

Implementation of Islamic Religious Education in Madrasah Ibtidaiyah During Covid-19 Pandemic

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Abstract

The research of this article aims to find out and analyze the implementation of Islamic Religious Education learning in Madrasah Ibtidaiyah during the Covid-19 pandemic. The research method used is qualitative research with a case study approach. The primary data source was obtained through interviews with three Islamic Religious Education teachers at Tarbiyah Islamiyah Private Madrasah Ibtidaiyah Koto Panjang Lampasi Payakumbuh, Indonesia. Interviews are conducted individually. Secondary data obtained from various pieces of literature in the form of books and articles. The results of this study show that there are two ways that Islamic Religious Education teachers use in carrying out learning in Madrasah Ibtidaiyah during the Covid-19 pandemic, namely online and offline based. Online-based learning by utilizing the WhatsApp Group (WAG). Offline is carried out for students whose parents do not have a smartphone, by requesting and delivering tasks directly to Islamic Religious Education teachers in madrasahs. From the research, it can be concluded that Islamic Religious Education teachers are required to be able to make the most of technology in learning, and all obstacles must be provided solutions according to the needs of students.

Keyword: Learning, Islamic religious, Madrasah Ibtidaiyah, Covid-19 Pandemic

Abstrak

Penelitian artikel ini bertujuan untuk mengetahui dan menganalisis pelaksanaan pembelajaran Pendidikan Agama Islam di Madrasah Ibtidaiyah pada saat pandemi Covid-19. Metode penelitian yang digunakan adalah penelitian kualitatif dengan pendekatan studi kasus. Sumber data primer diperoleh melalui wawancara dengan tiga orang guru Pendidikan Agama Islam di Madrasah Ibtidaiyah Swasta Tarbiyah Islamiyah Koto Panjang Lampasi Payakumbuh, Indonesia. Wawancara dilakukan secara individu. Data sekunder diperoleh dari berbagai literatur berupa buku dan artikel. Hasil penelitian ini menunjukkan bahwa ada dua cara yang digunakan guru Pendidikan Agama Islam dalam melaksanakan pembelajaran di Madrasah Ibtidaiyah pada saat pandemi Covid-19, yaitu berbasis online dan offline. Pembelajaran berbasis online dengan memanfaatkan Parents 'WhatsApp Group (WAG). Offline dilakukan untuk peserta didik yang orang tuanya tidak memiliki

smartphone, dengan cara meminta dan menyampaikan tugas langsung kepada guru Pendidikan Agama Islam di madrasah. Dari hasil penelitian dapat disimpulkan bahwa guru Pendidikan Agama Islam dituntut untuk dapat memanfaatkan teknologi secara maksimal dalam pembelajaran, dan segala kendala harus diberikan solusi sesuai dengan kebutuhan peserta didik.

Kata Kunci: *Pembelajaran, pendidikan Islam, Madrasah Ibtidaiyah, pandemi Covid-19*

Introduction

School activities are integrated and planned activities that are manifested in the form of interactions between educators and students (Prawat, 2016) in the classroom that aim to achieve a specific learning goal according to the indicators of the basic competencies listed in the curriculum. In carrying out learning activities according an educator must prepare carefully about what will be implemented in the learning so that students can follow the learning well and can achieve the goals as expected (Ananda & Fadhilaturrehmi, 2018; Tisnelly et al., 2018; Kasmar et al., 2019; Engkizar et al., 2018).

Educators in carrying out learning activities are required to have a variety of ways of delivering their teaching materials so that students do not get bored and saturated in learning (Hakim et al., 2020; Syafril et al., 2020). Educators are required to be able to care for all of their students without any neglect in learning, and all students can follow the instructions or directions given in learning so that the learning atmosphere is conducive or optimal (Hotmaida et al., 2020; Yusnita et al., 2018). Educators are also required to be able to make good use of learning time and organize it in such a way that no time is wasted, lingering too long in an act of learning will make the student saturated following it. Educators are expected to be able to deliver materials according to the planning in the available time and students follow them to the maximum Mupa & Isaac (2015), then an educator is required to be able to create an effective and efficient learning atmosphere.

To be able to carry out such complete learning, educators must prepare and carefully design learning activities with a variety of approaches, strategies, methods, and learning techniques for each of the materials. However, in the implementation

of learning activities during the pandemic or Covid-19 outbreak, learning conducted by educators with students cannot be face-to-face in the classroom, but only utilize communication media or information technology as an interaction space to conduct learning (Akmal & Ritonga, 2020). Marbun Covid-19 has influenced learning concepts, methods, and designs (Msarbun, 2020). Covid-19 has successfully ravaged the life of the world from various lines, including the field of education. In the world of education felt drastic changes Sadikin & Hamidah (2020), because usually studied in the classroom, must be moved home in various ways (Ritonga et al., 2020).

This certainly includes learning Islamic Religious Education in madrasahs. Based on interviews the authors conducted on Islamic Religious Education teachers in Madrasah that the reality of the implementation of learning during this pandemic is much different from the theory of learning activities that have been embraced for a long time. The teaching methods that have been prepared, the approaches that should be used, the strategies that have been designed, and the techniques that should be applied in learning can no longer be implemented. Because learning is only done through telecommunications equipment. Rusdiana, et.al also said that with Covid-19, teachers, and students or education people, in general, should be familiar with online or online learning models (Rusdiana et al., 2020).

Facing this fact, the author is interested to know more about how the educators who teach Islamic Religious Education in Madrasah Ibtidaiyah carrying out learning activities for students during this pandemic, because Islamic Religious Education learning in madrasah consists of five subjects, namely al-Qur'an Hadith, moral faith, fiqh, History of Islamic and Arabic (Hakim et al., 2020). With a variety of materials, there are theories and practices, and at the Madrasah Ibtidaiyah level students in their learning must be accompanied intensely by parents at home during the pandemic, allowing the implementation to be diverse and not the same as other subjects in other elementary school level learning (Rasmitadila et al., 2020), (Fauzi & Khusuma, 2020). Therefore, in this article, the author will discuss the

implementation of Islamic Religious Education learning in Madrasah Ibtidaiyah during the Covid-19 pandemic, to know and analyze the implementation of Islamic Religious Education learning in Madrasah Ibtidaiyah during this pandemic, whether it relates to the approaches, strategies, methods, and learning techniques that are implemented.

Literature Review

Song et al., (2017) have researched how to design, implement, and evaluate flipped classrooms (Song et al., 2017). Pedagogically, a flipped classroom is supported by the existence of information technology that is increasingly sophisticated today, so that it can be utilized for learning activities. The findings of this study showed that flipped classrooms make educators prioritize the continuity of the learning process rather than results-oriented itself. In learning, teachers must be able to apply to learn as interesting and easy as possible for students to understand. Researchers also discussed related to the implementation of reverse classes, because the implementation of learning activities during this pandemic is generally carried out at home with parents and with teachers in online classes only receive a little material and collection of tasks, but in this case, researchers are more dominant in discussing learning models that are directly related to the approach, strategy, methods, and techniques of implementing learning.

Apergi et al., (2015) has researched the implementation of the online learning process in elementary school, but only general or not specific to certain subjects (Apergi et al., 2015). The findings of the study showed that the implementation of learning in elementary schools in general online through mobile phones, but not apart from the support and inhibition of the implementation of the online learning process because not all parents of students have mobile phones.

Meanwhile, researchers are more focused on implementing it online and offline in Islamic Religious Education learning in Madrasah Ibtidaiyah. Cahyati & Kusumah examined the relationship of parenting patterns to the motivation of students in online learning during the pandemic Cahyati & Kusumah, (2020), this

study was also conducted on students at the elementary level but focused more on parenting patterns at home. The study showed a positive relationship between parenting patterns and online learning motivation for students. Both look at online learning during the pandemic, but researchers do not see the motivation of learning, only the implementation of learning.

Adisel & Pranansa has conducted research related to the use of information technology in online learning management during the pandemic (Adisel & Pranansa, 2020). The findings of his research show that the uneven infrastructure that will support the use of technology in the world of education and also the unpreparedness of educational personnel to conduct learning using information technology. Meanwhile, researchers also examined online learning by utilizing information technology and with different problems and unlike research focus. Purwanto et al. has been researching online learning with google forms in response to Work From Home during the pandemic in Elementary School (Purwanto et al., 2020). The findings of his research suggest that the use of Google forms can build teacher creativity in teaching online. This study also examined online learning during the pandemic conducted by elementary school, but the researchers focused on the implementation of Islamic Religious Education learning only.

Lubis et al., (2020) researched e-learning-based Islamic Religious Education learning as an innovative study of educators in the Covid-19 era. Through the descriptive qualitative method, research was conducted on MTs students in Medan. The study found that Islamic Religious Education learning innovations carried out were in intraarticular activities with the delivery of materials through multimedia, project-based methods, online discussions, strengthening-based evaluations, and for extracurricular activities experienced obstacles so that it did not run smoothly (Lubis et al., 2020).

In this article, the authors also examined Islamic Religious Education learning in madrasahs, but at the Madrasah Ibtidaiyah level, so there will likely be differences in the findings of the study, because the response of Madrasah

Ibtidaiyah students with MTs to online learning is different, and the way it is done is also not the same, considering that Madrasah Ibtidaiyah-level students are still very dependent on parents in learning at home. Asmuni examined the problem of online learning during the pandemic and its solutions, the findings of which stated that many things experienced by teachers, students, and also parents. Incomprehension of IT usage, insufficient time, and more (Asmuni, 2020). Then, to overcome this, intense supervision is carried out on children's learning at home, improving IT utilization, providing manual tasks, and other things. While in this study, researchers examined the implementation of learning during the Covid-19 period in basic education or Madrasah Ibtidaiyah.

Marbun (2020) also researched related to the design of online learning in the era and post-Covid-19 Marbun (2020), through his literature research, he found learning designs suitable to be applied in online learning in this era and post-Covid. Meanwhile, researchers in this article conducted qualitative research on teachers who teach Islamic Religious Education as special subjects in madrasahs. However, it has similarities on the subject that is both looking at the problems of learning implementation during the pandemic. Anugrahana (2020) examines the obstacles, solutions, and expectations in learning by teachers at the elementary level. The study found that all obstacles in online learning can be improved by using good communication with various parties, especially between teachers, students, and parents (Anugrahana, 2020). Meanwhile, researchers examined the implementation of learning in Madrasah Ibtidaiyah in Islamic Religious Education subjects.

Method

The method used in this research was qualitative research with a case study approach (Baxter & Jack, 2008; Amnda et al., 2020; Engkizar et al., 2018), which is research that aims to find out social phenomena that take place in the middle of education, in this case at the madrasah Ibtidaiyah level during the Covid-19 pandemic. The primary data source of this study was taken through in-depth interviews of three informants with purposive sampling techniques, namely two

Islamic Religious Education teachers and one madrasah head at Tarbiyah Islamiyah Private Madrasah Ibtidaiyah Koto Panjang Lampasi Payakumbuh, Indonesia. One teacher taught low-grade Islamic Religious Education (grades of 1-3) and one person teaching high-grade Islamic Religious Education (grades of 4-6). This informant was chosen because they qualified the research informant, is was willing to provide information related to research according to facts, willing to take the time to answer research questions, be active in the field of research Williams, (2007); Austin & Sutton, (2014), Rahawarin et al., (2020) and understand well the problems that arise in the implementation of Islamic Religious Education learning during this pandemic.s

Data were collected through in-depth individual interviews with each informant, via Parents' WhatsApp Group chat as well as face to face. The data obtained were then analyzed with Miles and Huberman models of data reduction, display data, and inference (Miles & Huberman, 1994). To test the validity of the data, the author re-confirmed the data to the informant, and interviewed the head of Tarbiyah Islamiyah Private Madrasah Ibtidaiyah Koto Panjang as the third informant, so that the information collected became more valid and reliable.

Findings and Discussion

All Islamic Religious Education learning processes were carried out online through the Parents' WhatsApp Group, but for parents of students who did not have androids, it was enforced offline with a special schedule and adheres to health protocols during the pandemic. Take a look at the following tables 1 and 2.

Table 1. Implementation of Islamic Religious Education online learning in Madrasah Ibtidaiyah during the Covid-19 pandemic

No.	Islamic Religious Education Subjects	Learning Implementation
1	Qur'an Hadith	<ul style="list-style-type: none"> ✓ Material explained by teacher through Parents' WhatsApp Group ✓ Students were given written assignments in the worksheets ✓ Students were asked to memorize verses and hadiths related to learning materials to be submitted using video or video calls through Parents' WhatsApp Group.

2	Aqidah Akhlak	<ul style="list-style-type: none"> ✓ Material was formulated by the teacher to be sent to the student through the Parents' WhatsApp Group of the parent ✓ Students were asked to make written tasks in the form of answering questions ✓ The task is submitted in the form of a photo as proof of the task completed ✓ The implementation of the material was requested to parents to pay attention at home and submitted to the teacher the evidence in the form of photos
3	Arabic	<ul style="list-style-type: none"> ✓ Material delivered by the teacher in the form of mufradat and translation through Parents' WhatsApp Group or students were asked to copy back the mufradat in the worksheets, then memorized it. ✓ Students were asked to write back ✓ Answering questions if there are any ✓ Students were asked to memorize mufradat related to the material ✓ Tasks collected in the form of photos from writing tasks, audio or video memorization mufradat
4	<i>Fiqh</i>	<ul style="list-style-type: none"> ✓ Material delivered succinctly in the parents' WhatsApp Group of the class ✓ Students were required to do written exercises ✓ Practice materials submitted by teachers using audio or video ✓ Students were asked to practice the material and documented by parents in the form of audio or video to send to the teacher
5	History of Islamic	<ul style="list-style-type: none"> ✓ Materials were formulated by the teacher and delivered through the Parents' WhatsApp Group of the student ✓ Students were required to do written tasks or assignment in the worksheets

Table 2. Implementation of Islamic Religious Education Offline Learning in Madrasah Ibtidaiyah during the Covid-19 pandemic

No.	Islamic Religious Education Subject	Learning Implementation	
1	Qur'an Hadith Aqidah akhlak Arabic Fiqh History of Islamic	Theory	Pratice
		<ul style="list-style-type: none"> ✓ The material was summarized by the teacher in the student's notebook or marked in the work sheet to be rewritten and created the assignment ✓ Parents of students were 	<ul style="list-style-type: none"> ✓ Materials to be memorized or practiced were noted by the teacher in the student's notebook, or marked in the worksheets ✓ Students memorized

<ul style="list-style-type: none"> ✓ Students was doing tasks at home ✓ Parents delivered tasks to madrasahs once a week according to the schedule set ✓ Every teacher and parent who came to the madrasah must have a complete health protocol. 	<p>required to take notes of the assignment to the madrasah according to the schedule set</p>	<ul style="list-style-type: none"> ✓ Students were escorted by parents to madrasahs to submit memorization or practice directly to teachers in madrasahs according to the schedule of delivery of duties by complying with strict health protocols 	<p>what the teacher was asking for, and practiced it when at home</p>
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Hakim and Ritonga (2018) Islamic Religious Education is the development, understanding, practice of Islamic values and norms or shari'a, mastery of science as a whole (Hakim & Ritonga, 2018), and able to adjust to the development of the times, both technology and culture that develops.

In the 2013 curriculum, in general, learning used a scientific approach, namely a learning approach that covered all three areas of student skills, namely cooperative, affective, and psychomotor (Husna et al., 2020). In the strategy, according to Marbun (2020), teachers must adjust the learning model to the materials that will be delivered to the students (Marbun, 2020). Selection of methods to consider the situation and condition of students, learning materials, tools, and supporting media, to achieve the learning objectives as expected. And the techniques applied by teachers must adjust to the level of intelligence and growth of students based on the age level of the student. Thus, teachers can apply a suitable model in learning.

Islamic Religious Education learning is one of the ways of Islamic da'wah in the world of education so that every Muslim child can know and understand Islam well from an early age. Da'wah to goodness is education, and education

(Meuleman, 2011) is only thereby deeds because education stands on a good example and *uswatun hasanah* (Kashif et al., 2015). However, since teaching and learning activities were carried out at home during the Covid-19 pandemic, Islamic Religious Education learning can no longer be carried out as expected, online-based learning was not possible for the implementation of da'wah in education to the maximum (Akmal & Ritonga, 2020). Students were more likely to deal with the theories contained in the textbook or worksheets so that the visualization or practice they will exemplify was only their teacher at home, namely their parents. While the teachers only met them through virtual media screens.

In Islamic Religious Education learning in madrasahs there are 5 parts of intraarticular subjects so that Islamic Religious Education learning models applied in Madrasah Ibtidaiyah during the pandemic can be described as follows:

Qur'an Hadith

The demands of the current development to change learning patterns made shifts and changes in the implementation of learning. Learning the Qur'an hadith can no longer apply the learning model just to memorize and understand verses or hadiths only, must be supported by a variety of interesting teaching media for students with varied methods. Facing modernization, and transition in learning, Islamic Religious Education teachers were required to be able to use information technology in learning, so as not to be less competitive by education outside Islam.

Lubis, et al to comply with the rules applied by the government, during the Covid-19 period, Islamic Religious Education learning in madrasahs was carried out remotely through online media (Lubis et al., 2020). Of course, this changed the way students learn, and also the different ways teachers delivered their materials.

In the material of the Qur'an Hadith, there was an understanding of the material and there was memorization of verses and hadiths. For material that was comprehension, the teacher conveyed the material that the student must learn through the Parents' WhatsApp Group of the student's parents in each class, then

asks the student to do an independent assignment or task. The task they have completed was sent a photo by the parents to the teacher concerned.

Then for the material that must be memorized such as verses or hadiths, the teacher asked the student to memorize the instructions in the Parents' WhatsApp Group of the student's parents, then ask the parents to video the child reciting the memorization of the hadith and the verse. The video was received by the teacher through the Parents' WhatsApp Group and assessed according to the fluent of memorization and assessed the tajwid (Sartika & Ritonga, 2020a).

For students who did not have their parents' smartphone, the tasks were picked up to the madrasah by the parents, and re-delivery according to the specified schedule. However, after entering this new normal era, the task of students in the form of writing was delivered by parents to madrasahs according to the specified schedule. For memorization tasks still through video.

So, it can be understood that in the learning of the Qur'an hadith teachers used online-based learning models through telecommunications media for students who had facilities in the form of android, and offline for students who did not have an android. Both in the form of photos, and videos, by applying a new technique, namely indirect interaction between teachers and students (Suparman *et al.* 2020). Teachers communicated learning to parents as intermediaries between teachers and students in learning. For comprehension material, students were asked to do tasks only (Akmal & Ritonga, 2020), and memorization was still memorized by students to be submitted by using video.

Aqidah Akhlak

Aqidah akhlak is part of Islamic Religious Education that contained learning related to faith or belief in the Creator, belief in the creation of God that visible or invisible (Muriyetti et al., 2016; Yusuf et al., 2020; Callaghan 2017c). Then it also included attitudes that need to be considered and applied in everyday life as a true Muslim. Applying rules, norms, and adab as a human being who is social, religious, and personality in life. Indrayana & Sadikin to emphasize the spread of

Covid-19, regardless of the interest or lack of students, teachers must carry out learning using technology online or e-learning (Indrayana & Sadikin, 2020). The application of this learning model can make students independent in learning, but in terms of habituation to morality, teachers must involve the parents of students.

In the morality learning at Tarbiyah Islamiyah Private Madrasah Ibtidaiyah Koto Panjang Lampasi Payakumbuh, teachers applied online-based learning models by utilizing the Parents' WhatsApp Group of the student in delivering the material succinctly, then asking the students to do the exercises in the worksheets according to the material. The task given was collected by the student in the form of photos only. As for parents of students who did not have androids or smartphones, they must take their children's task to madrasahs, then re-submitted on the schedule set. For practical, demonstration, or action-oriented morality materials, the teacher asked the parents of the student to monitor it and send evidence of assistance or monitoring in the form of photos, audio, or video to the teacher WhatsApp Group.

Fiqh

Fiqh is a study that studies all the details of human worship as a servant to His creator. So that in fiqh learning has two characteristics of teaching material, namely theory and practice (Mansir et al., 2020). In this period, teachers and students were not present in one learning space, teachers cannot monitor the activities of students (Nambiar et al., 2018), students cannot see and imitate what the teacher was doing. The lack of face-to-face between students and teachers in the learning class will make the fiqh material will not be maximally obtained by the students, because they did not see how the implementation of these worships directly, while Madrasah Ibtidaiyah students were still very dependent on something that must be displayed in front of it, to be followed correctly according to the purpose of the material.

In theoretical learning materials, in online learning, the teacher conveyed it by resume the material in writing and sent to the WhatsApp Group of the parents of each class, then gave the training to be completed by the student in writing, then

sent a photo of the assignment to the teacher concerned. For parents who did not have gadgets, the summary of materials and assignments were picked up to madrasah and delivered once a week to teachers or madrasahs as scheduled.

As for the practice of the theories that have been studied by the student, the teacher strengthened the material with recordings or videos of the practice, then asked the student to record or video the practice he/she did at home. For example, in the material about adhan, the teacher sent the right adhan recording for the children through the WhatsApp Group of the student's parents, then asked the male student to practice the adhan according to their ability by being recorded or videoed by the student's parents. Similarly, after the remaining material was given in the form of rukun wudhu', Sunnah wudhu', things that broke wudhu', and other related matters, the teacher asked the parents of the students to video their children doing wudhu' practice at home.

History of Islamic

In Islamic Religious Education learning there is a material section related to the history of Islamic culture and civilization. This learning was oriented that students were able to recognize and understand the long history of Islamic civilization, from pre-Islam to the rapid development of Islam in the world until now. In teaching skiing, teachers were required to be as creative as possible, so that students were not bored with history or stories and submissions from teachers. Especially since this pandemic, the innovation and creativity of teachers were very important for the sustainability of learning for Madrasah Ibtidaiyah-level students.

During the pandemic, History of Islamic learning at Tarbiyah Islamiyah Private Madrasah Ibtidaiyah Koto Panjang took place through telecommunications media or online-based learning. Without being able to recognize whether the student was interested or not, the teacher conveyed the material by summarizing it first, then sent a summary of the material to the parents of the student through the WhatsApp Group of each student's class. After the material was told to be understood by the student at home, given the assignment or task contained in the

student's worksheets, the picture of the task taken by the student's parents, then will be sent to the teacher following the given time.

History of Islamic material containing these stories must be conveyed by the story method through interesting media. During the pandemic the contribution and role of parents of students were needed in assisting learning, the pattern of direct interaction relationships must be carried out well by parents in conveying stories related to Islam must be understood by parents (Akmal & Ritonga, 2020), (Suparman et al., 2020), and explained to the child at home (Putro et al., 2020). So that the stories contained in this material can be understood properly and correctly by the students. Indirect interaction patterns must also be maintained by parents, because parents became facilitators in children's learning, namely as recipients and informant of materials from teachers to children through WhatsApp Group.

Arabic

Arabic language learning has 4 maharah or competencies that must be achieved in learning, namely *maharah istima'*, *kalam*, *qira'ah*, and *kitabah* (Aprianto et al., 2020). The implementation of e-learning models during the pandemic to suppress the spread of the Covid-19 virus, making Arabic language learning has not been able to achieve its supposed goals (Ritonga et al., 2020). Although this learning model made students more independent in learning, for Arabic materials at the MI level cannot achieve the objectives of the material precisely, because of the large number of materials that required face-to-face interaction between students and teachers, between students and other students.

As in Arabic, there were several *maharah*, namely:

First, *maharah istima'* which was learning that focuses on listening and saying and memorizing Arabic *mufradat*. Vocabulary or *mufradat* was an important component and must be mastered by students in learning foreign languages (Sartika & Ritonga, 2020b). Good vocabulary mastery will have an impact on good learning outcomes, and vice versa. Here students must get an eloquent pronunciation from the teacher, while online learning at Tarbiyah Islamiyah Private Madrasah

Ibtidaiyah Koto Panjang can only be applied on the assignment during this pandemic. The limitations of communication tools and media of most parents of students and lack of preparation from teachers make istima's material objectives have not been achieved to the maximum, especially in lower grades.

Second, maharah kalam is material for the proficiency of saying, expressing, or dialogue in Arabic. For the Madrasah Ibtidaiyah level, this material is in the form of short dialogues that must be understood by the student's intention or meaning, then memorized, and practiced in front of the class (Safitri & Sa'dudin, 2019). However, in online learning, the learning model can no longer be equated. Students were only asked to read the dialogue stated in the book, then answered the questions contained in the task after the material was *maharah kalam*.

Third, maharah qira'ah is an Arabic learning material that aims to train students to read Arabic readings or texts fluently. Reading skills were one of the four most important skills in Arabic that non-Arabic students should have, to not be mistaken in understanding Arabic reading (Ghani et al., 2012). Reading is very important for human beings in life, in reading we must pay attention to the clarity of *makhraj*, know the meaning of vocabulary, and understand the meaning or content of the reading as a whole, and can express or tell the content of the reading, either in Arabic or in the mother language of the student (Nurlaili et al., 2020).

This *maharah qiro'ah* learning used the texts contained in the Madrasah Ibtidaiyah-level Arabic teaching materials book, for material development, teachers can also give other texts that were almost the same or by the subject matter of the learning. Then students were asked to read, translate, summarize the content of the reading, and convey it orally or in writing to the teacher. However, in online learning the methods and techniques used were different from face-to-face, i.e. students were asked to read by themselves at home, then answer the questions of practice after the text of the reading.

Fourth, maharah kitabah, which is language learning that aims to train students to write Arabic properly and correctly, letters, letters into words and sentences, and

paragraphs (Najah & Maulana, 2019). Writing is also a boost for students to read a lot, both of these skills are more commonly referred to as literacy activities (Ritonga et al., 2020). The difficulty of this material was according to its level or class, the low grade was just learning to write easier *mufradat*, along with translations, giving *harakat*, and the like. As for the high grade of Madrasah Ibtidaiyah-level will be dealing with texts or sentences. Arrange words into perfect sentences, write a few rather long sentences, fill in empty sentences, or write qawaid according to the material.

Looking at the implementation and learning results of the last even semester, especially in Arabic subjects, the Arabic teacher has designed the use of video in online learning in the future. Overall online learning only took a 50% assessment of learning activities and tasks, while another 50% was obtained from children's craft, worship, and attitudes at home. This was obtained by the teacher from photos of evidence of students there studying at home every day or as scheduled, photos of students praying, reading the Qur'an, helping parents, and other positive activities carried out by students during home study every day.

Conclusion

From the above discussion, it can be understood and concluded that the scientific approach in the 2013 curriculum aimed at exploring the ability of students in these 3 domains can run, but with specific strategies from each teacher, and different ways in carrying out learning, according to the materials taught. In general Islamic Religious Education, learning is carried out online through the parents' WhatsApp Group of the student, and practical tasks are collected in the form of audio or video. As for students who do not have android as the main media of online learning, offline learning is carried out by the way parents take and deliver their children's tasks to madrasahs according to the schedule and comply with health protocols during the pandemic, as well as their students who will take the practical test, their parents take them to madrasahs with the specified health protocols.

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