



Nurturing Elementary School Student's Religious Character During Covid-19 Pandemic

Agung Nugroho, Melti Megawati Ropendhy

Primary Teacher Education Study Program, Faculty of Teacher Training Education, Universitas Muhammadiyah Purwokerto, Indonesia

agungnugrohoump@gmail.com, megawatimelti@gmail.com

Abstract. Strengthening religious character is very much needed to face the effects of changing times that have resulted in the moral degradation of today's young generation. Previous research on character education has shown unsatisfactory results regarding the character and behavior of the younger generation, including elementary school students. This study aims to determine the application of religious character education to students and to find out the obstacles of teachers in implementing religious character education during the Covid 19 pandemic. This research is a type of qualitative case study research. The research location is in SD IT Top Kids Sokaraja, Banyumas Regency. The research subjects were selected through the purposive sampling technique. Data collection techniques in this study are interviews, observation, and documentation. The research data were taken using interview, observation, and documentation techniques. The data obtained were then tested for validity using technical triangulation and source triangulation. The results showed that the application of religious characters to students at SD IT Top Kids Sokaraja was still carried out even during the pandemic. The program of activities that are still carried out as a form of application of religious character while studying from home: are Tahfidz Al-Quran, Muraja'ah Qur'an, Tasmi', Duha prayer, and Dhuhur prayer. The findings of this research can serve as an example for other agencies because many schools experience obstacles in carrying out learning during the pandemic so the learning process is less effective. However, at SD IT Top Kids, the learning process is still ongoing and at the same time still consistently applies religious characteristics to students. Moreover, a religious character is one of the most important characteristics that must be possessed by students in creating an intelligent generation while still upholding the values of Islamic character.

Keywords: Nurturing, Religious Character, Covid 19, Pandemic

1 Introduction

The urgency of character education is currently strengthening and has become the most frequently discussed issue and has become a national issue of education in Indonesia. The Indonesian government makes this topic a priority because character education is

© The Author(s) 2023

M. Salimi et al. (eds.), *Proceedings of the 6th International Conference on Learning Innovation and Quality Education (ICLIQE 2022)*, Advances in Social Science, Education and Humanities Research 767, https://doi.org/10.2991/978-2-38476-114-2_30

an important pillar in the life of the nation [1]. With the strong character possessed by a country, it will make the country a dignified country and of course, respected by other countries. [2]. The strengthening of the topic of character education is the impact of the current phenomenon of the moral decline of the younger generation. The phenomenon of moral decline in students, is one of the impacts of the condition of society which is in a phase of social change in the face of the era of globalization [3]. Currently, character education and national culture are experiencing various problems. Among them are the shifting of life values, and the fading and weakening of the nation's cultural values due to the impact of the entry of various foreign cultures that are not in accordance with the character of the nation. This has led to the emergence of many cases reported in the media such as violence, brawls, pornography, and drugs [1]. This is reinforced by Esmael's statement that the problem of character in Indonesia has basically been in the spotlight of various groups because it has an impact on various negative cases that arise. [4]

The application of character education at the elementary school level has been regulated in Permendikbud number 20 of 2018 concerning strengthening character education in formal education units. [5]. So strengthening character education is something that must be implemented at the elementary school level [6]. The inculcation of character values has the aim that students are able to become intelligent individuals and have characters that are based on Pancasila [7]. Among the existing character values, religious character values are the most important character values that must be applied to today's young generation. Facing a constantly changing era, students need religious characters to fortify the negative influences of the times. In this case, students must comply with religious regulations and act according to religious regulations. Religion is obeying all God's commands and staying away from all of God's prohibitions. Religion has a good influence on human attitudes and behavior. A person will easily adapt to others when he has religious values and will not behave defiantly like most children or teenagers today. Religion is very influential on the attitudes shown by students. Students who have a good level of religiosity are likely to produce good behavior as well.

Lately, the religious attitude is very reduced in each individual person. This can be proven by the increase in crime and violence [8]. In fact, it is very sad that deviant behavior does not only occur or be carried out by people with low education, but also by people who have a high level of education, including students. During the Covid 19 pandemic, violations of norms and laws committed by students and teenagers tend to increase [9]. This is because the supervision and role of educational institutions, namely schools, during the COVID-19 pandemic were more or less disrupted in carrying out learning and inculcating character in students [10]. Several studies on the behavior of the community and students during the pandemic also showed less encouraging results. The results of research by the Cross-Feminist Association showed that there were many new victims of violence during the pandemic, namely 22% of respondents stated that this was the first time they were victims of violence [11], [12]. Even on a global scope, such as in Australia and the United States, study results show that there has been an increase in violence during the Covid-19 pandemic. With all the limitations, online learning during the pandemic also affects the implementation of character education

based on local cultural values [13]. In addition, gadget addiction during the pandemic is also experienced by students, especially at the elementary school level. As a result, there is a change in students' social behavior such as unstable emotions, not wanting to socialize, and not caring about the surrounding environment [14]. In addition to having an impact on behavior change, the learning process during the pandemic also has an impact on student achievement [15]. This research is also reinforced by Goncalves' research in his article which shows that Covid 19 greatly affects the lifestyle and behavior of students in France [16].

Some of the examples above reflect that the pandemic that occurs tends to have an unfavorable impact on the behavior and character of students. So it is necessary to strengthen character values, especially religious characters. This is because basically, the religious character is the foundation of running life. The rapid development of science and technology certainly brings positive and negative impacts. The negative side that continues to accumulate causes accumulation and has an impact on shifting religious values [17]. However, character education must continue to be applied every day even though it is not easy. By studying and deepening the value of religious character, students can fortify themselves from various temptations that arise as a result of the times. The importance of character education has been widely studied by previous researchers. One of them is research at Stanford University which shows that 87.5% of a person's success is determined by the attitude or character possessed by the individual [18]. These results are reinforced by research which shows that from a survey of 10,000 people who are considered successful and successful, it turns out that 85% of success is influenced by personality factors and the rest due to technical factors [19].

Looking at the data above, it is undeniable that no matter how smart a person is, in the end, what determines a person's success is having good character and behavior [20]. By studying religious character, it is hoped that students will be able to apply good deeds to others so that later they will not be influenced by an understanding that is not in accordance with Islamic teachings [21]. So that efforts to fortify humanity, especially the younger generation from various challenges and temptations, are important. One of the efforts is to continue to teach religious values in any situation [17]. This means that even during the COVID-19 pandemic, the spirit of instilling religious character should not be weakened and should still be prioritized [3]. Several previous studies have examined the inculcation of character values during the COVID-19 pandemic, but have not been specifically directed to religious character values. Based on the study above, the question arises what are the efforts of the school in order to instill religious character values during the Covid 19 pandemic? Because character education is something that must be implemented and instilled in students. This article seeks to describe how the elementary school's efforts to instill the value of religious character in students, especially in an unusual time, namely the Covid 19 pandemic.

2 Method

This research is a type of qualitative case study research. The research location is in SD IT Top Kids Sokaraja, Banyumas Regency. The research subjects were selected

through a purposive sampling technique, namely class teachers, religion teachers, school principals, 3 sixth grade students and 3 parents. The research was carried out using the Miles Huberman interactive model, namely; (1) collect data from the respondents; (2) reduce data; (3) process and analyze data; (3) present data; (4) draw conclusions. The data in this study were obtained and collected using interview, observation and documentation techniques. The data obtained were then tested for validity using technical triangulation and source triangulation.

3 Result and Discussion

Based on the results of the study, it was shown that during the COVID-19 pandemic and the implementation of the learning from home program, the values of religious character at SD Top Kids Banyumas were not fully implemented. There are only a few program activities that are still running, some of which are: 1) Tahfidz Qur'an, 2) Muja'ah Qur'an, 3) Tasmii, 4) Dhuhur prayer and Duha prayer.

3.1 Tahfidz Quran

Tahfidz activities or memorizing the Qur'an is a mandatory series carried out by students. The habit of memorizing the Koran continues as long as students receive education at the Top Kids Sokaraja Integrated Islamic Elementary School. In this pandemic condition, learning at IT Top Kids Elementary School is carried out online, especially in class VI, however, students continue to follow online so that the application of religious character education can still be carried out. An excerpt from an interview with the principal is as follows:

In the midst of the pandemic, we have made commitments with parents, and the programs that have been implemented at school are now being diverted at home. Accompanied by parents, sometimes with teachers via zoom or google meet and voice notes. Or the teacher practices delivered to parents. (KS_R1).

What is conveyed by R1 is reinforced by the statements of other respondents (R3)

Still implemented. We switch to platforms such as zoom etc to see the development of the Qur'an (GA_R3)

Still implemented. It keeps running sometimes via google meet, the zoom will be sent, and the link will continue to come in later, it's just checked one by one. Yes, read one by one (AA_R5)

The statement above is reinforced by statements from class teachers, students and parents who state that tahfidz of the Qur'an is still running despite the current pandemic situation. The implementation is carried out online using the available platforms. The success of the Koran memorization program is targeted at grade VI students who memorize a minimum of 2-3 juz. In addition, to further improve the implementation of tahfidz al-Qur'an, students are provided with colored Qur'ans consisting of 5 blocks of different colors, and this is reinforced by documentation in the form of colored Qur'anic images consisting of 5 blocks.



Fig. 1. Qur'an Five Blocks

3.2 Muraja`ah Qur'an

The results of the study stated that the continuation of the tahfidz Qur'an program was muraja`ah al-Qur'an, which was still running while learning from home. Students perform activities to repeat memorization in order to maintain the memory of the verses the Qur'an that have been memorized. As excerpted from the interview with the principal as follows:

Children are very fast in memorizing it, but that may be a disease of forgetting, so they forget quickly, that's why it is necessary to have muraja'ah or takhasus in the morning, specialize in the morning for muraja`ah Al-Qur'an.

The above expression is reinforced by R3:

Actually, if you read it often in muraja'ah, it's actually not difficult to read it often. Yes, that's why it needs to be repeated to strengthen memorization. (GA_R3).

Answers R1 and R3 were reinforced by the answers of class teachers and students who said that muraja`ah al-Quran continues to be carried out during the pandemic in order to maintain students' memorization of the Koran. This activity has implementation times at the beginning and at the end of the lesson. As said by R5 and R7 in the interview excerpt:

There is also a muraja`ah of the Koran but yes, he can read it if he wants and after learning eg. (AA_R5)

There is also a child's muraja`ah when they are going to online learning, Ms. (OAR_R7)

The results of the interviews were supported by observations that stated that there was a Qur'an muraja'ah program that was carried out every time each lesson and after learning was finished.

2. Muraja`ah Alquran, ini merupakan salah satu kegiatan pendukung untuk program tahfidz quran. Diharapkan siswa dapat melaksanakan muraja`ah guna memperkuat hafalan, sehingga tidak mudah lupa. Kegiatan ini dilaksanakan sebelum dan sesudah pembelajaran.

2. sebelum dan sesudah

Fig. 2. Quran Muraja`ah Program

The picture above is part of the activities contained in the activity SOP. From the various answers above related to muraja`ah in class VI SD IT Top Kids, it was stated that students while learning from home via online still carried out muraja`ah or repeating memorization at the beginning and end of learning.

3.3 Tasmi`

Based on the results of the study, it was stated that while studying from home, tasmi` activities as supporting activities for religious characters continued to run through media such as google meet and zoom. In addition, tasmi` is carried out every two weeks through the platform. The teacher will create a link that will be shared with the group so that parents can join when the tasmi` is held.

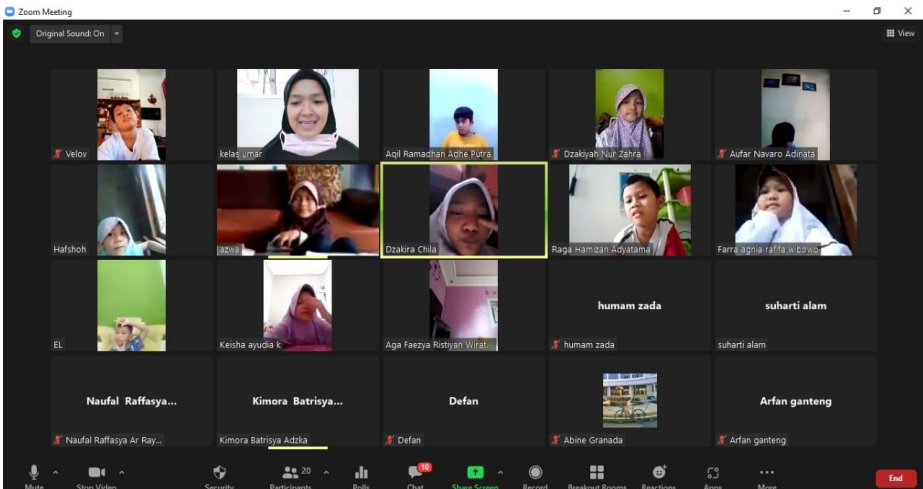


Fig. 3. one of the activity processes using the Zoom platform

3.4 Duha Prayer and Dhuhur Prayer

Based on the results of the study, it was stated that the activities of dhuha and dhuhur prayers were certainly carried out in their respective homes with monitoring and guidance from parents. The dhuha prayer is carried out before studying online in the morning, while the dhuhur prayer is carried out at the time of dhuhur combined during recess.



Fig. 4. Prayers During a Pandemic

The picture above is a form of implementing student prayer services during the pandemic with parental supervision. Although the cultivation of religious character values continues, there are still some obstacles experienced by students. Constraints found include students' difficulties in memorizing long verses or letters in the Qur'an, the ability to remember, and student boredom during online learning.

The learning process is one of the activities most affected by the Covid-19 pandemic that has hit almost all countries. Online learning activities have their own obstacles and challenges. [5]. However, the process of instilling religious character values in SD Top Kids is still ongoing. Forms of planting religious character in the form of; Tahfidz Qur'an, Muraja'ah, Tasmi', and Duha and Dhuhur prayers. The activities carried out at SD Top Kids are in line with previous research that forms of habituation in cultivating religious characters are one of them by praying together and reading the Qur'an. [4], [22], [23]. Another form of habituation as an effort to instill Islamic values can also be the rote method [24]. Islamic character values are important in order to instill intelligence in thinking and behaving [25]. This is reinforced by the results of previous research which showed that there was a significant influence between Islamic values on student behavior in Aceh Province [26].

The ongoing process of instilling religious values in SD Top Kids during the pandemic is a positive thing and should be imitated. Because in many schools, the learning process at that time encountered many obstacles so the learning process and the cultivation of character values stopped [27], [28]. In order for learning activities to continue, innovation and struggle from the school are needed [29]. For schools that are still implementing character values during the pandemic, almost all of them use internet-based technology assistance, such as social media platforms or video conference media [30], [31], [32], [33], [34]. In addition to the platform above, there are also schools using the Learning Management System (LMS) [35]. However, the obstacles faced are still there. One of the obstacles to implementing character education during the pandemic is the limited interaction between teachers and students [36]. These online learning constraints make the quality not optimal so the implementation of distance learning policies tends to be ineffective and not in line with expectations so

that collaboration between the school environment and family is very much needed [37], [38]. This is reinforced by the results of research by Massie which shows that the importance of inculcating character values in life has not been realized by students and students' learning motivation tends to decrease during online learning. [39]. This will result in the morals and behavior of students who tend to be less good [40]. Agung in his research added that today's millennial generation students tend to experience setbacks in terms of morals and character. This also shows that the role of the family in shaping the character of millennials is not going well [41].

The value of religious character is one of the main character values compared to other character values. Many people lose their jobs not because they are unskilled or intelligent, but because of their character and personality [42]. This is where the important role of character education in shaping the character of student behavior because according to Ramdani, character education is an effort to develop student's abilities so that individually they have good behavior. [43].

To continue to consistently apply character values, especially Islamic characters to students, a central role is needed in the school environment, in this case, the teacher. Hariandi in his writing explains that Islamic Religious Education teachers play an important role in instilling religious values in schools [44]. Discipline and habituation are needed that are carried out regularly in growing character values in students [45], [46]. But basically, the application of character education values is not only the responsibility of the school but is a shared responsibility of the entire educational environment, namely between schools, families, communities and the government as policymakers. [43], [47], [48]. Sopiah added that communication between teachers and parents must run well in order to supervise the application of character values by students [49]. Meanwhile, Suyahman's research results conclude that humanistic-based family education can be a means to strengthen children's independent character [50].

During the pandemic, the duties and functions of school institutions are more or less disrupted, so the role of parents during the pandemic is very much needed in building children's character at home [51], [52]. Family (parents) are the first and main educators in the process of child development [53]. The family is the smallest social unit that has an important role in the development of a child's character, which lies in the character education model given by parents to their children [54]. According to Firmansyah, parenting patterns are the key in the formation of children, especially in this era of globalization [55]. And in the end the implementation of character education must continue under any conditions and situations, including during the Covid 19 pandemic. Then in its application it is also not only supported but requires a national movement carried out by all levels of society in order to make the implementation of character education successful.

4 Conclusion

The topic of character education is not a new thing in the world of education, especially in Indonesia. Various studies have shown that the implementation of character values by students tends to be less than optimal, as evidenced by various acts of deviation and

delinquency committed by students. Religious character is one of the foundations in shaping the character and behavior of students. During the pandemic, one of the efforts to continue to implement the cultivation of religious character values is by ;. From this research it can be concluded that under any conditions and situations, the application of character values to students should not be stopped or lost. During the pandemic, when the learning process is disrupted, the role of all parties is needed, especially the role of families or parents in supervising the implementation of religious character values.

References

1. A. Manasikana and C. W. Anggraeni, "Pendidikan karakter dan mutu pendidikan indonesia," *Pros. Semin. Nas. Pendidik.* 2018, Univ. Muhammadiyah Surakarta, pp. 102–110, 2018, [Online]. Available: https://publikasiilmiah.ums.ac.id/bitstream/handle/11617/10206/Makalah_13_Arina_Manasikana.pdf?sequence=1&isAllowed=y.
2. D. Muchtar and A. Suryani, "Pendidikan Karakter Menurut Kemendikbud," *Edumaspol J. Pendidik.*, vol. 3, no. 2, pp. 50–57, 2019, doi: 10.33487/edumaspol.v3i2.142.
3. N. Fatiha and G. Nuwa, "Kemerosotan Moral Siswa Pada Masa Pandemic Covid 19: Meneropong Eksistensi Guru Pendidikan Agama Islam," *Kemerosotan Moral Siswa Pada Masa Pandemic Covid*, vol. 19, pp. 1–17, 2020.
4. N. Dari Ansulat Esmael, "Implementasi Pendidikan Karakter Religius di Sekolah Dasar Khadijah Surabaya," *Edsutream; J. Pendidik. Dasar*, vol. II, no. 1, 2018.
5. A. T. Daga, "Implementing Character Education During The Covid-19 Pandemic At Elementary School Implementasi Pendidikan Karakter Selama Pandemi Covid-19," *Prim. J. Pendidik. Guru Sekol. Dasar*, vol. 10, no. 4, pp. 836–851, 2021.
6. H. Wiyono, "Pendidikan Karakter Dalam Bingkai Pembelajaran di Sekolah," *J. Ilm. Civ.*, vol. 2, no. 2, 2012.
7. R. R. S. Maria, "Efektivitas Pembelajaran dan Pembinaan Karakter di Masa Pandemi Covid-19," *Edukatif J. Ilmu Pendidik.*, vol. 3, no. 4, pp. 1503–15512, 2021.
8. G. N. K. M. Rofam, "Ideas Of Character Education At The Integrated Islamic Elementary School In Banjarmasin," *Ri'ayah*, vol. 04, no. 02, 2019.
9. K. Rinaldi, "Upaya Meminimalisir Kenakalan Remaja Khususnya Perkelahian di Kalangan Pelajar Pada Masa Pandemi Covid-19," *Pros. Semin. Nas.*, pp. 216–222, 2015.
10. A. Nugroho, S. Hawanti, and B. T. Pamungkas, "Kontribusi Orang Tua Dalam Pendampingan Belajar Siswa Selama Masa Pandemi," *J. Basicedu*, vol. 5, no. 4, pp. 1690–1699, 2021, doi: 10.31004/basicedu.v5i4.969.
11. K. W. Naila Rizqi Zakiah and A. N. Restuvian, *Laporan Penelitian: Situasi Kekerasan Berbasis Gender di Indonesia selama Pandemi COVID-19.* 2021.
12. I. Rais, "The impact of COVID-19 pandemic on divorce rates among Indonesian Muslim societies," *Indones. J. Islam Muslim Soc.*, vol. 11, no. 2, pp. 271–297, 2021, doi: 10.18326/ijjims.v11i2.271-297.
13. I. A. Farida Ariani, Nurul Ulfatin, Achmad Supriyanto, "Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation," *Eur. J. Educ. Res.*, vol. 11, no. 1, pp. 1–16, 2022, [Online]. Available: https://www.researchgate.net/profile/Suntonrapot-Damrongpanit/publication/356662582_Effects_of_Mindset_Democratic_Parenting_Teachi

ng_and_School_Environment_on_Global_Citizenship_of_Ninth-grade_Students/links/61a6dda685c5ea51abc0f7b6/Effects-of-Mindset-Dem.

14. A. Widodo and F. X. Wartoyo, "Lockdown and gadget addicted phenomenon: Changes in social behavior of school age children during the covid-19 pandemic in Mataram City," *ACM Int. Conf. Proceeding Ser.*, 2020, doi: 10.1145/3452144.3452163.
15. C. Hidalgo Camacho, "The Effects of Online Learning on EFL Students' Academic Achievement during Coronavirus Disease Pandemic," *Eur. J. Educ. Res.*, vol. 9, no. 4, 2020, [Online]. Available: https://pdf.eu-jer.com/EU-JER_9_4_1591.pdf.
16. A. Goncalves, S. Le Vigouroux, and E. Charbonnier, "University students' lifestyle behaviors during the covid-19 pandemic: A four-wave longitudinal survey," *Int. J. Environ. Res. Public Health*, vol. 18, no. 17, 2021, doi: 10.3390/ijerph18178998.
17. N. Muhammad, "Pergeseran Nilai-Nilai Religius: Tantangan Dan Harapan Dalam Perubahan Sosial," *Substantia*, vol. 17, no. 2, pp. 191–202, 2015.
18. S. Harini, "Implementasi Pendidikan Karakter dalam Kurikulum 2013 di SMP Negeri Sewon Bantul," *Sosiohumnaiora*, vol. 4, no. 2, 2018, [Online]. Available: <http://www.fao.org/3/I8739EN/i8739en.pdf%0Ahttp://dx.doi.org/10.1016/j.adolescence.2017.01.003%0Ahttp://dx.doi.org/10.1016/j.chilyouth.2011.10.007%0Ahttps://www.tandfonline.com/doi/full/10.1080/23288604.2016.1224023%0Ahttp://pdx.sagepub.com/lookup/doi/10>.
19. N. Rohmah, "Integrasi Kecerdasan Intelektual (IQ), Kecerdasan Emosi (EQ) Dan Kecerdasan Spiritual (SQ) Dalam Meningkatkan Etos Kerja," *Tarbiyatuna*, vol. 3, no. 2, pp. 77–102, 2018.
20. N. Omeri, "Pentingnya Pendidikan Karakter Dala Dunia Pendidikan," *Manajer Pendidik.*, vol. 9, no. 3, pp. 464–48, 2015, doi: 10.25157/j-kip.v2i3.6156.
21. M. E. Nasrulloh, "Pembelajaran agama islam di madrasah aliyah al - maarif singosari malang pada masa pandemi covid - 19," *AL Murabbi; J. Pendidik. Agama Islam*, vol. 6, no. 1, pp. 103–108, 2020.
22. S. Tambak, D. Sukenti, and M. Sabdin, "Internalization of Islamic Values in Developing Students' Actual Morals," *J. Pendidik. Indones.*, vol. 10, no. 4, pp. 697–709, 2021.
23. S. A. Syamsi, "Analysis of Islamic Learning at Homeschooling," *Acad. Open*, vol. 6, pp. 1–11, 2022, doi: 10.21070/acopen.6.2022.2445.
24. F. Laili, "Penanaman Nilai-Nilai Pendidikan Agama Islam Pada Masa Pandemi Covid-19 Di Madrasah Ibtidaiyah," *Educ. J. Prim. Educ.*, vol. 2, no. 1, pp. 59–74, 2021, doi: 10.35719/educare.v2i1.48.
25. H. Sakdiyah, "Internalisasi Pendidikan Karakter Islami Kepada Anak Sekolah Dasar Di SD Plus Nurul Hikmah Pamekasan," *Junral Kaji. dan Pemikir. Keislama.*, vol. 5, no. 1, pp. 12–22, 2018.
26. Nuriman, "The Influence of Islamic Moral Values on the Students' Behavior in Aceh," *Din. Ilmu*, vol. 17, no. 2, pp. 275–290, 2017.
27. H. Suherman, "Problematika dan Tantangan Pembelajaran Pendidikan Agama Islam di Tengah Pandemi Covid-19," *Tsamratul Fikri*, vol. 14, no. 2, pp. 199–212, 2020.
28. M. Rindu and F. Islamy, "Islamic Education During the Covid-19 Pandemic : The Dynamic of Online Learning on Character Education," *Nadwa J. Pendidik. Islam (Islamic Educ. Journal)*, vol. 14, no. 1, pp. 87–108, 2021.
29. N. Fatonah, N. Muhamad, N. M. Fadilah, and Masripah, "Learning Islamic Religious Education And Character At Elementary School Levels During The Pandemic," *Nazhruna J. Pendidik. Islam*, vol. 5, no. 1, pp. 218–228, 2022.
30. Darmi, "Learning Islamic Religious Education During The Covid-19 Pandemic," *J. As Salam*, vol. 4, no. 2, pp. 205–215, 2020.

31. A. A. Zafi, M. T. Maroh, and I. Fathurrochman, "Islamic Religious Education Teacher Of Learning Strategy In Implementing Religious Values," *Nazhruna J. Pendidik. Islam*, vol. 4, no. 3, pp. 700–711, 2021.
32. Elihami, "E-Learning In Islamic Education And Pancasila On During Covid-19 Pandemic," *AoEJ Acad. Educ. J.*, vol. 12, pp. 303–310, 2021.
33. D. S. Djamdjuri, "Students' perception on Islamic education toward e-learning classes during covid-19 pandemic," *Attarbiyah J. Islam. Cult. Educ.*, vol. 6, no. 1, pp. 15–30, 2021, doi: 10.18326/attarbiyah.v6i1.15-1.
34. K. Dahmayanti, Syamsu Sanusi, "Online Learning Strategy for Islamic Education Studies during the Covid-19 Pandemic in Elementary Schools," *J. Indones. Islam. Stud.*, vol. 1, no. 1, pp. 52–61, 2021.
35. T. Hadayani, N. Utami, and K. Abdullah, "Implementation of Religious Character Education in Online Learning for Elementary School," *Adv. Soc. Sci. Educ. Humanit. Res.*, vol. 547, no. Icnss 2020, pp. 66–72, 2021.
36. T. D. Wua, A. L. Lonto, and M. Umar, "Online Learning and Character Education Problems During the Covid-19 Pandemic (A Religious Education Lecturer ' s Perspective)," *Adv. Soc. Sci. Educ. Humanit. Res.*, vol. 636, no. Acec 2021, pp. 576–579, 2022.
37. M. S. Jailani and M. M. Siddik, "The Impact of Online Learning Policy during the Covid-19 Pandemic : An Analysis of Islamic Education," *Innov. J. Relig. Stud.*, vol. XX, no. 2, pp. 151–166, 2020.
38. T. Handayani and N. Utami, "The Effectiveness of Hybrid Learning in Character Building of Integrated Islamic Elementary School Students During the COVID -19 Pandemic," *J. Educ. Sci. Technol.*, vol. 6, no. 3, pp. 276–283, 2020.
39. A. Y. Massie, "Dampak Pembelajaran Daring Terhadap Pendidikan," *Satya Wida*, vol. XVII, no. 1, pp. 54–61, 2021.
40. M. Muslih and A. M. Cirebon, "The Efforts of Islamic Religious Education Teachers in Fostering Student Morals PENDAHULUAN Seiring dengan semakin meningkatnya tingkat keawatiran dan keprihatinan masyarakat terutama para orang tua siswa yang disebabkan oleh semakin meningkatnya dekadens," *Belajea J. Pendidik. Islam*, vol. 6, no. 1, pp. 27–38, 2021, doi: 10.29240/belajea.
41. A. Wiradimadja, "Parenting Education : Building Characters and Holding in Millennial Mental Problems," *Adv. Soc. Sci. Educ. Humanit. Res.*, vol. 404, no. Icossei 2019, pp. 146–150, 2020.
42. A. Salsabila, A. N. Affifah, and S. Y. Cahyati, "Penanaman Karakter Disiplin Pada Siswa Sdn Jelupang 01," *J. Edukasi dan Sains*, vol. 2, no. 2014, pp. 318–333, 2020.
43. M. A. Ramdhani, "Lingkungan Pendidikan dalam Implementasi Pendidikan Karakter," *J. Pendidik.*, vol. 08, no. 01, pp. 28–37, 2013.
44. T. K. Ahmad Hariandi, Brigita Novianti Butarbutar, Endang Juliana, Puput Wulandari, "The Role Of Islamic Religious Education Teachers In Instructing Religious Value," *Al-Ishlah J. Pendidik.*, vol. 12, no. 2, 2020, doi: 10.35445/alishlah.v12.i2.166.
45. A. Agboola and K. C. Tsai, "Bring Character Education into Classroom," *Eur. J. Educ. Res.*, vol. 1, no. 2, pp. 163–170, 2012, doi: 10.12973/eu-jer.1.2.163.
46. A. I. A. Hermino, "Contextual Character Education for Students in the Senior High School," *Eur. J. Educ. Res.*, vol. 9, no. 3, pp. 1009–1023, 2020, doi: 10.12973/eu-jer.9.3.1009.
47. J. Subianto, "Peran Keluarga, Sekolah, Dan Masyarakat Dalam Pembentukan Karakter Berkualitas," *Edukasia J. Penelit. Pendidik. Islam*, vol. 8, no. 2, pp. 331–354, 2013.
48. D. M. Nurjanah and Diana, "The parents involvement in implementation of early childhood inclusive education," *ACM Int. Conf. Proceeding Ser.*, 2020, doi: 10.1145/3452144.3453742.

49. Sopiah, "Reinforcing Character Education Values on Islamic Education in the Time of Distance Learning," *EDUKASIA Islam. J. Pendidik. Islam*, vol. 5, no. 2, pp. 175–188, 2020.
50. Suyahman, "The Reinforcement of Child ' s Independent Character Value through Humanistic-Based Family Education," *Adv. Soc. Sci. Educ. Humanit. Res. Vol. 231 5th Int. Conf. Community Dev. (AMCA 2018)*, vol. 231, no. Amca, pp. 167–170, 2018.
51. I. A. G. W. I. G. E. S. Kanta, "The Role Of Parents To Realize Character Education Through Three Mottos Of Ki Hadjar Dewantara," *Vidyattama Sanatama*, vol. V, no. 1, 2021.
52. A. M. Mahmudin, Heru, "Peran Orang Tua Mendidik Karakter Anak Dalam Islam," *J. Darussalam; J. Pendidikan, Komun. dan Pemikir. Huk. Islam*, vol. XI, no. 2, pp. 449–463, 2020.
53. I. B. Brata, I. Bagus, N. Mantra, I. B. Rai, and I. B. Nyoman, "The Discourse Of Informal Education : Developing Children Characters During Covid-19 Pandemic," *Int. J. Linguist. Discourse Anal.*, vol. 2, no. 2, pp. 88–97, 2021.
54. U. Hasanah and M. Deiniatur, "Character Education in Early Childhood Based on Family," *Early Child. Res. J.*, vol. 02, no. 1, pp. 29–42, 2019.
55. S. Muhammadiyah and B. Belitung, "Pengaruh Pola Asuh Orang Tua Terhadap Pembentukan Karakter Anak Di Era Globalisasi," *Prim. Educ. J.*, vol. 1, no. 1, pp. 1–6, 2019.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

