely, first, online policies cause problems for families where many parents are not ready with all the needs of children in accessing the internet with all forms of equipment. Many parents are unable to meet the needs of their children. Second, there is a low level of distribution in the area around the school, so parents and schools have an agreement to continue to carry out face-to-face learning even though they still comply with existing rules. Third, there is support and agreement from the school, community leaders, and parents to carry out face-to-face learning so that the learning process continues.

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<sup>42</sup> Sofian Abdulatif, "Dampak Pandemi Terhadap Eksistensi Pendidikan Di Era Digital," *Jurnal Pendidikan Tambusai* 5, no. 1 (2021): (2021): 1567–70, <https://jptam.org/index.php/jptam/article/view/1140/1021>.

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