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ISLAMIC RELIGIOUS EDUCATION TEACHER OF LEARNING STRATEGY IN IMPLEMENTING RELIGIOUS VALUES THROUGH WHATSAPP

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Abstract

This article aims to describe the strategies used by Islamic Religious Education teachers in instilling religious values when teaching students in the midst of a pandemic that is currently sweeping the world. This causes the learning system that is usually done directly or face-to-face to become online. This study uses a qualitative method, which describes the facts and phenomena that occur in the field. The Covid-19 virus, which originated in Wuhan, China, has a very rapid spread and has an impact on the whole world, one of which is Indonesia. The State Civil Apparatus (ASN) as well as strata of society feel the consequences themselves, especially in the field of education, which causes schools to carry out the learning process at home or online. IRE (Islamic Religious Education) teachers as educators must rack their brains about strategies in teaching students which are usually carried out face-to-face to online or online. In order to respond to this, there is a solution to what teachers can do, namely by using the WhatsApp media. With WhatsApp that is easy to access, it is hoped that teachers in delivering learning can be accepted and understood and do not reduce in terms of instilling religious values of students.

Keywords: Learning Strategies, Religious Values, Work From Home. Islamic Religious Education (IRE)

INTRODUCTION

The more rapid development of the world of education, many educators or prospective educators are currently armed with various kinds of learning models¹. And sometimes this learning model is difficult to put into practice. Is it because it is difficult to implement or is it because the learning model is ineffective². However, if prospective

¹ Diana Susilawati Sj, Muhammad Anas Maarif, and Afif Zamroni, "Strategi Pengembangan Program Pembelajaran Pendidikan Agama Islam Sekolah: The Development Strategy of Islamic Religious Education Learning Programs," *Tafseer: Interdisciplinary Journal of Islamic Education* 2, no. 1 (January 10, 2021): 20–40, <https://doi.org/10.31538/tijie.v2i1.21>.

² Mariam Alhashmi and Jase Moussa-Inaty, "Professional Learning for Islamic Education Teachers in the UAE," *British Journal of Religious Education* 0, no. 0 (December 6, 2020): 1–10, <https://doi.org/10.1080/01416200.2020.1853046>; Hayward P. Andres, "Active Teaching to Manage Course Difficulty and Learning Motivation," *Journal of Further and Higher Education* 43, no. 2 (February 7, 2019): 220–35, <https://doi.org/10.1080/0309877X.2017.1357073>.

educators must understand the rules or requirements that are achieved in learning. Generally, educators must be innovative in using fun learning based on classroom conditions³. In this way a new learning model can be created. The learning design can be engineered in such a way by the teacher. However, it should also be noted that the level of ability of students varies. So, it is possible that it will require a different approach.

On the other hand, of course, the problem of education will involve many things that must be considered. This is because education includes all human behavior to prioritize and develop a standard of living⁴. Of course, to achieve quality education, one must develop strategies in the learning process. It is important to establish a relevant strategy. The correct teaching and learning strategy will foster students' thinking, independent, creative abilities to adapt to the surrounding environment. On the other hand, if the strategy is not set at random, it will be fatal⁵.

Islamic religious education at this time has entered into a quality and quality era. To ensure the quality of Islamic Religious Education, a good and correct learning process is needed, and can be applied from an early age to students. In implementing a good learning process, careful preparation is needed. Educators must implement Islamic religious education learning strategies that are appropriate for this purpose. Choose the appropriate strategy based on the consideration of situations and conditions to achieve specific learning objectives, learning resources, needs, and characteristics of learners.

The strategies used by the teacher in shaping the character of religious students are carried out such as continuous modeling, habituation through direct involvement in doing so and spiritual touch with words that have meaning. According to Sulhan, quoted from the article stated that the steps for character building are: (1) by increasing the value of goodness, using methods that give reasons to students for carrying out positive activities and developing attitudes like to do good, incorporating character concepts into the learning process; (2) create an identity that can develop good behavior; (3) continuous monitoring of discipline when entering, eating and drinking activities in the school canteen, talking, habits while in the mosque or musholla and involving parents in assessing the child's personality⁶.

Religious values are values that come from the belief in God that exists in everyone⁷. Religious values are things that can be used and implemented in accordance with the teachings practiced by everyone in everyday life, with obedient attitudes and behaviors. As best and as

³ Usha Iyer-Raniga and Mary Myla Andamon, "Transformative Learning: Innovating Sustainability Education in Built Environment," *International Journal of Sustainability in Higher Education* 17, no. 1 (December 31, 2015): 105–22, <https://doi.org/10.1108/IJSHE-09-2014-0121>.

⁴ Paul Alberto and Anne C. Troutman, *Applied Behavior Analysis for Teachers* (Pearson Upper Saddle River, NJ, 2013); Mofareh Saeed Alkrdem and Abdulaziz Saeed Alqahtani, "Educational Management in the Light of Islamic Standards," *Journal of Education, Society and Behavioural Science*, February 12, 2016, 1–9, <https://doi.org/10.9734/BJESBS/2016/22671>.

⁵ Poetri Leahria Pakpahan and Umi Habibah, "Manajemen Program Pengembangan Kurikulum PAI Dan Budi Pekerti Dalam Pembentukan Karakter Religius Siswa: Management of IRE Curriculum Development Program and Character in Forming Student's Religious Character," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (January 10, 2021): 1–20, <https://doi.org/10.31538/tijie.v2i1.19>.

⁶ Ahmad. Aslamiah Suriansyah, "Strategi Kepemimpinan Kepala Sekolah, Guru, Orang Tua, Dan Masyarakat Dalam Membentuk Karakter Siswa," *Cakrawala Pendidikan* 34, no. 2 (2015): 234–47.

⁷ Sjakawi, *Pembentukan Kepribadian Anak* (Jakarta: Bumi Aksara, 2008).

much as possible religious values are instilled when children are still early with Islamic activities both in the family, community and school environment.

Religious values can be reflected in the behavior instilled by educators and the surrounding community, the rules that are enforced in schools, and activities that are also held by the school⁸. Educators have an important role in educating and guiding their students in school. Educators have a big burden to pass on values and norms by their future generations in order to foster graduates who behave well in society⁹. As role models for students in school, teachers must reflect good attitudes by applying religious values to their souls and guiding and directing indirectly and then impacting their students.

At the end of 2019, the world was shocked by the existence of Covid 19, which was originally in Wuhan, which then grew rapidly in all parts of the world to feel the impact. Indonesia is one of the countries that has experienced the virus with an increasing spread in early 2020. Then in March President Joko Widodo asked people to work, study and worship from home to minimize the spread of the Covid-19 virus¹⁰. This pandemic requires all levels of society to change patterns of daily life to prevent the spread of the virus which has caused the death of many victims. All people are encouraged to keep their distance in interacting with other people, maintain cleanliness, adopt a healthy lifestyle, use masks when leaving the house and stay at home.

But over time with the WFH (work from home) extension period, this has an impact on the learning conditions of students. Students who are getting bored, bored, and even stressed because they have to do the assignments given by the teacher every day in each subject which requires students to be standby in front of the cellphone. Thus, as a teacher, they have to rack their brains about how students can carry out learning optimally and can contribute positively to daily behavior and even have religious values.

With the difference in previous research, the problem formulation in this study is how is the teacher's learning strategy in instilling religious values when working from home? And how do you use the WhatsApp application as an online or online learning medium for students at SD 1 GarungKidul Kudus. So that the researchers formulated the research with the title "Learning Strategies for Pai Teachers in Instilling Religious Values Via WhatsApp When Working from Home at SD 1 GarungKidul Kudus".

RESEARCH METHODOLOGY

On Pai Teacher Learning Strategies in Instilling Religious Values Via Whatsapp When Work from Home at SD 1 GarungKidul Kudus using descriptive qualitative research. According to Bogdan and Taylor, qualitative research is a study that obtains descriptive data in the form of written and spoken forms (interviews) from sources and observable behavior¹¹.

⁸ Puspo Nugroho, "Internalization of Tolerance Values in Islamic Education," *Nadwa* 12, no. 2 (January 7, 2019): 197–228, <https://doi.org/10.21580/nw.2018.12.2.2397>.

⁹ Mesiono Syafaruddin, Asrul, *Inovasi Pendidikan (Suatu Analisis Terhadap Kebijakan Baru Pendidikan)* (Medan: Perdana Publishing, 2012).

¹⁰ Artikel DJKN, "Bekerja Dari Rumah (Work From Home Dari Sudut Pandang UnitKepatuhan Internal," 2021.

¹¹ Wayan Suwendra, *Metodologi Penelitian Kualitatif* (Bandung: Nilacakra Publishing House, 2018).

This research was conducted at SD 1 GarungKidul Kudus, precisely in the village of GarungKidul, Kaliwungu sub-district, Kudus district, Central Java. The rationale for using this method is because the researcher wants to know about the phenomena that exist in the field. In addition, because this researcher needs to go directly to the field with the object of research so that the descriptive qualitative research type is considered suitable for this preparation. This study used two data collection techniques, namely interviews with Islamic education teachers and online data search.

THEORY OF STUDY

Learning Strategy The

Term strategy has a meaning as a way to imply in order to reach the goal point. Strategy (*strategy*) in Greek comes from a noun and a verb. As a noun, *strategos* is a combination of the words *stratos* (military) and *ago* (to lead). Meanwhile, as a verb, *stratego* which means *to plan*¹². According to J. Salusu, strategy is the art of using skills and resources to achieve goals through effective relationships with the most favorable environment and conditions. In another sense, it says the definition of strategy is a way to define all systematic ways of a goal.¹³

While the term learning (*mentoring*) as an effort to educate a person or group of people means through various efforts (efforts) and various strategies, methods and approaches to achieve the goals of the plan. learning can also be considered as a teacher activity in this picture, it is the significance of guiding to make students or student learners actively emphasize the provision of learning resources¹⁴. In principle, learning is not limited to teachers, but includes all activities that have a direct impact on the learning process, as well as events from printed materials, pictures, radio programs, TV, films, slides or a combination of these materials¹⁵.

Learning strategies are the mode of choice for learning activities and are applied to the character of students. the teacher will use it in the context in the classroom environment¹⁶. Learning strategies including methods, techniques and procedures will ensure that students can really achieve what is targeted in learning. therefore, the method in strategy also looks at existing conditions, so that it can lead to a point of purpose¹⁷.

The strategy used is to prepare the teaching process so that it also understands the physical and spiritual conditions of students which allow the readiness of students or subjects in the learning process. In terms of motivation, strategy is very influential because it becomes a driving force to achieve certain goals of behavior to achieve the goals of the teaching and learning process. There is no strategy that applies to all learning materials and

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¹² Pupu Saeful Rahmat, *Strategi Belajar Mengajar* (Surabaya: Scopindo Media Pustaka, 2019).

¹³ Nurdiyansyah. Fitriyani Toyiba, "Strategi Pembelajaran Aktif Terhadap Hasil Belajar Pada Madrasah Ibtidaiyah" (Universitas Muhammadiyah Sidoarjo, 2018).

¹⁴ Abdul Majid, *Strategi Pembelajaran* (Bandung: RosDakarya, 2014).

¹⁵ Usep Mudani Karim Abdullah, "Efektifitas Strategi Pembelajaran Analisis Nilai Terhadap Pengembangan Karakter Siswa Pada Mata Pelajaran Sejarah Kebudayaan Islam," *Jurnal Penelitian Pendidikan Islam* 7, no. 1 (2019): 51–62.

¹⁶ Idi Warsah et al., "Strategi Implementatif KKNi Dalam Pembelajaran Pendidikan Islam Di IAIN Curup," *Jurnal Tarbiyatuna* 11, no. 1 (June 2, 2020): 77–90, <https://doi.org/10.31603/tarbiyatuna.v11i1.3442>.

¹⁷ Wahyudin Nur Nasution, *Strategi Pembelajaran* (Medan: Perdana Publishing, 2017).

situations and supports the achievement of learning objectives, meaning that teachers must be able to choose learning strategies appropriately according to learning characteristics¹⁸.

Religious Values Religious

Values are defined as examples of behavior that is very obedient to carrying out their religious doctrines, and tolerates the teachings of other religions and is in harmony with adherents of other religions. Included in the religious attitude aimed at: (1) commemorating Islamic holidays (2) facilitating students with a prayer room (3) leveling all students can use these facilities for positive things at the same time, indicators when in class: (1) pray to Allah when starting the lesson, and ending with the reading of the hamdalah. (2) utilize facilities to support activeness in learning. Manifestations of religious attitudes include having faith, piety, patience, sincerity, and always being grateful¹⁹.

Madjid in an article entitled *The Role of The Family in Internalizing Islamic Values*, that the essence of religious education itself is that it needs to be instilled in students some ethical values from a variety of existing religious values. Among the underlying religious values are Faith, Islam, Ihsan, Takwa, Ikhlas, Tawakkal, Gratitude, Patience. Thus, the process of instilling religious values in students includes²⁰

-*Indoctrination approach*, which is an approach used by educators to teach or embed learning material with elements of style for students to master.

-*Moral reasoning approach*, which is an approach used by teachers to present material related to morals through logical reasons to make the right choices²¹.

-*The forecasting concealment approach*, which is the approach used by teachers to invite students to find possible consequences of an action.

-*Value classification approach*, namely the approach used by the teacher to invite students to find an action that contains elements of value (both positive and negative) and then to find out what values should be done.

-*The ibrab and metal approach*, which is an approach that the teacher uses in delivering material with the intention that students can find a parable in an event, both what has happened and the money has not happened.

¹⁸ Teguh Triwiyanto Gunawan, Imam. Nurul Ulfatin, Sultoni, Asep Sunandar, Desi Eri Kusumaningrum, "Pendampingan Penerapan Strategi Pembelajaran Inovatif Dalam Implementasi Kurikulum 2013," *Abdimas Pedagogi* 1, no. 1 (2017): 37–47.

¹⁹ Idha Winarsih, "Peranan Pembelajaran Sejarah Dalam Penanaman Nilai Karakter Religius Dan Nasionalisme Di MAN Temanggung Tahun Ajaran 2016/2017" (UNNES, 2017).

²⁰ Afiful. Oktio Frenki Biantoro. Ali Rohmad Ikhwan, "The Role of The Family in Internalizing Islamic Values," *Dinamika Ilmu* 19, no. 2 (2019): 323–35.

²¹ Siswanto Siswanto, Hamengkubowono Hamengkubowono, and Dika Agustina, "Nilai-Nilai Pendidikan Agama Islam Dalam Tradisi Ratib Samman Di Desa Batu Panko Kecamatan Curup Utara," *Tafhim Al-Ilmi* 12, no. 2 (March 31, 2021): 264–70, <https://doi.org/10.37459/tafhim.v12i2.4255>.

DISCUSSION

According to the results of observations and interviews, the results of in-depth research can be described as follows:

Teacher Learning Strategies in Instilling Religious Values at Work from Home

Teachers are people who educate, conduct teaching, provide guidance, add physical or non-physical training, provide assessment, as well as conduct periodic evaluations related to one or more knowledge to students²². In the scope of school, teachers have a very important role for students, apart from being able to teach mastered knowledge, the figure of the teacher has a very high moral burden, especially in providing motivation so that students are enthusiastic about learning and give examples of good behavior in everyday life. -day²³.

Teachers of Islamic Religious Education in elementary schools are required to direct and as the spearhead in instilling religious values to students. The inculcation of religious values is given not only as religious material but must provide a concrete example of how a Muslim should carry out God's orders, behave well to humans and the natural environment²⁴. Zakiah Darajat stated that a teacher must be able to choose and use the right teaching method so that it is in accordance with the objectives, material, characteristics of students and the situations and conditions faced²⁵. One of the approaches used by Islamic Education Teachers is to formulate and choose learning strategies that are in accordance with the situations and conditions of students and teachers must be able to come up with ideas and innovate so that learning objectives are achieved²⁶.

An educator must be professional, in today's era, technology is increasingly advanced, it is imperative that educators also follow technological developments and customs that exist in society. As an educator, he must have a character as a protector for his students without discrimination and that is one of the professional indicators. In teaching it, educators also provide scientific teaching on religiosity. In teaching it, educators provide teaching according to religion based on the Qur'an and Hadith. By addressing it politely, it is easy to accept²⁷.

Educators have a big responsibility, below are the main tasks of Islamic Religious Education teachers are: to teach and exemplify Islamic knowledge; foster confidence in students; guide students to obey religious beliefs; as well as guiding students to have noble

²² Jentoro, Ngadri Yusro, Eka Yanuarti, Asri Karolina, Deriwanto, "Peran Guru PAI Dalam Menanamkan Nilai-Nilai Islam Wasatiyah Siswa," *JOE/Al* 3, no. 1 (2020): 46–58.

²³ Much Solehudin, "Peran Guru PAI Dalam Mengembangkan Kecerdasan Emosional (EQ) Dan Kecerdasan Spiritual (SQ) Siswa SMK Komputama Majenang," *Jurnal Tawadhu* 1, no. 3 (2018): 303–25.

²⁴ Hamima Pratama, Leo, Hendra Harmi, Umul Khair, "Strategi Guru PAI Dalam Meningkatkan Religiusitas Siswa Di SDN 08 Rejang Lebong," *Pionir: Jurnal Pendidikan* 9, no. 2 (2020): 27–49.

²⁵ Nina, Ade Aulia Rahman Tisnawati, "Efektivitas Metode Pembelajaran Pendidikan Agama Islam Guna Peningkatan Pemahaman Pada Anak Tuna Grahita SLB Negeri Kota Metro," *At-Tajdid* 2, no. 1 (2018): 116–32.

²⁶ Idi, Nuzuar Warsah, "Analisis Inovasi Administrasi Guru Dalam Meningkatkan Mutu Pembelajaran (Studi Man Rejang Lebong)," *Edukasi* 16, no. 3 (2018): 262–74.

²⁷ M. Saekan Muchith, "Guru PAI Yang Profesional," *Quality* 4, no. 2 (2016): 217–35.

morals²⁸. In addition, PAI teachers play a very important role in the spiritual intelligence of students so that they can grow a virtuous generation²⁹.

The teacher of Islamic Religious Education at SD 1 Garung Kidul Kudus, Sumi Alfiatun, S.Pd.I stated that as a teacher, especially a religion teacher, not only provides learning material in the form of theories that only exist in books, but also invites students to participate to develop into better and can improve the religious attitude of students through good example³⁰.

The position of teachers and parents in learning is very meaningful, especially in the current pandemic. Therefore, the role of teachers and parents is very much needed in supporting the online learning process when WFH is implemented. Teachers must be able to understand technology so that they can keep up with students who are technologically literate. The teacher also acts as a facilitator in the learning process to make it easier for students to learn various materials to be delivered.

Apart from teachers, parents also play an important role in online learning. In this case, parents supervise students in an effort to avoid those that can affect the learning process. Even though it looks unimportant, of course there are negative influences that can interfere with the concentration and learning comfort of these students. Therefore, to avoid these negative impacts, parents actively communicate with their children in supporting learning so that they can conclude whether the child has implemented online education properly or not³¹.

Work from Home is a term working remotely, where workers do not need to meet face to face with other workers. This WFH then becomes a solution to reduce the risk of transmission of the Covid-19 virus and the safety of both educators, students and even the community. On the other hand, WFH is considered very flexible because it can work at home without having to pay for transportation, is free from traffic jams, carries out learning in casual clothes without uniforms and so on.

Muhammad Sya'roni argues about several ways so that students are motivated when participating in online learning regularly like when it was first implemented, when it is felt that students are starting to lack enthusiasm in online learning and so on, namely teachers can do the following:³² 1) Invite students to connect what is being learned with events that exist in real life. 2) Shows the benefits that can be felt immediately when the material provided by the teacher has been mastered. 3) Shows the bad effects that are obtained when the material that has been given by the teacher is not mastered. 4) Displaying learning material as attractive as possible, such as presenting videos that are easy for students to accept. 5) Creating good long-distance communication so that it can

²⁸ Carona Elianur, "Pilihan Media Pembelajaran Daring Oleh Guru PAI Di Bengkulu Tengah," *Jurnal As-Salam* 4, no. 1 (2020): 37–45.

²⁹ Fitriani, "Upaya Guru Pendidikan Agama Islam Dalam Menumbuhkan Kecerdasan Spiritual Siswa," *Belajea* 3, no. 2 (2018): 173–202.

³⁰ Sumi Alfiatun, "Wawancara Oleh Maulida Tsalis Maroh. SD 1 Garung Kidul Kudus."

³¹ I.K.N. & I.G.T Heriawan Ardiawan, "Pentingnya Komunikasi Guru Dan Orang Tua Serta Strategi PMP Dalam Mendukung Pembelajaran Daring," *Danapati* 1, no. 1 (2020): 95–105.

³² Muhammad Sya'roni, "Implementasi Strategi Master Dalam Pembelajaran PAI Secara Daring," *Cendekia* 13, no. 1 (2021): 55–62.

display a pleasant impression, increase the confidence of students to instill positive things that will form a good even religious character for students.

The learning process at home must feel different when it is carried out at school. When in school, they are sure as educators who always guide, direct their students when studying. It is different when they are at home, students are more required to learn independently³³. This of course felt difficult especially if the conditions of students are not used to learning independently. Therefore, we need a learning model or technique that can support students to be more active in learning at home. Use of online media such as WhatsApp, Google, Youtube and other applications that can support the learning system from home. These various applications are needed by the teacher in providing learning material to students. However, not a few students still have difficulty accessing the online media.

Theuse of the Whatsapp Application as an Online Learning Media for Students at SD 1 GarungKidul Kudus

Efforts in the selection of online learning media have been anticipated by the teacher so that communication between teachers and students and parents is still established to support the online learning process. Various problems in learning at home or online are obstacles to learning from both educators, students, parents and so on. Barriers that occur include the need for internet access, parental support in guiding and the willingness of parents to accompany them because they are also busy at work.

WhatsApp is an application that is widely used by teachers in carrying out online learning because it is easily accessible to various groups and has many supporting features. Through the WhatsApp Group (WAG) a teacher can provide learning materials so that students can learn even online with monitoring from parents³⁴. With WAG it is considered effective in the learning process taking place during a pandemic like this.

As a more flexible learning media, WA has several advantages, namely: (1) Teachers and students can discuss and ask questions more casually, (2) can see who has read and who is not active, (3) teachers can sending documents, photos, audio, and video as learning material, (4) teachers and students can review and repeat learning materials that have been distributed, (5) teachers and students can communicate anytime and anywhere, (6) applications that don't drain too much quota³⁵.

The learning process is carried out online, Mrs. Sumi Alfiatun said, "As a teacher of Islamic Religious Education at the elementary level, I held all classes, from grades 1 to 6 with a schedule that had been pre-arranged. When learning started, I opened the class by saying hello and asking how the students were doing via the WhatsApp group. In terms of

³³ Siti Maryam Munjiat, "Implementasi of Islamic Religious Education Learning in Higher Education on The Pandemic Period," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (August 5, 2020): 285–95, <https://doi.org/10.31538/nzh.v3i2.757>.

³⁴ Meyda Setyana, Aninditya Sri Nugraheni Hutami, "Metode Pembelajaran Melalui Whatsapp Group Sebagai Antisipasi Penyebaran Covid-19 Pada AUD Di TK ABA Kleco Kotagede," *Paudia* 9, no. 1 (2020): 126–30.

³⁵ Kompasiana, "Kelebihan Dan Kelemahan Aplikasi WhatsApp Sebagai Media Pembelajaran Daring," 2021.

implementation, I ask parents or elders to act as consultants who have been informed in advance when online learning begins. The form of the implementation report can be in the form of photos, videos, or memorization recordings which are then sent to the group.

"³⁶

Teachers use WhatsApp as a bridge to connect with students during the learning process. WAG makes it easier for teachers to send material in the form of videos, youtube links or in the form of pictures. On the other hand, teachers are also selective in choosing teaching materials online so that they are easily accepted by students. For example, in the material of Faith in Allah's Apostle, namely the obligatory nature of the apostle. Here the teacher chooses any suitable teaching materials to be given to students during online learning, namely with videos from YouTube in the form of children's cartoons. The video shows the characteristics of the Messenger of Allah and how they are applied in everyday life.

After the teacher has given a few minutes for students to watch and understand then the teacher explains briefly and provides motivation so that students are able to interpret what has been said. So, it is hoped that when students after watching and understanding it will indirectly be embedded in their brains regarding the nature of Allah's Apostle and can be used in everyday life. From here, students will learn and then be able to instill examples of the attributes of Allah's Apostle in the video in everyday life. Religious values then grow and take root in students who then have a religious character. Likewise with other Islamic Religious Education materials from grades 1 to 6 with the same method but by means of delivery and video according to the level to be taught.

In conditions due to the Covid-19 pandemic, everything is completely online, forcing everyone to stay at home and educate their children at home, which requires that parents inevitably have to be smart in educating their children. This makes some even almost everyone realize that the task of teachers in class cannot be replaced by any sophisticated technology. Technologies currently used (such as Google and Youtube) are very helpful for teachers in assigning assignments to students. However, if the teacher and students don't meet in person it looks like something is missing. So that in a situation like this we have to accept the fact that teachers and students can only meet together virtually through TV screens, cell phones and laptops.

With the Covid-19 pandemic, the government implemented Teaching and Learning Activities from home which were carried out online in order to prevent the spread of the virus. For this reason, the Ministry of Education and Culture (Kemendikbud) urges educators to present a pleasant learning atmosphere from home to students. Learning at home does not mean giving a lot of tasks to students, but presenting effective teaching and learning activities according to the conditions of each region³⁷.

³⁶ Alfiatun, "Wawancara Oleh Maulida Tsalis Maroh. SD 1 Garung Kidul Kudus."

³⁷ Kemendikbud.go.id, "Kemendikbud Imbau Pendidik Hadirkan Belajar Menyenangkan Bagi Daerah Yang Terapkan Belajar Di Rumah," Kemendikbud, 2021, <https://www.kemendikbud.go.id/main/blog/2020/03/kemendikbud-imbau-pendidik-hadirkan-belajar-menyenangkan-bagi-daerah-yang-terapkan-belajar-di-rumah>.

CONCLUSION

From the above discussion, it can be concluded that the strategy used by Mrs. Sumi Alfiatun as the Teacher of Islamic Religious Education at SD 1 Garung Kidul is to use WhatsApp as a bridge to connect with students during the learning process. WhatsApp group makes it easier for teachers to send material in the form of videos, youtube links or in the form of pictures. By using a more flexible WA application that can be accessed anywhere and anytime, teachers can still monitor the learning process of students from home so that students are not neglected and it is easier to access Islamic studies that help students accumulate values religious.

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