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Implementation of Religious Character Education in Online Learning for Elementary School

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Abstract. Connectivity in the 4.0 revolution has a positive impact on world education where we can maximize technology in learning. Especially when the Covid 19 pandemic takes place in front of the accessibility of offline learning spaces, online learning is the only solution that can be used. In online learning, character planting also remains a common concern, lest bold learning will reduce the cultivation of character that has been carried out by schools so far. The main character that needs to be possessed by student is a religious character, where planting will relate and behavior that needs to be instilled in students. Religious education needs to be instilled from an early age, even before entering school age, children have entered a religious character starting from recommended prayers, fasting, zakat, prayer, and also polite and courteous attitudes, faith and piety must be from home by parents. At school age, it is necessary to deep the religious character so that the child remains embedded in him, will fill obligations, be polite and polite and others. The research objective was to see the implementation of a religious character in bold learning. This research was conducted by the integrated Islamic elementary school Raudhatul Muttaqin Bekasi with the method used was a mixed method. The results obtained are the integrated Islamic elementary school Raudhatul Muttaqin that schools maximize technology in this bold learning by using the Learning Management System (LMS), e-mail, video meetings, and interactive videos. In the school's LMS, there are daily activities that are hampered as a whole which is the inculcation of a religious character, including the obligatory prayer 5 times, telling the truth, performing sunnah worsh, fasting both mandatory and sunnah, murajaah, and daily activities that begin with prayer, greetings, and birrul walidain. From the results of the research that in the implementation of religious activities carried out continuously by students as many as 61.4% while those who did not do it were 14.4%. In addition, there are still 20% of students who do not instill the value of honesty and courtesy during learning at home. Therefore, strengthening religious character education can be said to be successful but not optimal because there are still some who have not implemented it and also do not reflect an honest and polite attitude.

Keywords: *Religious Character, Character Education, Online Learning.*

1. INTRODUCTION

The Industry 4.0 revolution has made many changes in terms of connectivity, one of which is in the world of education. In a Covid 19 pandemic situation where all offline access is restricted for the sake of mutual security, this is where the role of connectivity will play its fullest. With the closure of schools to avoid crowds, the learning model is turned away in virtual or electronic-based learning. E-Learning is a learning method that uses internet connectivity, e-learning is not new, but there are still many schools that have not implemented it [1]. However, in this situation, both early childhood schools

and tertiary institutions temporarily switch to online learning [15]. In the application of E-Learning, teachers must first prepare all their learning needs, especially the use of technology platforms that will be used in learning to be used without implementing face-to-face. E-Learning is very important to be implemented in the classroom so that it opens up more space and access than before, especially the teachers themselves, in this case as the driving force of education [2]. The dynamics of education that continue to change will increasingly become a necessity for all teachers to continue to innovate to advance education. Several platforms that can be used in E-Learning such as WhatsApp groups, email, video meetings, online classes and use LMS (Learning Management System) besides teachers must develop their knowledge and skills in teaching students in a Technology, Pedagogical, and Content framework. Knowledge (TPCA) to teach students effectively and efficiently. The success of a model or learning media depends on the students, all literature in e-learning indicates that not all students will be successful in online learning [3]. The basic principle of this learning model is face-to-face oral communication and written communication online which are integrated optimally so that they become one in a unique learning experience by the context and objectives of education. The problem is whether with this e-learning character building can still run following Perpres No. 87 of 2017 concerning Strengthening Character Education [4]. Character building is important because the younger generation of Indonesia is experiencing a moral decline in itself. Character is character, character, attitude, habit which can reflect the quality of moral personally [5]. Character is also a person's personality which is formed from the internalization of various values that are believed to and underlie the person's point of view, thinking attitude, and way of acting. This virtue consists of several values, morals, and norms such as honesty, courage to act, trustworthiness, respect for others [6]. Character education is a conscious and deliberate effort made by schools, governments, and families in instilling ethical values, care, honesty, justice and responsibility, and respect for others [7]. Character building is very important starting as early as possible, many people are intelligent but fail this is because they do not have character. Character education is an attitude or action that is carried out consciously and planned to form a person's character or personality that is following the values that exist in religion and also in a society where character education is based on the values of principles under religious teachings and also in society [8]. Education is expected to develop the potential of students maximally both cognitive, affective, psychomotor [9]. With activities between cognitive, affective, and psychomotor activities, students are expected to be able to maximize well and be able to cultivate their hearts, minds, and feelings of heart, speak words and act well. So, as a non-

profit organization with an educational approach, the role of teachers is very important in addition to Indonesia, character education in Taiwan is also included in the learning curriculum [10]. In Japan, also there is moral education that is carried out or lesson hours every week providing one hour of learning for education to shape the character of students [11]. Basically, the concept of character education is not new, as can be seen clearly in the values contained in the principles in Pancasila which are the basis of the Indonesian state [12]. Character education that is applied from an early age and even before birth is a religious character which is a religious principle in its implementation [13]. In Islam, the contents of the Qur'an and hadith are the main values that must be reflected in the life. [14]. Where the Al-Quran is the guideline for human life, religious characters need to be implemented and embedded in each individual. The way to implement religious character education is the availability of supporting facilities and infrastructure [15]. In other research, it is stated that religious character education can explore mosques through worship activities [16]. In parents who become early learning from students to learn religious activities. Where before entering school age, students have been taught prayer and reading the Koran by their parents and also an Al-Quran garden near the house. Besides, students from as early as possible have also learned good ethics in their daily implementation. However, there are times when the external environment that causes the school to slightly shift the religious character that was previously applied is necessary to contribute to making the school culture characterized by faith and piety. What is the application of the reluctant character in this e-learning approach? it is necessary for the cooperation of parents and teachers so that the expected character values can be achieved. Parents can help and help monitor the character planting carried out by teachers online. This research is suitable for measuring the effectiveness of planting character values in the e-learning method.

2. METHODOLOGY

Research Area: The research area is in Raudhatul Muttaqin Integrated Islamic Primary School, at Pondok Gede, Bekasi West Java.

Method: This research is based on surveys and interviews with parents and teachers which aim to identify how religious character education can be implemented in online learning. The survey was conducted using google form which was then distributed to parents and teachers, then conducted in-depth interviews with the teacher. The research method used is a mixed-method with a descriptive approach. The data analysis used is the Miles and Huberman analysis model through several processes including data reduction, data

collection, data presentation, and conclusion drawing [17].

Sampling method: The informants in this study were 20 parents or homeroom teachers of class 2 who directly saw the progress and changes in students, and also 3 teachers (including classroom teachers, religion teachers, and sports teachers) who were involved and in ordering religious characters.

3. RESULT AND DISCUSSION

In realizing the nation's children with culture, it is necessary to strengthen the cultivation of religious values through character education. The government views the need to strengthen character education through harmonization of feelings, thoughts, and physical well-being which are jointly cultivated by educational units, families, and communities. The results of previous research reveal that many problems arise due to the weak character of the young generation of this nation, so it is necessary to reform the curriculum. to strengthen character education in line with the goals of national education [18]. Character education according to Perpres no. 87 of 2017, namely: religious, nationalist, independent, cooperation, integrity. However, character building for lower-class elementary schools through online learning will not be optimal without the help of parents. The results of the study also showed that the involvement of parents in online learning was 81.7% high so that parents and teachers played an important role [19]. So to increase learning boldly, there needs to be a good synergy between parents and teachers in courageous learning, especially for early, elementary, middle, and high school. Forming the moral of the nation's children that is written only with the duties of the teacher or parent alone but together is the duty of parents, teachers, and society together Character, morals can be formed from the inculcation of religious values [20]. Therefore, the cultivation of religious values from an early age, in order to form good morals. The important thing that must be done, is carrying out the teachings of morality and also

carrying out compulsory worship. The presence of a family in the formation of religious character is very important, because before school students usually start to instill religious values as early as possible in the hope of forming a godly human being and being a good person. Many parents finally decide to send their children to an integrated Islamic school with the intent and purpose of cultivating religious values that are continuously embedded and well implemented. In an integrated Islamic school, there is seriousness in shaping religious character with compulsory and collective sunnah activities carried out in schools, with the facilities and infrastructure that support schools and a religious school environment with added slogans and writing good and piety characters. with clothes that cover the genitals and also the teachers who are polite and have a good image. However, in activities at home, the school makes contact books that are used for student activities at home which are monitored by parents which are then reported to the teacher every day. As for student activities at home in strengthening religious character, among others, obligatory prayers for 5 times, telling the truth, performing sunnah worship, fasting both mandatory and sunnah, murajaah, and daily activities that begin with prayer, greetings, and birrul walidain. In online learning, there is no barrier between teachers and parents in instilling religious character. In online learning, schools do this by making a medium for connecting good learning activities so that increasing religious characteristics can also be run. Several research results reveal that virtual-based video media can significantly improve student learning outcomes [21]. However, other studies have revealed that student learning outcomes have decreased in virtual learning [22]. So it is necessary to form a user-friendly virtual-based learning environment for teachers, students, and parents. On this basis, integrated Islamic schools conduct learning using meeting platforms such as zoom, then live streaming on YouTube, and also sending videos and photo activities at home by parents to teachers. Based on the results of the research the form of a questionnaire sent via google form and online interviews to teachers and parents, the following data were obtained:

TABLE 1. Percentage of Students' Religious Activities During Learning at Home

Activities	Always	Sometimes	Didn't implement
Prayer	72%	20%	8%
Dhuha Prayer	68%	12%	20%
Tilawah, doa, Hadist, and Murojaah	55%	32%	13%
Kitabati	57%	27%	16%
Birrul Walidain	55%	30%	15%
Total	61,4%	24,2%	14,4%

In table 1, this is an activity to instill religious values carried out by school students in online learning carried out during the Covid 19 pandemic. There are few religious activities compared to offline learning. It can be

seen that there are the first religious, namely praying five times a day, there are 72% of the rest who practice it, even 8% are still doing it. In addition, for the sunnah prayer, there were 68% of students who did the Duha prayer, then

for those who sometimes were not infrequently and not often there were 12% less than those who did not do it by 20%. Recitation, prayer, hadith, and murojaah because they are done together by the teacher, only 13% do not do it, while we learn to write the letters of the Koran. Some of the students do it frequently. And for the cultivation of ethics or birrul walidain there are also half of the students who do it. This indicates that the implementation of strengthening religious character is maximally and well implemented.

The effectiveness of improving character education at home does not have a positive impact when viewed from the percentage of performance indicators in table 1. Because there is still a large enough presentation of students who do not carry out religious activities at home. This data is obtained by the teacher in filling daily activities. In bold learning, schools are serious about facilitating learning by making school LMS. The following is a display of the contents of the LMS from filling in daily activities:
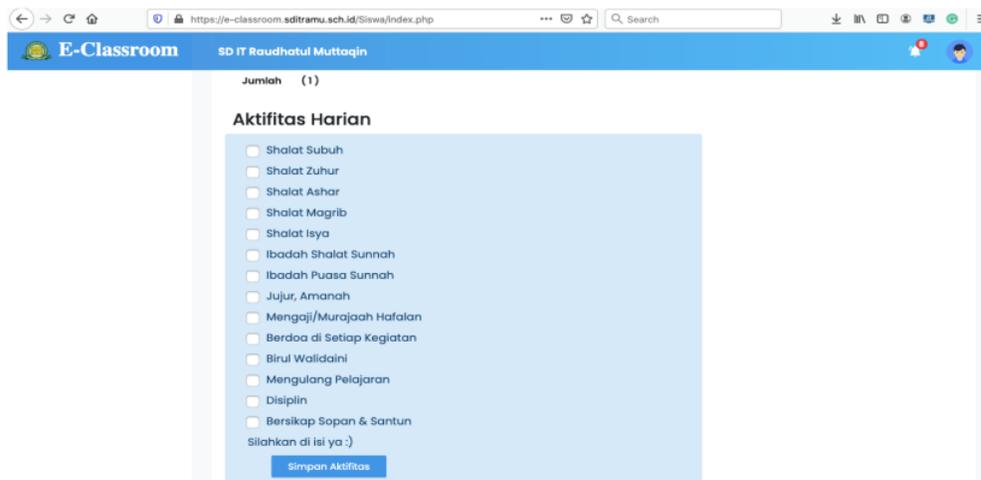

FIGURE 1. Display of daily activities in the LMS which some points are the inculcation of a religious character

In the daily activity menu, it can be seen that strengthening the cultivation of religious character is found in LMS such as compulsory prayer, sunnah prayer, sunnah fasting, birrul walidain, praying, and murajaah. Apart from religious activities, there is also an inculcation of religious values where there is honesty, trustworthiness, courtesy, and courtesy. This activity is filled daily by students under the guidance of parents and will be monitored by the teacher. So it needs honesty from parents and students in filling. Don't just want your child to look good, so your daily activities are filled without honesty. In the daily activity menu, this is a daily activity filled in every day, not only during active school days, the

filling of daily activities is done Monday to Sunday. This shows that this good activity is not only carried out for schools but can be embedded in students every day. And always students will carry out daily activities to become a positive habit for activities at home.

Religious cultivation is not only an activity with God but also good ethics that is embedded, namely learning Birrul Walidain. From research on the implementation of a religious character, if it is divided into three groups, namely true obedience, both obligatory and sunnah, then the teachings of religion and staying away from religious prohibitions, the following results are obtained:
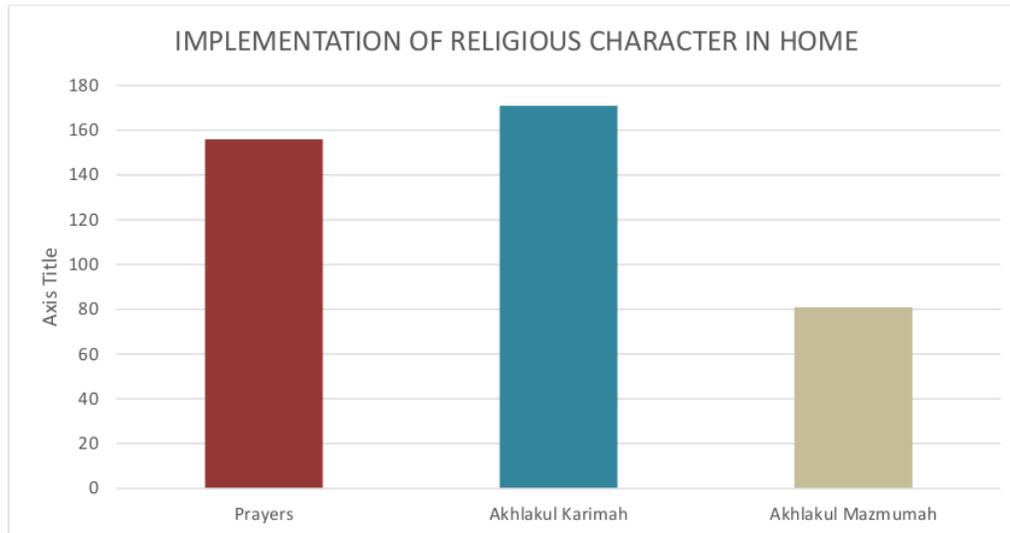
IMPLEMENTATION OF RELIGIOUS CHARACTER IN HOME

FIGURE 2. Percentage of implementing religious character at home.

From this picture, it can be read that the results of research for the implementation of character education activities at home if presented for worship activities, in this case doing compulsory prayer, sunnah prayer, fasting, praying, reading the Qur'an was 38%. While the implementation of akhlakul karimah is 42%, this is a higher figure, where students understand how to behave properly in accordance with the teachings of Allah SWT. Akhlakul karimah behavior includes being polite and courteous, telling the truth, trusting, fatonah, and tabligh. Alkakul Karimah's daily behavior is, for example, apologizing, saying help, and saying greetings when entering the house. But there are still those who instill the moral value of mazmumah as much as 20%, rude behavior in speech, rude in deeds, and not telling the truth are still mostly practiced by students. Therefore, it is necessary to put a forward religious character.

How can schools and parents reduce the 20% figure again in this unfavorable case? from the results of interviews with the school and also parents to make a habit of good attitudes towards students starting from exemplary, in which case parents can be role models, examples for students. Parents exemplify praying, fasting, being polite and polite, saying greetings, saying greetings, asking for help, speaking kind words, living in harmony besides that, speaking intonation, especially in emotional states can be more controlled. With the role model or example of the closest person, students will be able to use good behavior. Also, teachers can include it in classroom learning by providing material supported by examples of good attitudes or stories of good and bad behavior so that the impact is so that students can be

inspired and motivated. And daily activities that need to be done at home and school are also prioritized, in this case, do not let students do it forcefully, but make it habitual and learners consciously carry out these activities with joy.

This strengthening of religious character education can work well if all lines are actively involved. Starting from the principal with various rules and policies, implemented well during the teaching and learning process between teachers and students, the culture and school environment formed by collective habitual habits, and also the behavior of school members that reflect attitudes of faith and piety, and supported by activities extracurricular activities and other school programs. For example, during the month of Ramadan, the integrated Islamic school held a boarding school lightning boldly, its activities consisted of lectures, group murajaah, and other activities. This is inseparable from the role of parents in mentoring at home. Because in learning, teachers only provide remote assistance, parents, or guardians at home play an active role at all times in the mentoring process.

In addition, programs related to religious character cultivation activities must be carried out by schools in a sustainable and sustainable manner so that strengthening character education can be created and shape school culture and later it be in accordance with the goals of education and also the vision and mission of the school's goals So that graduates from integrated Islamic elementary schools can produce people who are faithful and devoted by bringing good and great influence to the change of the nation towards a better one.

4. CONCLUSIONS

Religious education needs to be instilled from an early age, even before entering school age, children have entered a religious character starting from recommended prayers, fasting, zakat, prayer, and also polite and courteous attitudes, faith and piety must be from home by parents. At school age, it is necessary to deepen the religious character so that the child remains embedded in him, will fill obligations, be polite and polite and others. Strengthening religious character education must be implemented by synergizing between teachers, parents, and the community regarding habits and modeling. So not only children are required to worship, have faith and piety, but adults, in this case, the parents and the closest people as well as teachers, also do positive habituation. With the corona pandemic, learning is carried out at home but still providing religious character education that has been carried out as in school. Activities to strengthen religious character education are carried out at home under the guidance of parents and report the results of religious activities to teachers through virtual media in the form of videos, photos, and live streaming. Religious activities at home include the obligatory prayers 5 times, telling the truth, performing sunnah worship, fasting both mandatory and sunnah, murajaah, and daily activities that begin with prayer, greetings, and birrul walidain. From the results of the research that in the implementation of religious activities carried out continuously by students as many as 61.4% while those who did not do it were 14.4%. In addition, there are still 20% of students who do not instill the value of honesty and courtesy during learning at home. Therefore, strengthening religious character education can be said to be successful but not optimal because there are still some who have not implemented it and also do not reflect an honest and polite attitude. Steps are taken in overcoming behaviors that do not reflect religious character are being role models or models for students, giving examples in the form of prophetic stories, interesting stories, and interactive videos, as well as daily activities that are carried out continuously so that the habits will continue to flow.

ACKNOWLEDGMENTS

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Implementation of Religious Character Education in Online Learning for Elementary School

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Abstract. Connectivity in the 4.0 revolution has a positive impact on world education where we can maximize technology in learning. Especially when the Covid 19 pandemic takes place in front of the accessibility of offline learning spaces, online learning is the only solution that can be used. In online learning, character planting also remains a common concern, lest bold learning will reduce the cultivation of character that has been carried out by schools so far. The main character that needs to be possessed by students is a religious character, where planting will relate and behavior that needs to be instilled in students. Religious education needs to be instilled from an early age, even before entering school age, children have entered a religious character starting from recommended prayers, fasting, zakat, prayer, and also polite and courteous attitudes, faith and piety must be from home by parents. At school age, it is necessary to deepen the religious character so that the child remains embedded in him, will fill obligations, be polite and polite and others. The research objective was to see the implementation of a religious character in bold learning. This research was conducted by the integrated Islamic elementary school Raudhatul Muttaqin Bekasi with the method used was a mixed method. The results obtained are the integrated Islamic elementary school Raudhatul Muttaqin that schools maximize technology in this bold learning by using the Learning Management System (LMS), e-mail, video meetings, and interactive videos. In the school's LMS, there are daily activities that are hampered as a whole which is the inculcation of a religious character, including the obligatory prayer 5 times, telling the truth, performing sunnah worship, fasting both mandatory and sunnah, murajaah, and daily activities that begin with prayer, greetings, and birrul walidain. From the results of the research that in the implementation of religious activities carried out continuously by students as many as 61.4% while those who did not do it were 14.4%. In addition, there are still 20% of students who do not instill the value of honesty and courtesy during learning at home. Therefore, strengthening religious character education can be said to be successful but not optimal because there are still some who have not implemented it and also do not reflect an honest and polite attitude.

Keywords: Religious Character, Character Education, Online Learning.

1. INTRODUCTION

The Industry 4.0 revolution has made many changes in terms of connectivity, one of which is in the world of education. In a Covid 19 pandemic situation where all offline access is restricted for the sake of mutual security, this is where the role of connectivity will play its fullest. With the closure of schools to avoid crowds, the learning model is turned away in virtual or electronic-based learning. E-Learning is a learning method that uses internet connectivity, e-learning is not new, but there are still many schools that have not implemented it [1]. However, in this situation, both early childhood schools

and tertiary institutions temporarily switch to online learning. In the application of E-Learning, teachers must first prepare all their learning needs, especially the use of technology platforms that will be used in learning to be used without implementing face-to-face. E-Learning is very important to be implemented in the classroom so that it opens up more space and access than before, especially the teachers themselves, in this case as the driving force of education [2]. The dynamics of education that continue to change will increasingly become a necessity for all teachers to continue to innovate to advance education. Several platforms that can be used in E-Learning such as WhatsApp groups, email, video meetings, online classes and use LMS (Learning Management System) besides teachers must develop their knowledge and skills in teaching students in a Technology, Pedagogical, and Content framework. Knowledge (TPCAK) to teach students effectively and efficiently. The success of a model or learning media depends on the students, all literature in e-learning indicates that not all students will be successful in online learning [3]. The basic principle of this learning model is face-to-face oral communication and written communication online which are integrated optimally so that they become one in a unique learning experience by the context and objectives of education. The problem is whether with this e-learning character building can still run following Perpres No. 87 of 2017 concerning Strengthening Character Education [4]. Character building is important because the younger generation of Indonesia is experiencing a moral decline in itself. Character is character, character, attitude, habit which can reflect the quality of moral personally [5]. Character is also a person's personality which is formed from the internalization of various virtues that are believed to and underlie the person's point of view, thinking attitude, and way of acting. This virtue consists of several values, morals, and norms such as honesty, courage to act, trustworthiness, respect for others [6]. Character education is a conscious and deliberate effort made by schools, governments, and families in instilling ethical values, care, honesty, justice and responsibility, and respect for others [7]. Character building is very important starting as early as possible, many people are intelligent but fail this is because they do not have character. Character education is an attitude or action that is carried out consciously and planned to form a person's character or personality that is following the values that exist in religion and also in a society where character education is based on the values of principles under religious teachings and also in society [8]. Education is expected to develop the potential of students maximally both cognitive, affective, psychomotor [9]. With activities between cognitive, affective, and psychomotor activities, students are expected to be able to maximize well and be able to cultivate their hearts, minds, and feelings of heart, speak words and act well. So, as a non-

profit organization with an educational approach, the role of teachers is very important in addition to Indonesia, character education in Taiwan is also included in the learning curriculum [10]. In Japan, also there is moral education that is carried out or lesson hours every week providing one hour of learning for education to shape the character of students [11]. Basically, the concept of character education is not new, as can be seen clearly in the values contained in the principles in Pancasila which are the basis of the Indonesian state [12]. Character education that is applied from an early age and even before birth is a religious character which is a religious principle in its implementation [13]. In Islam, the contents of the Qur'an and hadith are the main values that must be reflected in the life. [14]. Where the Al-Quran is the guideline for human life, religious characters need to be implemented and embedded in each individual. The way to implement religious character education is the availability of supporting facilities and infrastructure [15]. In other research, it is stated that religious character education can explore mosques through worship activities [16]. In parents who become early learning from students to learn religious activities. Where before entering school age, students have been taught prayer and reading the Koran by their parents and also an Al-Quran garden near the house. Besides, students from as early as possible have also learned good ethics in their daily implementation. However, there are times when the external environment that causes the school to slightly shift the religious character that was previously applied is necessary to contribute to making the school culture characterized by faith and piety. What is the application of the reluctant character in this e-learning approach? it is necessary for the cooperation of parents and teachers so that the expected character values can be achieved. Parents can help and help monitor the character planting carried out by teachers online. This research is suitable for measuring the effectiveness of planting character values in the e-learning method.

2. METHODOLOGY

Research Area: The research area is in Raudhatul Muttaqin Integrated Islamic Primary School, at Pondok Gede, Bekasi West Java.

Method: This research is based on surveys and interviews with parents and teachers which aim to identify how religious character education can be implemented in online learning. The survey was conducted using google form which was then distributed to parents and teachers, then conducted in-depth interviews with the teacher. The research method used is a mixed-method with a descriptive approach. The data analysis used is the Miles and Huberman analysis model through several processes including data reduction, data

collection, data presentation, and conclusion drawing [17].

Sampling method: The informants in this study were 20 parents or homeroom teachers of class 2 who directly saw the progress and changes in students, and also 3 teachers (including classroom teachers, religion teachers, and sports teachers) who were involved and in ordering religious characters.

3. RESULT AND DISCUSSION

In realizing the nation's children with culture, it is necessary to strengthen the cultivation of religious values through character education. The government views the need to strengthen character education through harmonization of feelings, thoughts, and physical well-being which are jointly cultivated by educational units, families, and communities. The results of previous research reveal that many problems arise due to the weak character of the young generation of this nation, so it is necessary to reform the curriculum. to strengthen character education in line with the goals of national education [18]. Character education according to Perpres no. 87 of 2017, namely: religious, nationalist, independent, cooperation, integrity. However, character building for lower-class elementary schools through online learning will not be optimal without the help of parents. The results of the study also showed that the involvement of parents in online learning was 81.7% high so that parents and teachers played an important role [19]. So to increase learning boldly, there needs to be a good synergy between parents and teachers in courageous learning, especially for early, elementary, middle, and high school. Forming the moral of the nation's children that is written only with the duties of the teacher or parent alone but together is the duty of parents, teachers, and society together Character, morals can be formed from the inculcation of religious values [20]. Therefore, the cultivation of religious values from an early age, in order to form good morals. The important thing that must be done, is carrying out the teachings of morality and also carrying out compulsory worship. The presence of a family in the formation of religious character is very important, because before school students usually start to instill religious values as early as possible in the hope of forming a godly human being and being a good person. Many parents finally decide to send their children to an integrated Islamic school with the intent and purpose of cultivating religious values that are continuously embedded and well implemented. In an integrated Islamic school, there is seriousness in shaping religious character with compulsory and collective sunnah activities carried out in schools, with the facilities and infrastructure that support schools and a religious school environment with added slogans and writing good and piety characters. with clothes that cover the genitals and also the teachers who are polite and have a good image. However, in activities at home, the school makes contact books that are used for student activities at home which are monitored by parents which are then reported to the teacher every day. As for student activities at home in strengthening religious character, among others, obligatory prayers for 5 times, telling the truth, performing sunnah worship, fasting both mandatory and sunnah, murajaah, and daily activities that begin with prayer, greetings, and birrul walidain. In online learning, there is no barrier between teachers and parents in instilling religious character. In online learning, schools do this by making a medium for connecting good learning activities so that increasing religious characteristics can also be run. Several research results reveal that virtual-based video media can significantly improve student learning outcomes [21]. However, other studies have revealed that student learning outcomes have decreased in virtual learning [22]. So it is necessary to form a user-friendly virtual-based learning environment for teachers, students, and parents. On this basis, integrated Islamic schools conduct learning using meeting platforms such as zoom, then live streaming on YouTube, and also sending videos and photo activities at home by parents to teachers. Based on the results of the research in the form of a questionnaire sent via google form and online interviews to teachers and parents, the following data were obtained:

TABLE 1. Percentage of Students' Religious Activities During Learning at Home

Activities	Always	Sometimes	Didn't implement
Prayer	72%	20%	8%
Dhuha Prayer	68%	12%	20%
Tilawah, doa, Hadist, and Murojaah	55%	32%	13%
Kitabati	57%	27%	16%
Birrul Walidain	55%	30%	15%
Total	61,4%	24,2%	14,4%

In table 1, this is an activity to instill religious values carried out by school students in online learning carried out during the Covid 19 pandemic. There are few religious activities compared to offline learning. It can be seen that there are the first religious, namely praying five times a day, there are 72% of the rest who practice it, even 8% are still doing it. In addition, for the sunnah prayer, there were 68% of students who did the Duha prayer, then

for those who sometimes were not infrequently and not often there were 12% less than those who did not do it by 20%. Recitation, prayer, hadith, and murojaah because they are done together by the teacher, only 13% do not do it, while we learn to write the letters of the Koran. Some of the students do it frequently. And for the cultivation of ethics or birrul walidain there are also half of the students who do it. This indicates that the implementation of strengthening religious character is maximally and well implemented.

The effectiveness of improving character education at home does not have a positive impact when viewed from the percentage of performance indicators in table 1. Because there is still a large enough presentation of students who do not carry out religious activities at home. This data is obtained by the teacher in filling daily activities. In bold learning, schools are serious about facilitating learning by making school LMS. The following is a display of the contents of the LMS from filling in daily activities:
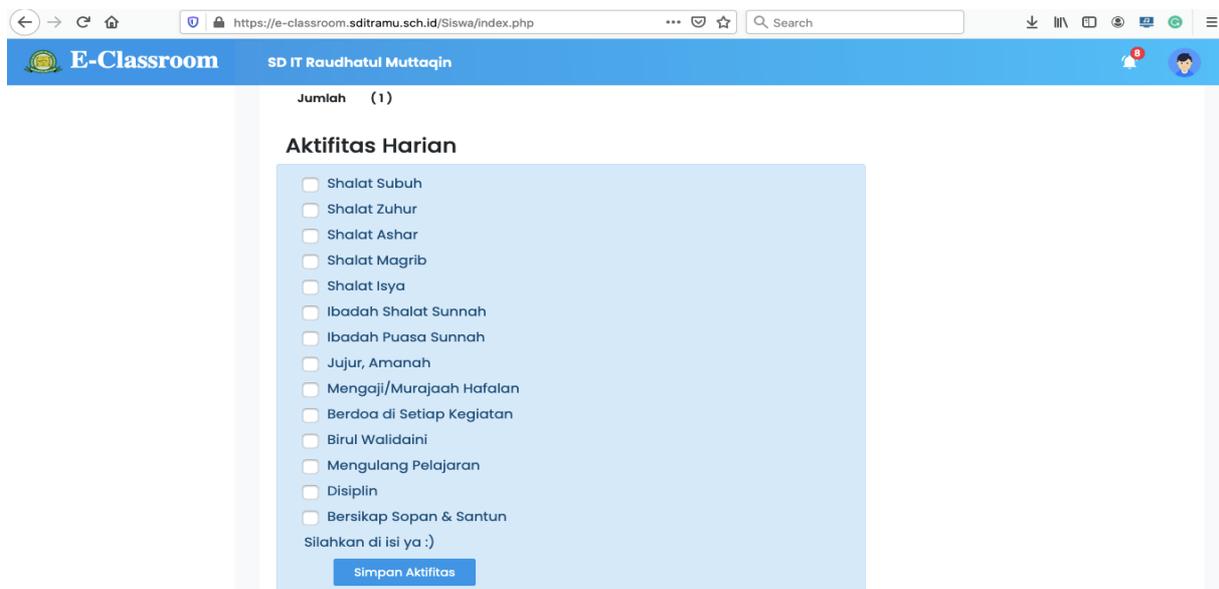

FIGURE 1. Display of daily activities in the LMS which some points are the inculcation of a religious character

In the daily activity menu, it can be seen that strengthening the cultivation of religious character is found in LMS such as compulsory prayer, sunnah prayer, sunnah fasting, birrul walidain, praying, and murajaah. Apart from religious activities, there is also an inculcation of religious values where there is honesty, trustworthiness, courtesy, and courtesy. This activity is filled daily by students under the guidance of parents and will be monitored by the teacher. So it needs honesty from parents and students in filling. Don't just want your child to look good, so your daily activities are filled without honesty. In the daily activity menu, this is a daily activity filled in every day, not only during active school days, the

filling of daily activities is done Monday to Sunday. This shows that this good activity is not only carried out for schools but can be embedded in students every day. And always students will carry out daily activities to become a positive habit for activities at home.

Religious cultivation is not only an activity with God but also good ethics that is embedded, namely learning Birrul Walidain. From research on the implementation of a religious character, if it is divided into three groups, namely true obedience, both obligatory and sunnah, then the teachings of religion and staying away from religious prohibitions, the following results are obtained:
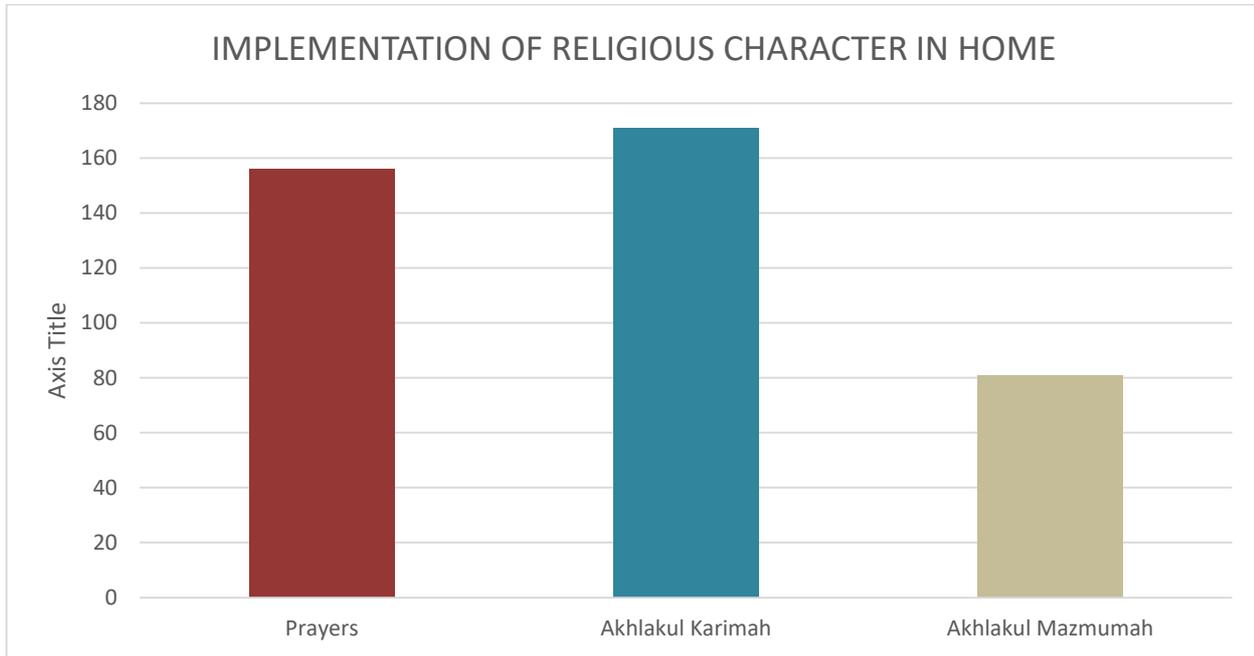
FIGURE 2. Percentage of implementing religious character at home.

From this picture, it can be read that the results of research for the implementation of character education activities at home if presented for worship activities, in this case doing compulsory prayer, sunnah prayer, fasting, praying, reading the Qur'an was 38%. While the implementation of akhlakul karimah is 42%, this is a higher figure, where students understand how to behave properly in accordance with the teachings of Allah SWT. Akhlakul karimah behavior includes being polite and courteous, telling the truth, trusting, fatonah, and tabligh. Alkakul Karimah's daily behavior is, for example, apologizing, saying help, and saying greetings when entering the house. But there are still those who instill the moral value of mazmumah as much as 20%, rude behavior in speech, rude in deeds, and not telling the truth are still mostly practiced by students. Therefore, it is necessary to put a forward religious character.

How can schools and parents reduce the 20% figure again in this unfavorable case? from the results of interviews with the school and also parents to make a habit of good attitudes towards students starting from exemplary, in which case parents can be role models, examples for students. Parents exemplify praying, fasting, being polite and polite, saying greetings, saying greetings, asking for help, speaking kind words, living in harmony besides that, speaking intonation, especially in emotional states can be more controlled. With the role model or example of the closest person, students will be able to use good behavior. Also, teachers can include it in classroom learning by providing material supported by examples of good attitudes or stories of good and bad behavior so that the impact is so that students can be

inspired and motivated. And daily activities that need to be done at home and school are also prioritized, in this case, do not let students do it forcefully, but make it habitual and learners consciously carry out these activities with joy.

This strengthening of religious character education can work well if all lines are actively involved. Starting from the principal with various rules and policies, implemented well during the teaching and learning process between teachers and students, the culture and school environment formed by collective habitual habits, and also the behavior of school members that reflect attitudes of faith and piety, and supported by activities extracurricular activities and other school programs. For example, during the month of Ramadan, the integrated Islamic school held a boarding school lightning boldly, its activities consisted of lectures, group murajaah, and other activities. This is inseparable from the role of parents in mentoring at home. Because in learning, teachers only provide remote assistance, parents, or guardians at home play an active role at all times in the mentoring process.

In addition, programs related to religious character cultivation activities must be carried out by schools in a sustainable and sustainable manner so that strengthening character education can be created and shape school culture and later it will be in accordance with the goals of education and also the vision and mission of the school's goals So that graduates from integrated Islamic elementary schools can produce people who are faithful and devoted by bringing good and great influence to the change of the nation towards a better one.

4. CONCLUSIONS

Religious education needs to be instilled from an early age, even before entering school age, children have entered a religious character starting from recommended prayers, fasting, zakat, prayer, and also polite and courteous attitudes, faith and piety must be from home by parents. At school age, it is necessary to deepen the religious character so that the child remains embedded in him, will fill obligations, be polite and polite and others. Strengthening religious character education must be implemented by synergizing between teachers, parents, and the community regarding habits and modeling. So not only children are required to worship, have faith and piety, but adults, in this case, the parents and the closest people as well as teachers, also do positive habituation. With the corona pandemic, learning is carried out at home but still providing religious character education that has been carried out as in school. Activities to strengthen religious character education are carried out at home under the guidance of parents and report the results of religious activities to teachers through virtual media in the form of videos, photos, and live streaming. Religious activities at home include the obligatory prayers 5 times, telling the truth, performing sunnah worship, fasting both mandatory and sunnah, murajaah, and daily activities that begin with prayer, greetings, and birrul walidain. From the results of the research that in the implementation of religious activities carried out continuously by students as many as 61.4% while those who did not do it were 14.4%. In addition, there are still 20% of students who do not instill the value of honesty and courtesy during learning at home. Therefore, strengthening religious character education can be said to be successful but not optimal because there are still some who have not implemented it and also do not reflect an honest and polite attitude. Steps were taken in overcoming behaviors that do not reflect religious character are being role models or models for students, giving examples in the form of prophetic stories, interesting stories, and interactive videos, as well as daily activities that are carried out continuously so that the habits will continue to flow.

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