

Learning in Madrasah based Pesantren during the Covid-19 Pandemic

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Abstract

Covid-19 is a pandemic that has been going on since the pre-pandemic period of the madrasah based pesantren is described in this paper. Researchers at MTs Ali Maksu conducted qualitative research. Triangulation was used to analyze the data gathered through interviews, observations, and documentation. The findings showed that the government-mandated online implementation of the direct learning model in pesantren-based madrasahs was successful. Based on evaluation results, there were limitations in the learning process starting from apperception to delivery of material, implementation, follow-up, and development of student competencies, resulting in problems in the next process. Before the pandemic, there was a gradual shift from face-to-face to online learning. It's also possible to combine the two. There are limitations to fully online learning, which is why pesantren-based madrasahs consider blended learning as a solution.

Abstrak

Tulisan ini berusaha menguraikan model pembelajaran di madrasah berbasis pesantren pada masa pandemi covid-19 yang selama ini berjalan secara langsung pada masa sebelum pandemi. Penelitian dilakukan di MTs Ali Maksu dengan menggunakan metode kualitatif. Pengumpulan data dilakukan menggunakan teknik wawancara, observasi dan dokumentasi untuk kemudian dianalisis secara triangulasi. Hasil penelitian menunjukkan bahwa model pembelajaran langsung di madrasah berbasis pesantren dilakukan secara daring mengikuti pemerintah. Namun, dalam proses selanjutnya berdasarkan hasil evaluasi adanya keterbatasan dalam proses pembelajaran mulai dari apersepsi, penyampaian materi, implementasi, tindak lanjut dan pengembangan kompetensi peserta didik mengalami kendala, maka secara bertahap terjadi pergeseran proses pembelajaran dari sebelum pandemi secara tatap muka langsung menuju pembelajaran secara daring dan *blended* yakni percampuran keduanya. Temuan ini menunjukkan bahwa madrasah berbasis pesantren berusaha menyesuaikan kebijakan pemerintah namun disatu sisi adanya kekurangan dalam pembelajaran daring sepenuhnya sehingga mempertimbangkan pembelajaran *blended* keduanya.

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INTRODUCTION

Pesantren teachers rely heavily on direct learning in their classrooms. There is no difference between a school and the madrasa regarding the amount of Islamic education they provide (Abdullah, 2019; Jailani et al., 2020; Parhan, 2020; Salim, 2018). Various government policies aimed at halting the spread of the covid-19 virus significantly impact how students learn during the pandemic (Simamora, 2020; Suharini et al., 2020). Those who attend Madrasa-based Pesantren schools are immersed in the pesantren lifestyle. Educators in religiously affiliated educational institutions face an uphill battle because of the variety of policies to prevent the spread of COVID-19 (Suksmonohadi et al., 2020; Widiyanto, 2020). Covid-19's end has not yet been determined, so learning must continue. However, prevention efforts are essential for the common good (Kannan et al., 2020; Momtazmanesh et al., 2020; Pavone, 2020).

Online learning policies have positive and negative sides. The positive sides of online learning are: the students become more independent in collecting learning resources, have more family time, become more confident in using technology, adapt well, have access to a stable internet network, and have the potential to develop more in the online learning. On the other side, the internet network that differs from one student to another is disturbing the learning process. The interaction between educators and students is also limited, and other problems (Wahyono et al., 2020; Hidayah et al., 2020; Yolandas, 2020).

Distance learning, limited face-to-face learning, and face-to-face learning are all examples of pandemic learning models (Muzayanah et al., 2020). Religion Semarang's Research and Development Department conducted an online survey of madrasa teachers' preparedness. Among the 17,661 teachers surveyed, 93 per cent stated that they were willing to use the WhatsApp platform, Google forms, or video calls to conduct online learning activities. At the same time, 6.31 per cent said they would be open to using online madrasas. Central Java, Yogyakarta's Special Region, East Java, and Bali were all studied in this study (Mulyana et al., 2020). In line with the survey results, Zainal Abidin research suggested that online learning in madrasas, especially Madin Wustho Al Jariyah, was carried out through WhatsApp and YouTube platforms. For example, they were learning the book of Nashaihl 'Ibad using the YouTube streaming platform. The evaluation results showed that learning is not practical due to internet network constraints, not active students during learning, do not collect assignments and are tired. So, the Diniyah Al Jariyah madrasa manager took several follow-up steps from the evaluation results, such as optimizing voice notes through WhatsApp, both calling and chatting in the groups (Abidin, 2021).

Research on the learning process at Madrasah Aliyah Negeri Palopo and Madrasah Ibtidaiyah Nurul Huda Yapis Jayapura during the pandemic showed that the use of online learning with the GCR platform, e-learning, zoom, webinars and WhatsApp groups increased. Still, network constraints became one of the problems that made learning ineffective. (Salwa, 2021; Mamonto et al., 2020). This confirms that Islamic boarding schools are trying to adapt to existing technological developments (Munadi, 2016) despite technical obstacles. The research is mostly conducted in madrasas, not in Pesantren-based madrasah.

The fundamental question is whether or not there is a difference between learning in a pesantren-based madrasah in general and learning in a madrasah based on the characteristics of pesantren and madrasas (Suharto, 2014; Tan, 2014; Rofi'ah, 2017). This paper's goal is to learn more about how this madrasah-based pesantren teaches its students. Before the pandemic, was there a difference in direct learning? For an unpredictable pandemic, this paper proposes an adaptive learning model.

METHODS

This research aims to formulate related to learning during a pandemic. This research was conducted at a “pesantren-based” madrasa, Madrasah Tsanawiyah (MTs) Ali Maksum Yogyakarta. This study is explanatory research that describes the problem studied and tends to use case studies as a strategy. The speciality of a case study is naturally taking place; the author acts as the main instrument to collect data and analyze the inductively. Researchers try to explore the reality in the current system (case) (Yin, 2012). The data were obtained directly at the study location and then sorted, selected, and reduced based on relevance with the research problem. To avoid discussion bias and increase the effectiveness, the data collection methods used were documentation, interviews and observation. Documentation is in the form of reports and lessons related to administration during a pandemic in madrasahs, case description reports or case themes. Observations were carried out through direct observations in Madrasah based on Pesantren and by monitoring learning both offline and online. Interviews were conducted both structured and unstructured according to the informants, conditions and situations (Creswell, 2016; Sugiyono, 2017).

The source of data was from the data collection about the Qur'an Hadith learning process and the history of Islamic culture. The informants in the study were four subject teachers and ten students. Data analysis techniques were carried out through data reduction, data display and conclusion drawing or verification. To maintain the validity of the data, it is necessary to be careful in collecting data. Noeng Muhadjir suggested three main steps in maintaining the validity of the data, namely the length of stay with the respondent, serious and diligent observation; and triangulation (Yin, 2012; Creswell, 2015; Sugiyono, 2017; Sukmadinata, 2009; Suryana, 2010).

The data analysis stage adopted an interactive analysis model (interactive models) from Miles and Huberman or the triangulation model, namely the combination of observation and interviews (Miles & Huberman, 2014; Sugiyono, 2017). Structured direct observation (observation), structured interviews to find answers to the initial hypothesis and unstructured interviews, especially interviews with leaders, teachers, and students of pesantren-based schools or the foundations and using data collection techniques - questionnaires as needed.

The analysis was carried out simultaneously between data reduction, display, and verification. The data analysis was carried out inductively, and comparatively, the generalization value was taken. So that the data search process is not intended to test the initial hypotheses but rather to check the abstractions based on the results collected, then grouped the theoretical preparation from the bottom up from a number of parts – the amount of data collected and which are interconnected so that it becomes clear. The findings obtained from the case studies are arranged in the categories and themes, analyzed inductively and conceptually and then made a narrative explanation so that they are arranged into certain propositions and developed into theories or conceptual findings. In the end, the theory recommends developing a systematic conception based on data analysis and theoretical interpretation narratively.

FINDINGS AND DISCUSSION

Pesantren manages the educational institution, and the majority of the students are pesantren students and the surrounding community who are more ready to accept the pesantren education system. Although madrasa-based pesantren is as same as educational institutions, there is a different paradigm. This educational institution has a characteristic that distinguishes it from other schools/madrasah. The values in pesantren greatly affect the continuity of learning in the educational institutions managed (Baharun et al., 2019; Bruinessen, 2015; Isbah, 2020; Farida et al., 2021; Jamilah et al., 2020; Humaisi et al., 2019; Syukur et al., 2019). As a pesantren-based educational institution, students in this madrasa come from various regions in Indonesia, both in

Java and outside Java. As part of the Indonesian nation, during the COVID-19 outbreak in Indonesia, Pesantren sent the students to prevent the spread of COVID-19.

Before discussing learning in pesantren-based madrasahs during the pandemic, an introduction is needed to understand the learning model. Learning models have been developed and studied by researchers. When tracing studies or discussions about this learning model, at least it will be met with this conventional learning model introduced by Siegfried Engelmann (1960). Direct learning is a teaching and learning process designed procedurally. Although students tend to be passive and educators have a major role in the process, this learning model is widely used by educators. Arends identified at least five stages of the direct learning model: explaining perceptions, discussing material, implementing material, feedback, and learning implications (Rohim, 2016; Arends, 2008; Abdullah, 2018; Al-Tabany, 2014; Djalal, 2017).

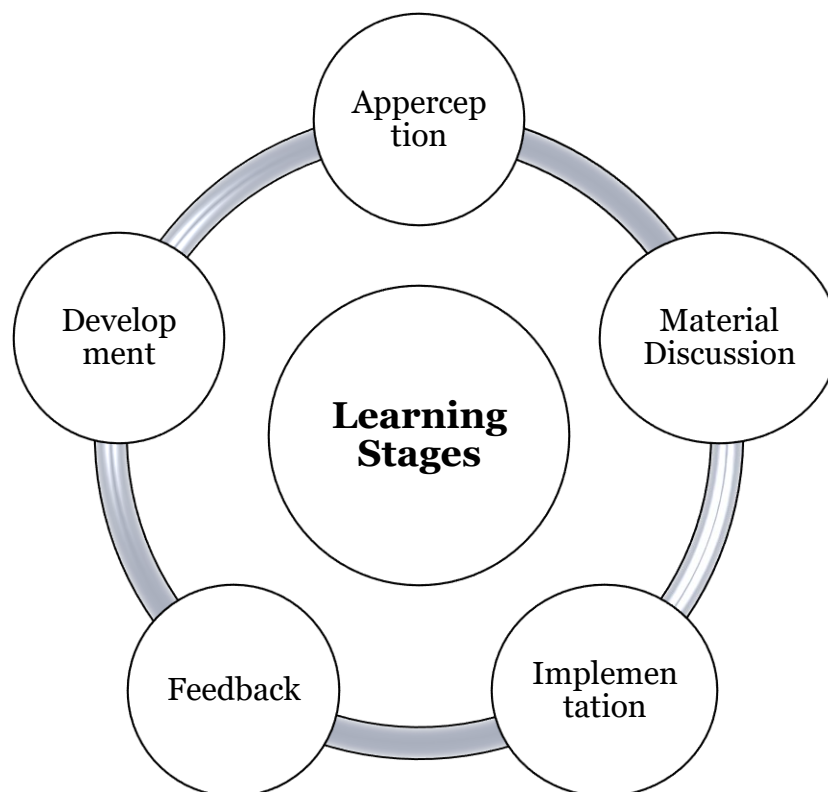


Figure 1. Learning Stage

The figure above shows the stage of effective learning stage. Firstly, apperception is intended to explain lesson plans by the educators. In this process, educators give motivation and several things that are considered capable of increasing the attention and concentration of students so that they are more capable and ready to participate in learning to achieve learning objectives. Secondly, the discussion of the material, the teacher explains the subject matter in this process. The pedagogic competence of educators is the main requirement at this stage. An educator who has teaching experience and is open to learning developments or innovations will be better prepared and explain learning materials. Table 2 is a detailed arrangement of the stages in the implementation of the direct learning model. Thirdly, the implementation of the material is a process of facilitating student learning. Fourth, feedback, namely the feedback process carried out by educators on the learning process after an evaluation or measurement of the extent to which learning is carried out. Fifth, development is applying concepts through various training to be implemented in everyday life.

Learning in Madrasah-Based Pesantren during Pandemic

Students at the madrasah are some of the Krapyak students sent home during the pandemic outbreak so that learning is carried out online (fully online). Although the system is not ready, online learning should be done. One of the informants P.H said that:

"Learning the Qur'an Hadith before the pandemic was carried out face-to-face using several direct learning methods. Among the most widely used as the lecture method after the lesson. Students were given homework according to the material taught, such as making song styles as a development of the material taught. However, during a pandemic, all learning is done online." (NM, 2021).

The informants' data showed that since the pandemic in February 2020, Pesantren has had a policy of repatriating students. The MTs Ali Maksum madrasa has followed the policy, namely carrying out online learning. Several Pesantren also does it to adapt to the handling of the pandemic as an effort to prevent Covid-19 (Widayanti et al., 2020).

When the Pesantren decided to allow students to return to the Pesantren with strict health protocols, such as having Covid-19 free test results, PCR antigen, and other results, learning in the madrasa was carried out using the blended method. After several months, the Pesantren adopted this policy. Online learning was continued for students who had returned to the learning lodge, but face-to-face or offline instruction was provided for those students who remained at home. Several pesantren also carried out similar conditions. The choice tends to this model, so the students in the pesantren study directly. Blended learning is preferred because it needs limitations and adjustments (Hayati et al., 2018). The online learning process is, in principle, the same as in-person learning. However, technically, adjustments are needed because you have to use online media facilities.

The implications of this condition can be seen from the appreciative process that is carried out briefly and simultaneously during face-to-face learning directly. However, when online learning or blended, it takes more time because the conditions of one student to another will be different, such as the condition of the internet network in each place and other conditions. The learning process of explaining the material by educators is also carried out more simply and provides more portions for students to explore from various sources of knowledge such as utilizing Google, YouTube and similar platforms online or other sources. The research informant, namely P.H stated:

"Online learning has many evaluations, and in some materials, it is not completed online, so that in the evaluation, students get low scores (not as expected), unlike when face-to-face." (P.H, 2021)

The other side of online learning is the unpreparedness of institutions, educators and students. The existence of a COVID-19 pandemic event forced adapting and learning online to become a challenge. The efforts to learn from home (BDR) is considered as the most feasible effort by the government to limit the Indonesian population to make the Covid-19 outbreak not spread (Suksmonohadi et al., 2020; Widiyanto, 2020). The implications of online learning are felt by educators, namely the lack of flexibility in explaining the material as offline learning. It also affects the achievement of student competence in absorbing the learning material presented by the educator. It can be seen from the achievement of grades or evaluation of learning outcomes that decline for students. One of the students confirmed this fact, he said:

"during online, the material is difficult to understand because students cannot ask directly (to the teacher) " (NDa, 2021).

It becomes one of the foundations for consideration the madrasahs to take face-to-face learning policies (return), especially pesantren also made policies for students to return to pesantren in stages. Especially for early grades such as the seventh grade of Madrasah, they still really need intensive learning from their teachers. The apperception process is the main thing in

the learning process, especially online learning, so that educators must have more effort to condition their students. One FL informant said :

"There are actually many (learning) strategies used, but the most important (is) how to make students more enthusiastic, happy and not sleepy during learning"(Miahara, 2021).

It confirms that apperception is an essential thing in the learning process. When students pay more attention to the learning process, the teaching and learning process will be more effective and productive to achieve the learning objectives that have been outlined. This condition will have implications for the high student absorption of the subject matter.

CONCLUSION

During a pandemic, the learning model in madrasah-based pesantren changed significantly. Teachers face greater difficulties in appreciating students' contributions to the educational process. Educators must also put in more effort and find innovative ways to engage students in class by presenting material, assessing student progress, and putting the learning process into action. Teachers and students were more willing to implement offline learning than online learning. According to these findings, Educators and students must gradually adapt to network technology for learning if the conditions do not permit offline learning to prevent the spread of Covid-19. Learning in madrasa-based pesantren should adapt to the current situation and conditions while maintaining the institution's unique characteristics. In the pesantren-based schools, this reinforces the transformative-indigenous theory of education, which states that educational institutions are adaptable while maintaining their unique side, which is characteristic of the indigenous people.

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