



Analysis of the Impact of the Covid-19 Pandemic on Islamic Religious Education Learning in Students with Mental Retardation After Re-Entering School

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Abstract. This study aims to determine the analysis of the impact of the Covid-19 pandemic on Islamic religious education learning in children with mental retardation, especially movement materials and prayer readings as a result of the transition of online learning to face-to-face learning after the Covid-19 pandemic. The research location was conducted at three Extraordinary Schools in Surakarta City. This type of research is qualitative research. Data collection techniques are carried out by observation, interviews, and documentation. Technical data analysis is carried out using data presentation, data reduction, and drawing conclusions. The results showed that after re-entering school, children experienced a decrease in prayer knowledge and skills. This is due to the loss of routines or good habits that have been built so far in schools such as praying dhuha dua rakaat before entering class in the morning and praying dzuhur congregation. As a result, the teacher must drill repeatedly to raise the child's enthusiasm in learning movements and prayer readings. The conclusion obtained from the results of the study that the impact of the transition from online to face-to-face learning after the Covid-19 pandemic on Islamic Religious Education Learning of prayer movement and reading materials, many children with mental retardation in three Extraordinary Schools (SLB) in the city of Surakarta lost their prayer skills even though they were with the full help of teachers when the prayer practice exam was taking place.

Keywords: Learning Islamic Religious Education, Mentally Retardation

1 Introduction

It's been almost two and a half years since the coronavirus pandemic swept the world. The beginning of March 2020 became the biggest challenge in the world of education since this virus was first detected in Indonesia. The pandemic situation has also changed the face of Indonesian education. To minimize the spread of the corona virus, as an alternative effort made by the government is to change the face-to-face learning system every day to distance learning. This condition then raises concerns about the quality of

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education. Moreover, children with special needs, they lose educational processes such as intervention programs, special education, physical therapy that can affect their quality of life [1]

One of the children with special needs who are in special education or extraordinary schools is a student who has intellectual or mental impairments. It is said that children have intellectual barriers below average, so in carrying out academic tasks and stages of development they experience delays far compared to children in general [2]. The learning given to children with mental retardation is not limited to transferring learning materials provided by teachers. Due to the low abstraction power possessed by children with mental retardation, they need special strategies or methods to develop the remnants of their potential.

One of the important parts for the education of children with mental retardation is Islamic Religious Education (PAI). Islamic Religious Education learning provided by the education unit to students is expected to shape it as a person with character. Islamic Religious Education Learning is part of the educational material taught in an educational unit and its purpose is to form a religious human being and be able to practice good things in real life from what has been obtained from the learning [3]

The scope of learning Islamic Religious Education in Extraordinary Schools includes several aspects including: the Qur'an and Hadith; Aqidah; Morals; and Fiqh. The broad scope of learning Islamic Religious Education in Extraordinary Schools, researchers limit it to the aspect of fiqh, which is to focus more on prayer worship. Prayer is the main worship in Islam. So important is the worship of prayer for Muslims, including students with mental retardation. The obligation of prayer worship has been taught to students with mental retardation starting at the basic level which is manifested in the learning of Islamic Religious Education (PAI).

Until now, the learning of Islamic Religious Education, especially movements and prayer readings, is still a form of assessment for children with mental retardation for religious practice exams. However, in its implementation, children with mental retardation still experience difficulties, especially in terms of movement and prayer reading. The intellectual intelligence of mental retardation students often makes them less able to process the information obtained so that they cannot follow the commands properly [4].

Due to the wide scope of Islamic Learning material, researchers limit it to the fiqh aspect, namely prayer worship. Prayer is a mandatory worship for Muslims, including for children with mental retardation. Even though they have intellectual barriers, they still carry out their obligations as Muslims, namely carrying out prayer services. The COVID-19 pandemic has forced children at all levels of education to study at home. Education that has been relying on schools and teachers must now be taken over completely by parents in meeting the needs of educational rights for their children.

The obligation of prayer services has been taught to students with mental retardation starting from the elementary level. Learning in schools before the onset of Covid-19 was how schools-built routines such as memorizing short do'a-do'a, sunnah dhuha prayers, or mandatory congregational prayers at school. When the Covid-19 pandemic hit, the good habits that had been built just stopped. Even though children with mental re-

tardation need a repetitive learning pattern and are carried out continuously. If left unchecked, this will have an impact on reducing the prayer skills that have been built in schools. Learning breaks due to the Covid-19 pandemic can result in children experiencing learning loss.

Learning loss is the loss of learning opportunities due to reduced interaction between teachers and students due to certain situations. The situation of the Covid-19 pandemic globally in recent years has caused sudden closures of schools over a long period of time, this has caused students to experience a loss of learning [5]. Loss of learning can also be defined as the loss of knowledge and skills or a loss of knowledge in academic terms specifically or generally [6]. Setbacks in the academic process can lead to low learning outcomes obtained by students [7]. In simple terms, learning loss can be interpreted as loss of learning ability or decreased learning outcomes in children due to a gap between effective learning at school and children's time out of school. Learning loss can occur when children have a long holiday or just like studying at home. The results of a study in April-May 2021 conducted in Indonesia in 8 provinces covering 17 districts and 3 cities and focusing on the level of education in grades 1-3 of elementary school showed that there was a decrease in learning outcomes or learning loss of student learning achievement [8].

The pandemic that has occurred in the world leaves lessons that we can take, one of which is how humans face situations that suddenly change from previous plans and then prepare to adjust to new circumstances. Over the past two years the Covid-19 pandemic has changed various patterns and forms of learning around the world [9]. The world of education must be prepared for all the possibilities that occur. In this new process, the role of all policymakers in children's education becomes important. Changes in the world of education need to be addressed properly, namely by requiring basic supervision and training regarding the structure of new learning models first which can then be applied to students gradually with the aim of students being able to adapt well [10].

Currently, 100% Face-to-Face learning this year has begun to be carried out for schools with minimal cases of Covid-19. This policy of face-to-face learning after the Covid-19 pandemic is something that is seen as important to implement [11]. In fact, there are still many obstacles when doing post-Covid-19 learning. The case study contained at SMK Muhammadiyah Secang there are problems regarding the discipline of students in the post-COVID-19 pandemic period, based on the results of an assessment conducted by counseling guidance teachers that there is a moral crisis in SMK students such as many students who are reluctant to go to school [12]. The process of changing online to face-to-face learning was also felt by the school such as children lacking focus during learning, wanting to continue to rest and there were changes in student attitudes and behaviors that were not polite when interacting with teachers or when entering the teacher's office, many children entered without saying greetings first [13]. One of the things that can be a trigger is because students are still used to the learning atmosphere from home where they have plenty of time to play without binding rules as is the case in school [14]. Towards post-pandemic adaptation, educational institutions must prepare strategies to face changes in new habits by strengthening students' abilities in conducting education that is nuanced in character values [15].

The implementation of the transition period from home to face-to-face learning is a difficult time for students because they have not studied optimally for almost two years [16]. The prolonged closure of the school has certainly resulted in children experiencing loss of learning and lagging when they re-enter the school. Of course, this is a tough task for parents who have children with intellectual barriers. Research conducted by Nisa, Rachman, and Aryanti (2020) shows that parents with intellectually impaired or mental retardation children are not fully able to act as teachers for their daughters, this is due to the lack of parental insight about children with mental impairments, besides that many parents still do not provide facilities and infrastructure during distance learning [17]. Learning implemented from home has impacts such as students not focusing on learning, lack of adequate facilities, and lack of readiness of teachers and parents [18].

Based on the description that has been explained above, there are many educational problems that occur in the field when face-to-face learning is implemented again after Covid-19. This can be seen from the decline in students' interest in learning, moral degradation, and the lack of disciplinary in students. Children with mental retardation are one of the students affected by the Covid-19 pandemic. As explained at the beginning, the good habits that have been built in schools on the learning of Islamic Religious Education such as memorization of prayers or short letters, dhuha prayers and congregational dzuhur in schools have simply stopped. Thus, researchers are interested in examining the impact of the Covid-19 pandemic on the learning of Islamic Religious Education on children with mental retardation, on a more specific scope, namely about movement materials and reading salat as an impact of the transition of online learning to face-to-face learning after the Covid-19 pandemic. The material of movements and prayer readings was chosen by researchers because in practice it is more widely used during school practice exams.

2 Methodology

This study aims to determine the analysis of the impact of the Covid-19 pandemic on Islamic religious education learning in children with mental retardation, especially movement materials and prayer readings as a result of the transition of online learning to face-to-face learning after the Covid-19 pandemic. The research method used in this study is descriptive qualitative. The time in this study was carried out in March 2022 at the time of the implementation of 50% Face-to-Face Learning (PTM). The research location was conducted at three Extraordinary Schools in Surakarta City, namely SLB-E Bhina Putera, SLB-C Setya Darma, and SLB-CG YPPCG Bina Sejahtera Surakarta. The data collection technique is carried out by observation during the practical examination of Islamic Religious Education (PAI) subjects, prayer materials, interviews with Islamic religious education teachers, and documentation. The validity of the data in this study was tested by triangulation. Technical data analysis is carried out with qualitative descriptions, namely: 1) data collection, 2) data reduction, 3) data presentation, 4) drawing conclusions (Miles & Huberman, 1994).

3 Result and Discussion

This research was conducted in three extraordinary schools in Surakarta City, namely, SLB-C Setya Darma, SLB E Bhina Putera and SLB-CG YPPCG Bina Sejahtera Surakarta. The research in the three schools was carried out in March 2022 during the practical examination of Islamic Religious Education (PAI) subjects for prayer materials. During the study, the three schools were implementing 50% Limited Face-to-Face Learning (PTM). The results of the study will be described as follows:

The research at SLB-C Setya Darma was carried out early, namely on March 14, 2022. Observations were made when students with mental retardation carried out practical examinations for prayers dhuha 2 rakaat in congregation. Based on the results of observations in the field, during the prayer practice exams throughout the start of the first prayer movement to the end, the teacher must be fully guided by the teacher. If not, then the student will be silent for a long time and begin to look confused about the next movement. For prayer readings, students with mental retardation actually understand because before the Covid-19 pandemic hit, they were used to memorizing prayer readings together.

Researchers also conducted interviews of Islamic Religious Education teachers who teach at SLB-C Setya Darma Surakarta. He teaches at SLB-C Setya Darma with a working period of < 5 years with the last education being S1 Extraordinary Education. Before the Covid-19 pandemic hit, the method he used in teaching prayers for children with mental retardation was a direct practice method assisted by media in the form of flash cards or animated videos that were accessed through the You Tube form plate. In addition, a good habit every day before the Covid-19 pandemic hit was that children always carried out congregational dhuha prayers and congregational dzuhur prayers with other teachers. This habit was then stopped due to the Covid-19 Pandemic. Teachers realize that the low prayer skills in children with mental retardation are due to good habits such as congregational prayers and memorization of prayers that are stopped and not carried out at home during learning from home.



Fig. 1. Implementation of Prayer Practice Exam at SLB-C Setya Darma

The research on March 21, 2022 is the second study conducted at SLB-E Bina Putera Surakarta. The results of observations made by researchers in the field showed the low prayer skills of children with mental retardation when carrying out religious practice exams for prayers in congregations of two rakaat. Students with mental retardation are almost entirely fully tutored during the exam. In fact, long before the Covid-19 pandemic hit, they always routinely memorized short letters and recited prayers together in the prayer room. But during the exam, they seemed to be silent waiting for the teacher who started the movement and prayer reading. The solemn attitude in prayer has also not been seen. Many of them prayed while laughing, turning their heads here and there, until the teacher really had to correct the position of good and correct prayer.

After the prayer exam ended, the researcher conducted an interview with the teacher concerned. He is an Islamic Religious Education teacher who has taught at SLB-E Bina Putera with a service period of between 5-15 years with the last education being S1 Islamic Religious Education. He said that when religious learning of prayer materials took place, he used the method of lectures and demonstrations assisted by learning media in the form of movement posters and prayer readings. In addition, the teacher makes simple pieces of prayer movements from paper media. The obstacle encountered when teaching with these media is that children are only excited at the beginning of the lesson, but when direct practice the child seems less enthusiastic.

Teachers realize that the low prayer skills of students with mental retardation are due to learning patterns that have been temporarily stopped due to the Covid-19 outbreak which forced schools to carry out learning from home. Unfortunately, school customs such as congregational prayers and short do'a-do'a memorization and halan prayer readings also stopped. In fact, it takes a long time for these good habits that have been built up for many years to be attached to students with disabilities.



Fig. 2. Figure 2: Implementation of Prayer Practice Exam at SLB-E Bina Putera Surakarta

The last research was carried out at SLB-CG YPPCG Bina Sejahtera Surakarta on March 22, 2022. Just like the previous two schools, students with mental retardation experienced similar conditions during the implementation of the prayer practice exam. Many of them have forgotten the readings and prayer movements even though they have been assisted by the full guidance of the teacher. Attitude Researchers conducted interviews with Islamic Religious Education teachers who have taught at SLB-CG

YPPCG Bina Sejahtera Surakarta with the last education being S1 Islamic Religious Education and with a working period of < 5 years. Based on the results of the interview, long before the implementation of learning at home due to the Covid-19 pandemic, to teach prayer skills to children with mental retardation, namely by using direct practice methods with the help of image media or prayer learning videos through smart phones. The routine of implementing dhuha and dzuhur congregational prayers every day at school has simply stopped. This certainly obscures their memories of movement procedures and prayer readings.



Fig. 3. Implementation of Prayer Practice Exam at SLB-CG YPPCG Bina Sejahtera Surakarta

The pandemic caused by Covid-19 has made learning activities in schools stopped or hampered. Due to restrictions on people's mobility, learning activities have shifted to distance learning methods that have been going on for almost two years in many places in Indonesia. Disruption of learning activities in this school is estimated to have negative consequences for the achievements expected by students. The negative impact is not only the loss of the opportunity to reach a higher level of knowledge, but also the occurrence of learning loss, which is the loss of knowledge or competencies that have been learned or previously acquired.

This is also what happened in the three schools above, based on the results of research, when face-to-face learning is implemented again, students with mental retardation experience a decrease in movement skills and prayer readings on the Islamic Religious Education practice exam. As it was seen during the prayer practice exam when 50% Face-to-Face Learning (PTM) was applied. This condition can be seen in the lack of motivation of students to start practicing school exams, many students are reasoned to be incapable, as well as the condition of students who are unable to take part in prayer readings guided by the teacher concerned. In fact, every day before the implementation of learning from home, students with mental retardation are used to it before entering class in the morning first to do prayers in the congregation. In addition, before starting learning, the teacher together with the pupil reads short letters. Likewise, when learning Islamic Religious Education, the first time what was taught was about prayer material.

Islamic education, especially teaching movements and prayer readings for children with mental retardation, is very important to teach, even though children have obstacles

in receiving and processing lessons of an academic nature compared to children in general [19]. Teachers are used to drilling repeatedly on prayer movements and readings. Even though they have a level of intelligence below average, teachers believe that children with mental retardation still have potential if trained repeatedly. Muzdalifa's research (2022) also revealed that when limited face-to-face was implemented after Covid-19, many facts were found such as: 1. Children experienced adjustments for a rather long time during the ongoing learning; 2) Some children do not pursue tasks; 3) During the learning, many children complain of fatigue [20].

The impact of the Covid-19 pandemic is indeed inevitable in the world of education in various countries. Research by Schult et al (2021) states that school closures cause a considerable loss of learning even though distance learning is implemented but students spend little time learning. This study compared reading and math assessments in 2020 to have lower scores than the previous year [21]. The suspension of face-to-face teaching in schools during the Covid-19 pandemic has raised concerns. The potential for learning loss can also occur due to the lack of use of learning media provided during learning during a pandemic that is less varied and tends to be boring [22]. A study revealed that children lost learning by about 66% due to lack of learning support at home and lack of learning resources at home during school closures as a result of the Covid-19 pandemic [23]

The COVID-19 pandemic has presented challenges for school policymakers. In the state, the Individual with Disabilities Education Act (IDEA), ensures eligible students with disabilities receive special education and related services that provide proper general education for free. Unfortunately, students' individualized education programs (IEP) are only partially or sometimes not given at all [24]. Other studies have shown that boys and girls between the ages of 8 and 11 in the Netherlands experience learning loss due to no progress while studying from home, as a result of which they lose learning in mathematics, writing, and reading [25]. Meanwhile, learning loss in children with special needs is characterized by decreased child learning achievement due to lack of interest in learning at home, this can be seen from the inaccuracy of children in collecting assignments, internet addiction, and uneven access to learning [26].

It is the biggest challenge for Islamic Religious Education teachers to regenerate the memory of children with mental retardation about movements and prayer readings. One of the ways that teachers can do is the drill method. Metode drill is a way of learning to instill habits that are carried out repeatedly until the goal is that the child acquires a certain skill [27]. Research shows that learning prayer movements using the drill method carried out on children aged 5-6 years at Raudhatul Muhtadin Kindergarten, South Pontianak, shows good results, it can be seen that the prayer movements of children who are experiencing development [28]. Class Action Research conducted by Murniawan (2021), proves that the drill method with repeated exercises is able to improve the learning outcomes of compulsory prayer material in children with special needs with mental retardation grade 7 at SLB Negeri 1 Muara Teweh. This can be seen from the learning outcomes of students with mental retardation who achieved the specified KKM [29]

In addition to the use of methods, learning media is very necessary for the mental retardation to understand the concept of movement and prayer reading. The learning

media used is better in line with the times, which are all technology-based that can be adapted to the child's development. Desvitasari's research (2019) with the title "Development of Android-Based Smart Card Learning Media for the Introduction of Fardhu Prayers in Elementary Schools". As a result, after being tested, students got a score of 86.14% which was included in the very decent category, then from the learning outcomes students obtained an increase of 22.89% during the post-test [30]. Research using educational applications for prayer movements affects the memory of children with mild mental retardation, it can be seen from the results of pre-tests and post-tests of students who have increased in performance test scores or written tests [31]. Learning using interactive 2-dimensional animated prayer cards is also proven to train students with mental retardation in practicing prayer movements [32].

4 Conclusion

Based on the results of the research and discussion above, it can be concluded that the impact of the transition of online learning to face-to-face after the Covid-19 pandemic on Islamic Religious Education Learning of movement materials and prayer readings, many children with mental retardation in three Extraordinary Schools (SLB) in the city of Surakarta lost their prayer skills even though they were with full assistance from teachers when the prayer practice exam was underway. The study of Islamic Religious Education, which has been more emphasized on memorization of prayers or short letters and prayer movements and readings, has simply disappeared as a result of Covid-19.

Therefore, it is the teacher's job to provide exercises in the form of movements and prayer readings repeatedly in order to foster the spirit and memory of children with mental retardation. Not only the task of teachers in schools is to teach prayer skills to children with mental retardation, parents must participate in teaching prayer skills. Sometimes parents who have children with special needs such as those with mental retardation will have difficulty in teaching prayer skills to children. The Industrial Revolution 4.0, which is thick with increasingly rapid technological developments, can be used as a tool in the world of education. The presence of technology in the world of education will give rise to the idea of teachers to design active and creative methods in the learning process. Teachers and parents can collaborate in utilizing this technology to regenerate the motivation of children with mental retardation in memorizing movements and prayer readings.

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