

Online-Based Islamic Education Learning Strategies in Shaping Student Behavior at MTs YASI Kronggen, Brati District, Grobogan Regency, Central Java

Muzaqqi¹, Khoirun Niam²

muzaqqi.2281131084@gmail.com¹, cniam2962@gmail.com²

Universitas Islam Negeri Siber Syekh Nurjati Cirebon^{1,2}

Abstract: *The problem in this study is how the Islamic Religious Education (PAI) learning strategy is applied and to what extent the strategy is able to shape Student Behavior at MTs YASI Kronggen, Brati District, Grobogan Regency. This study aims to analyze the online-based PAI learning strategy on the formation of Student Behavior, identify supporting and inhibiting factors, and evaluate the impact of the learning at MTs YASI Kronggen, Grobogan Regency. A qualitative approach was applied in this study, with a descriptive-analytical research design that emphasizes the natural character of the data source. The techniques used to collect data were interviews, observations and documentation. The findings of the study prove that the online-based PAI learning strategy is implemented through the use of the Whatsapp, Zoom and E-mail applications, and is supported by the active role of parents as facilitators and motivators. Supporting factors include the family environment, teacher involvement and support from the principal. The inhibiting factors include high workload, use of gadgets for playing, late submission of assignments and limited student understanding of the online teaching and learning activity platform. This finding shows that online Islamic Religious Education learning has the potential to shape student behavior, although it still faces a number of challenges in its implementation.*

Keywords: *Islamic Religious Education, online learning, Student Behavior, learning strategies, digital education.*

Abstrak: *Permasalahan dalam studi ini yaitu bagaimana strategi pembelajaran model Pendidikan Agama Islam (PAI) berani diterapkan serta sejauh mana strategi tersebut mampu membentuk Perilaku Siswa di MTs YASI Kronggen Kecamatan Brati Kabupaten Grobogan. Studi ini bertujuan untuk menganalisis strategi pembelajaran PAI berbasis daring pada pembentukan Perilaku Siswa, mengidentifikasi faktor pendukung dan penghambatnya, serta mengevaluasi dampak pembelajaran tersebut di MTs YASI Kronggen Kabupaten Grobogan. Pendekatan kualitatif diterapkan pada studi ini, dengan desain penelitian deskriptif-analistik yang menekankan pada karakter alamiah sumber data. Teknik yang diterapkan untuk mengumpulkan data yaitu wawancara, observasi dan dokumentasi. Temuan studi membuktikan bahwasanya strategi pembelajaran PAI berbasis daring diterapkan melalui penggunaan aplikasi Whatsapp, Zoom dan E-mail, serta didukung oleh peran aktif orang tua sebagai fasilitator dan motivator. Faktor pendukung meliputi lingkungan keluarga, keterlibatan guru dan dukungan kepala sekolah. Adapun faktor penghambatnya antara lain beban tugas yang tinggi, penggunaan gawai untuk bermain, keterlambatan pengumpulan tugas dan keterbatasan pemahaman siswa terhadap platform kegiatan belajar mengajar berbasis daring. Temuan ini memperlihatkan bahwasanya pembelajaran PAI daring berpotensi membentuk Perilaku Siswa, meskipun masih menghadapi sejumlah tantangan dalam pelaksanaannya.*

Kata Kunci: *Pendidikan Agama Islam, pembelajaran daring, Perilaku Siswa, strategi pembelajaran, pendidikan digital, MTs YASI Kronggen .*

INTRODUCTION

At that time, the Indonesian education system was facing a major challenge, namely the decline in students' morality. The increasing deviant behavior among students—such as student brawls, disrespectful conduct, alcohol abuse, illegal street racing, and other reprehensible acts like cheating, stealing, gambling, and truancy—serve as real evidence of the erosion of character values. This phenomenon indicates a failure in the series of stages for internalizing moral and spiritual values within the educational sphere. The aforementioned problems clearly violate the provisions of Law Number 20 of 2003 concerning the National Education System, particularly Article 3, which states that the goal of national education is to develop the potential of learners to become human beings who are faithful, pious, noble in character, healthy, knowledgeable, creative, independent, and responsible democratic citizens. Thus, education should not only focus on intellectual intelligence, but also on the formation of noble and dignified national character (National Education System Law No. 20 of 2003).

Character is a key element in the development of human resource quality. The quality of a nation strongly depends on the character of its people. Therefore, character building needs to be carried out systematically, starting from an early age and continuing consistently. Education that only emphasizes cognitive aspects without considering the development of attitude and moral values will result in intelligent individuals who lack ethical conduct and religious values.

While many school graduates may excel academically, they do not necessarily possess religious personality and noble morals. As stated by Harefa (2013:200), the essence of education is to develop a whole person: intelligent, moral, and dignified. However, the implementation of character education—especially regarding religiosity—has not been maximally realized in advancing educational institutions.

Conceptually, character development is supported by four main pillars: classroom learning, the development of school culture, co-curricular and extracurricular activities, and students' lives at home and in the community (Davis, 2003; Directorate of Human Resources, Higher Education, 2010). Although these four aspects have not been consistently implemented, effective education does not only take place in the classroom but also encompasses the broader social context of students (Prasetyo, 2015:64).

To overcome moral degradation, an education system that prioritizes the inculcation of student behavior values must be implemented. Schools must be able to internalize spiritual values into students' real-life experiences, rather than merely conveying information. According to the Ministry of Education and Culture Regulation No. 20 of 2018, there are 18 core national character values established, including: religiousness, honesty, tolerance, discipline, hard work, creativity, independence, democracy, patriotism, and responsibility.

The Role of Islamic Religious Education (PAI) in Character Formation

The subject of Islamic Religious Education (PAI) plays a crucial role in shaping students' spiritual character. PAI educators are not merely conveyors of religious theory, but also serve as role models and supervisors in instilling noble character, fostering faith in God, and teaching students to behave in accordance with religious, familial, school, and societal norms.

When managed with appropriate tools and media, PAI can serve as a strategic instrument in shaping students' behavior. In fact, the inculcation of religious values is not confined to schools but also extends to the family and broader community environments. Unfortunately, the COVID-19 pandemic posed extraordinary challenges to character education, particularly during the implementation of online learning. In response to the emergency, the Minister of Education and Culture issued Circular Letter No. 4 of 2020, which regulated education policies during the COVID-19 outbreak. Among the key policies were the cancellation of the National Examination (UN) and the implementation of online-based Distance Learning (PJJ) in red, orange, and yellow zones. Meanwhile, schools in green zones were permitted to conduct face-to-face learning under strict health protocols.

Online learning models represent an application of information technology and the internet to facilitate instruction without physical meetings. Isman (2016) explains that online learning requires active participation from teachers, students, and parents, along with adaptation to digital media as a learning tool. However, in practice, online learning has introduced new challenges in character formation, particularly in supervising and habituating religious behavior.

Distance Learning provides an effective instructional solution by offering context-specific feedback, integrating collaborative and individual learning activities, and personalizing learning based on students' needs through simulations and games (Ghirardini, 2011). At MTs YASI Kronggen, Brati District, Grobogan Regency, PAI online learning involves teaching and learning processes where students and teachers do not meet in a physical classroom as in conventional instruction.

Online learning offers several advantages, including time flexibility, enabling students to learn anytime and anywhere. Interaction between students and teachers can occur through various platforms such as digital classrooms, video conferencing, phone or live chat, Zoom, or WhatsApp groups. This model has become an educational innovation that responds to the need for diverse learning resources (Nabila & Andreas, 2024).

The success of a learning model or media greatly depends on students' characteristics. Nakayama notes that literature on e-learning shows that not all students succeed in online learning, often due to learning environment factors and individual learner characteristics. The responsibility of PAI teachers becomes even greater, as character formation relies heavily on role modeling, where teachers

exemplify daily behavior to guide students. With distance learning conducted individually between teacher and student, shaping student behavior becomes increasingly difficult.

Since the implementation of online learning at MTs YASI Kronggen, Brati District, Grobogan Regency, students' interest and performance in PAI have declined. This condition is likely due to several factors, one of which is the suboptimal execution of online learning. Preliminary data indicate a decrease in students' online test scores, particularly in PAI subjects such as Aqidah Akhlak, Qur'an-Hadith, and Fiqh.

Results and Discussion

The strategy for implementing online Islamic Religious Education (PAI) learning to shape student behavior at MTs YASI Kronggen, Grobogan Regency, was carried out through several approaches. The study revealed that the first strategy involved the use of WhatsApp as a learning medium. Teachers delivered various assignments to maintain student interest, such as voice recordings, YouTube links, and visual materials. The creativity of teachers in utilizing WhatsApp aimed to sustain students' learning motivation during the pandemic.

The second strategy was the use of Zoom as an interactive learning platform. Zoom was employed to enhance the efficiency and effectiveness of online PAI learning and to support the internalization of religious values through direct communication between teachers and students. It was hoped that students would become more active, critical of the material, and capable of independent problem-solving. Students studied online from home while also learning independently. In practice, this distance learning began daily at 8 a.m., with students listening from their homes via the Zoom application. Unlike other schools that relied solely on WhatsApp, this school also used Zoom, which allowed students to learn simultaneously in different physical locations.

The third strategy was the use of email/Gmail as a medium for delivering PAI learning content. Email was chosen due to occasional issues with video streaming caused by weak signal reception, particularly since many students lived in remote rural areas. Videos tend to require more bandwidth and stable signals, so, based on interviews with teachers, email was found to be the lightest and most effective tool that required minimal data. As stated by a PAI teacher at MTs YASI Kronggen, "We also use email/Gmail to send materials because it is sometimes the most effective compared to WhatsApp or Zoom, especially when the signal is poor. For example, during heavy rain like yesterday, email worked better and required less data."

The fourth strategy was optimizing the role of parents as facilitators and motivators in interactive online PAI learning. While the term "motivator" generally refers to someone whose job is to inspire others, here it refers to the active role of parents in initiating and fostering motivation in their children to carry out learning

activities. Observations indicated that parents actively motivated their children throughout the process.

The formation of student behavior at MTs YASI Kronggen, Grobogan Regency, was conducted systematically by Islamic Religious Education teachers. The applied approaches align with Glock and Stark's religiosity theory (in Ancok, 2014:45), which suggests that an individual's level of religiosity can be measured through five key indicators: belief, religious practice (ritual), religious experience, religious knowledge, and consequences of faith. These five dimensions serve as the primary parameters for determining the extent to which religious values have been internalized in students, especially through distance learning.

Supporting and Inhibiting Factors several factors were found to support the formation of students' religious character during online learning. A major one was family support. The active role of parents in ensuring children's learning at home contributed significantly to instilling responsibility and discipline. Parental involvement was evident in their assistance during learning sessions and in maintaining internet connectivity throughout the learning process. This contributed to children's enthusiasm for completing tasks and maintaining learning discipline. Other supporting factors included the strategic roles of the school principal and PAI teachers, whose commitment and adaptability were instrumental in facilitating effective online religious education.

Interview Results, and Impact

Interviews with students' parents revealed that PAI teachers actively guided students, motivated them during times of difficulty, and maintained intensive communication with parents. The school principal also played a role in ensuring that students remained committed to learning, particularly in completing religious assignments. This synergy between the family and school proved to be vital in the internalization process of religious values.

Nevertheless, several challenges were encountered in the implementation of online PAI learning. These included: excessive workloads, inappropriate use of devices (e.g., for gaming), delays in task completion, and limited understanding among students and parents regarding the use of digital learning platforms. These findings align with Susanti (2017:115), who emphasized that the readiness of madrasahs significantly affects the effectiveness of Distance Learning (PJJ), especially in the context of religious education.

As a response to the pandemic crisis, the Ministry of Education and Culture introduced the Emergency Curriculum, an adjusted version of the 2013 Curriculum (K-13), which focused only on essential Core Competencies (Kompetensi Dasar/KD). The main aim was to reduce the learning burden on teachers and students while ensuring that learning remained focused, accurate, and contextually relevant (Kemendikbud, 2020).

The implementation of the Emergency Curriculum compelled teachers to adapt in planning, execution, and evaluation stages. The learning-from-home (BDR) model fostered close collaboration between teachers, students, and parents. Consequently, religious education became not just the responsibility of the madrasah but a shared duty among all stakeholders.

The distance learning approach in the PAI subject left several positive impacts on student behavior formation at MTs YASI Kronggen, Brati District, Grobogan. Research findings identified three key outcomes: 1) Increased discipline in worship, particularly in performing the five daily prayers. 2) Greater awareness of personal health, understood as part of religious teachings related to cleanliness and self-care. 3) Strengthened noble character (akhlakul karimah) in daily behavior, including honesty, responsibility, and respect for parents and teachers.

Religious character traits form the foundation for broader character development. As Mahbubi (2012:11) argues, student behavior not only reflects one's relationship with God but also governs social and moral interactions with fellow humans. The Ministry of Environment (2011) also outlined five major aspects of religious behavior in Islam: faith (iman), submission (Islam), excellence (ihsan), knowledge (ilmu), and practice (amal). These aspects should be integrated into both theoretical and practical learning so that students not only cognitively understand religious values but also apply them in everyday life.

CONCLUSION

Based on the analysis and discussion, the study on the Online PAI Learning Strategy for Shaping Student Behavior at MTs YASI Kronggen, Brati, Grobogan concludes the following: 1) The online PAI learning strategies implemented during the pandemic at MTs YASI Kronggen, Grobogan, involved: Utilizing WhatsApp as a PAI learning tool., Employing Zoom for interactive online PAI learning, Using email/Gmail for accessible and data-efficient learning., Maximizing parental roles as motivators and facilitators in supporting PAI learning, The impact of online PAI learning on shaping student behavior at MTs YASI Kronggen, Brati, Grobogan during the COVID-19 pandemic includes:, Strengthened discipline in religious obligations, such as the five daily prayers., Enhanced health awareness framed as a religious responsibility., Improved moral character (akhlakul karimah) expressed through honest, responsible, and respectful conduct.

REFERENCES

- Ancok, D., & Suroso, F. N. (2011). Psikologi islami: Solusi islam atas problem-problem psikologi.
- Ghirardini, B. (2011). Germany: Federal Ministry of Food. *Agriculture and Consumer Protection*.
- Harefa, A. (2013). *Menjemput Keberuntungan*. Elex Media Komputindo.
- Mahbubi, M. (2012). *Pendidikan karakter: implementasi aswaja sebagai nilai pendidikan karakter*. Pustaka Ilmu Yogyakarta.

- Nasional, K. P. (2010). Kerangka acuan pendidikan karakter tahun anggaran 2010. *Jakarta: Kementerian Pendidikan Nasional*.
- Nabila, B., & Andreas, N. (2024). Learning Environment As A Determining Factor In Formation Of Students' Islamic Character In Islamic Religious Education. *Civic Engagement and Social Education Journal*, 1(1), 473-477.
- Prasetyo, Y. (2010). Pengembangan ekstrakurikuler panahan di sekolah sebagai wahana membentuk karakter siswa. *Jurnal Pendidikan Jasmani Indonesia*, 7(2).
- Qurrotaini, L., Khusnussyifa, N., Sundi, V. H., & Nurmalia, L. (2020, December). Analisis Faktor Hambatan Penerapan IPS SD pada Pembelajaran Daring. In *Prosiding Seminar Nasional Penelitian LPPM UMJ* (Vol. 2020).
- Susanti, W. (2020). Implementasi Pembelajaran Secara Daring Pada Mata Pelajaran Pendidikan Agama Islam Tingkat Smp Di Masa Pandemic Covid-19. *Inovasi Pendidikan*, 7(2).
- Zuhria, I. (2021). Sinergitas Guru Dan Orang Tua Dalam Membentuk Nilai Perilaku Siswa Pada Pembelajaran PAI Di Masa Pandemi Covid-19. *Nusantara: Indonesian Journal of Islamic Studies*, 1(1), 11-32.