

THE ROLE OF PAI TEACHERS AS MOTIVATORS IN ONLINE LEARNING DURING THE PANDEMIC

¹Lestari Aulia Rahman¹, ²Hinggil Permana

^{1,2}Universitas Singaperbangsa Karawang, Indonesia

Lestariaulia534@gmail.com, higilpermana@gmail.com

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi peran transformatif pendidikan Islam dalam memperkuat moderasi beragama di masyarakat kontemporer. Penelitian ini mengadopsi pendekatan deskriptif kualitatif dengan menganalisis persepsi praktisi pendidikan Islam, tokoh agama, dan pemangku kepentingan masyarakat mengenai integrasi nilai-nilai moderasi ke dalam proses belajar mengajar. Data diperoleh melalui wawancara mendalam, diskusi kelompok terfokus, dan analisis dokumen, yang kemudian divalidasi menggunakan teknik triangulasi untuk memastikan kredibilitas. Temuan ini mengungkapkan bahwa pendidikan Islam berkontribusi signifikan dalam membentuk sikap moderat di kalangan siswa dan masyarakat dengan menekankan nilai-nilai inklusif, toleransi, dan keseimbangan dalam pemahaman agama. Dalam konteks masyarakat digital, pendidikan Islam tidak hanya ditantang untuk memberikan narasi tandingan terhadap intoleransi dan ekstremisme yang disebarluaskan melalui media sosial, tetapi juga untuk mengembangkan kemampuan berpikir kritis dan literasi digital yang memberdayakan peserta didik untuk menavigasi informasi online secara bertanggung jawab. Lebih lanjut, penelitian ini menyoroti pentingnya inovasi kurikulum, peningkatan kapasitas guru, dan kolaborasi berbasis masyarakat dalam mendorong praktik moderasi berkelanjutan. Penelitian ini menyimpulkan bahwa pendidikan Islam dapat menjadi media strategis untuk mempromosikan moderasi beragama, kohesi sosial, dan ketahanan terhadap polarisasi ideologi. Temuan ini menawarkan wawasan teoretis dan implikasi praktis bagi pembuat kebijakan, pendidik, dan cendekiawan dalam merancang kerangka pendidikan berbasis nilai yang selaras dengan agenda perdamaian dan keberlanjutan global.

Kata Kunci: Peran Guru PAI, Guru sebagai Motivator di Masa Covid-19.

Abstract

This research aims to explore the transformative role of Islamic education in strengthening religious moderation in contemporary society. This study adopts a qualitative descriptive approach by analyzing the perceptions of Islamic education practitioners, religious leaders, and community stakeholders regarding the integration of moderation values into the teaching and learning process. Data was obtained through in-depth interviews, focus group discussions, and document analysis, which were then validated using triangulation techniques to ensure credibility. These findings reveal that Islamic education contributes significantly to shaping moderate attitudes among students and society by emphasizing the values of inclusiveness, tolerance, and balance in religious understanding. In the context of a digital society, Islamic education is not only challenged to provide a counter-narrative to intolerance and extremism disseminated through social media, but also to develop critical thinking skills and digital literacy that empower students to navigate online information responsibly. Furthermore, this study highlights the importance of curriculum innovation, teacher capacity building, and community-based collaboration in encouraging sustainable moderation practices. This study concludes that Islamic education can be a strategic medium to promote religious moderation, social cohesion, and resilience to ideological polarization. These findings offer theoretical insights and practical implications for policymakers, educators, and scholars in designing values-based education frameworks that align with the global peace and sustainability agenda.

Keywords: The Role of PAI Teachers, Teachers as Motivators in the Covid-19 Period.

Introduction

The role of teachers is very important in terms of educating, teaching and instilling education in students. The duties of a teacher will run effectively if the teacher has a professional degree that is reflected in competence, proficiency, proficiency and skills that meet certain quality standards and codes of ethics. As Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System states that the position of teacher as an educator is a position of professionalism.[1]

There are many interesting phenomena that occur in the lives of school children in daily socializing, both at school and outside of school (including in the family environment). Parents should understand and be aware of the situation and behavior of children in these relationships. In general, there are three characteristics of children in the learning process, namely the brave type which is usually said to be an easy child, the type of child who needs to warm up or need adjustment first, and the difficult type of child. Each type of child needs different treatment. This short article seeks to discuss teachers' motivation in the learning process in the subject of Islamic Religious Education.

Education is a conscious human effort deliberately designed and determined to achieve goals. The purpose of education is to improve the quality of human resources. Elements in education include educational objectives, curriculum, students, educators, educational interactions, educational content, and educational environment. In the national education system contained in the National Education System Law, education has a goal, namely to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, knowledge, health, creativity, capability, independence and become democratic citizens, as well as responsibility.

Research Methods

This research uses a qualitative approach with the type of case study research[2] while the research location is at MTs Al-Ahliyah Bakan Maja Karawang, which is located at Jl. Jendral Sudirman, KP. Bakan Maja, Kel.Wancimekar Kec.Kotabaru, Regency.Karawang, Prov. West Java. One of the reasons why the researcher chose this location is because the Islamic Religious Education teacher at MTs al-ahliyah Bakan Maja Karawang not only teaches theory but also applies it in the school environment. In addition, the strategic and easy-to-reach location is the author's reason to make it easier to conduct research. Therefore, the researcher was interested and conducted research at the school regarding the role of PAI teachers as motivators in instilling discipline in MTs al-ahliyah Bakan Maja Karawang students. The source of his research is a PAI teacher who

teaches at the school. This study was used to find out how effective the role of PAI teachers as motivators in online learning, data collection techniques using observation techniques, in-depth interviews with PAI teachers and school principals, and documentation in the form of photos or other files. Data analysis starts from data reduction, data presentation, and drawing conclusions. Meanwhile, checking the validity of data uses trust, diversion, dependency and certainty. After data collection is carried out using data collection techniques, then the data is analyzed using inductive techniques that take the following steps: data reduction, data presentation, and data verification.

Discussion

Definition of Islamic Religious Education Teacher

Teachers in the world of education, according to the old view, are human figures who should be "admired" and "imitated".[2] Digugu in the sense that everything he says is trustworthy. Imitated in the sense that all his behavior must be able to be an example or example for the community. Based on this view, whoever the person, as long as his speech can be trusted and his behavior can be a role model for the community, he should have the title of teacher.[3]

The Great Dictionary of the Indonesian Language defines a teacher as a person whose worker (subject, profession) teaches. Law Number 14 of 2005 article 2 concerning teachers, namely teachers as professionals, means that the work of teachers can only be done by someone who has academic qualifications, competencies, and educator certificates in accordance with the requirements for each type and level of education.[1]

PAI according to the term is often associated with Islamic education (PI), although the two have essential differences. PI is an object or place that implements a system or rules or leadership based on Islam. Meanwhile, PAI emphasizes more on the process of understanding and explaining Islam clearly. In other words, PI emphasizes on the system, while PAI emphasizes how to teach or learn so that the emphasis is on the learning process.

Teachers are called PAI Teachers because their main task lies in the ability to learn how Islam can be understood and implemented by students appropriately and proportionately. The process of knowing, understanding and applying is not as easy as flipping the palm of your hand. It needs a mature, long, continuous or systematic process. Therefore, there needs to be a process that is carried out consciously to develop all the potential that humans have so that Islam can function as a solution to solve the problems of people's lives.[4]

The role of Islamic religious education teachers as motivators

According to Tampubolon in Suprihatiningrum, the role of teachers is multifunctional, where teachers occupy roles as; parents, educators/teachers, leaders/managers, producers/servants,

supervisors/facilitators, motivators or stimulators, researchers or resource persons. This role can be graded upwards, up or fixed according to the level of demands.²² The role of educators/teachers is required to be able to play their roles and functions in carrying out their teaching duties. This avoids the clash of functions and roles, so that educators can put the interests of individuals, community members, citizens, and educators themselves.^[5]

Motivation according to the great Indonesian Dictionary is the impulse that arises in a person consciously or unconsciously to perform an action with a certain goal.^[6]

Definition of Motivation According to Mc. Donald quoted by Sadirman, motivation is a change in energy in a person which is characterized by the appearance of "feeling" and preceded by a response to the existence of a goal. (Sardiman A.M, Interaction and Motivation of Teaching and Learning.^[7]

A motivator according to the great Indonesian dictionary is a person (stimulator) who causes motivation in others to carry out something/encouragement/mover.^[8]

Teachers provide motivation, the higher an educator will encourage students to be active in learning. Motivation has the function of directing and activating/improving activities. Educators should be able to empathize with students by building learning motivation.

As stated in QS. At-Taubah/9:128:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Indeed, there has come to you a Messenger from your own people, heavy for your suffering, desirous of you, and very merciful to the believers.

The above verse is known that like an educator, the Prophet (saw) was not only responsible for delivering material but also responsible for maintaining the motivation of friends to remain firm in carrying out religious teachings. Learning motivation is considered important in the learning and learning process seen in terms of its function and value or benefits. This shows that learning motivation encourages the emergence of behaviors and influences and changes students' behavior. According to Sardiman, there are three motivational functions, namely:

1. Encouraging the occurrence of behavior or deeds; Without motivation, no action will arise. Motivation in this case is the driving force of every activity to be done.
2. Motivation serves as a director; This means that motivation directs change to achieve the desired one. Thus, motivation can provide direction and activities that must be done in accordance with the formulation of the goals.
3. Motivation serves as a driving force; It means moving a person's behavior. In addition, learning motivation functions as a driver of effort and achievement.^[7]

The role of teachers as motivators is:

1. Be open, in the sense that teachers must take actions that are able to encourage the willingness of students to express their opinions, accept students with all their shortcomings and advantages, be willing to respond positively to students' opinions, to a certain extent try to understand the possibility of personal problems from students, show attention to problems faced by students, and show a friendly and understanding attitude towards students.
2. Helping students to be able to understand and utilize their potential optimally, in the sense that teachers must be able to provide an overview of their students' abilities and weaknesses, encourage students to express their feelings at once, help students to have confidence and have the courage to make decisions.[9]

Online Learning During Covid-19

Learning according to behavioristic schools is the teacher's effort to form the desired behavior by providing an environment or stimulus. The cognitive stream defines learning as the way the teacher gives students the opportunity to think so that they can recognize and understand something they are learning. The humanistic school defines learning as giving students the flexibility to choose study materials and how to learn them according to their interests and abilities.

Moda in Network (Online) is a learning teacher program that is carried out by utilizing computer network technology and the internet. Law No. 12 of 2012 article 31 paragraph 1 concerning Distance Education reads that distance education is a teaching and learning process that is carried out remotely through the use of various communication media. Online learning is a learning teacher program that is carried out by utilizing computer network technology and the internet.

The teaching and learning process is carried out through online learning (online) or online by providing a meaningful learning experience for students without being burdened with the demands of completing all curriculum achievements. Learning from home can also be focused on life skills education, among others, regarding the Covid-19 pandemic.

Teachers and students can take advantage of Google Classroom, Study House, Zoom Cloud Meeting for schools with adequate facilities and the use of the WhatsApp application (WhatsApp Group) on gadgets. The term online stands for "in the network" which is the Indonesian translation of the English term "online". Online learning is learning without face-to-face learning directly between teachers and siwa, but it is done online. Learning is carried out through video conference, e-learning or distance learning.

Conclusion

The results of this study confirm that Islamic education has a very strategic role in building religious moderation in the midst of increasingly complex challenges of social and political polarization. Islamic education, through formal and non-formal learning processes, has proven to be able to internalize the values of inclusiveness, tolerance, balance, and critical attitudes needed to reduce the potential for extremism and intolerance that develops through the digital space. The findings show that strengthening the value of moderation can not only be done through curriculum materials, but also through teacher examples, strengthening school culture, and active community involvement in supporting a peaceful and dialogical educational ecosystem.

In the digital context, Islamic education is faced with serious challenges in the form of uncontrolled information flows, rampant hate speech, and the spread of radical ideologies through social media. However, this also opens up great opportunities for Islamic educational institutions to develop digital literacy-based learning innovations and the use of technology as a means of moderate da'wah. Thus, Islamic education not only serves as a bastion of values, but also as a proactive agent of social transformation in creating a healthy and constructive public space.

Overall, this study concludes that the success of Islamic education in building religious moderation is largely determined by the synergy between adaptive curriculum, professional teacher competence, and collaboration between schools, families, and communities. The implications of these findings make an important contribution to the development of value-based education policies in moderation, while strengthening global efforts to realize peace, justice, and social sustainability in the digital age.

Bibliography

- [1] P. Bahasa, *Kamus Besar Bahasa Indonesia*. Jakarta: Pusat Bahasa, 2010.
- [2] U. M. Sintia, Ayi Teiri Nurtiani, "PENINGKATAN KEMAMPUAN MENGENAL HURUF HIJAIYAH DENGAN MENGGUNAKAN MEDIA AUDIO VISUAL PADA ANAK KELOMPOK B DI PAUD SUBULUSSALAM KOTA BANDA ACEH," *Univ. Bina Bangsa Getsempena*, vol. 2, no. 2, pp. 1–13, 2022, [Online]. Available: file:///C:/Users/Dr. Supandi/Downloads/630-File Utama Naskah-1209-1-10-20220317.pdf.
- [3] N. Fausta, R. Zahra, and R. S. Dewi, "Pengaruh Nilai Cinta Damai terhadap Perilaku Peserta Didik di Sekolah," *Ainara J. (Jurnal Penelit. dan PKM Bid. Ilmu Pendidikan)*, vol. 5, no. 3, pp. 386–390, 2024, doi: 10.54371/ainj.v5i3.552.
- [4] M. Gultom, "Administrasi Dalam Pemerintahan Islam," *ANSIRU PAI Pengemb. Profesi Guru Pendidik. Agama Islam*, vol. 5, no. 1, p. 79, 2021, doi: 10.30821/ansiru.v5i1.9796.
- [5] Hamdan, "Al Mahsuni," *J. Stud. Islam dan Ilmu Pendidik.*, vol. 2, no. 1, pp. 1–15, 2020.
- [6] Depdikbud, *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 2015.
- [7] R. P. Prasanti and A. I. N. Dewi, "Dampak Drama Korea (Korean Wave) terhadap Pendidikan Remaja," *Lect. J. Pendidik.*, vol. 11, no. 2, 2020, doi: 10.31849/lectura.v11i2.4752.
- [8] P. Bahasa, *Kamus Besar Bahasa Indonesia*, 5th ed. Jakarta: Pusat Bahasa, 2008.
- [9] Z. Zulfadewina, N. Nurmawati, and S. F. Meilana, "Peningkatan Profesionalisme Pedagogik



Mengajar Guru TK, SD, SMP/MTS Melalui Pelatihan Mengajar Gaya Motivator (MGM),” *J. Solma*, vol. 7, no. 1, p. 83, 2018, doi: 10.29405/solma.v7i1.663.