Implementation Of Islamic Character Education in MI Ma'arif Blendangan During the Covid-19 Pandemic

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Abstract

Introduction to The Problem : The online learning regulations issued by the government make researchers worry about how educators implement Islamic character education online.

Purpose : This study aims to find out what the values of Islamic character are, how to implement Islamic character education during the covid-19 pandemic, and the problems and solutions at MI Ma'arif Blendangan.

Design/methods/approach: Qualitative research through a descriptive approach. Techniques for collecting data using interviews and documentation. Data analysis is carried out by summarizing the data, then presenting the data, then concluding.

Findings : The results of the study, the values of Islamic character in MI Ma'arif Blendangan are religious, tolerant, honest, disciplined, polite, responsible, independent, creative, devoted to parents, likes to read. The implementation of Islamic character education at MI Ma'arif Blendangan is integrated into online learning and normal habituation for students at each home. Problems in implementing Islamic character education during the COVID-19 pandemic stem from internal student factors and external student factors. The solutions that educators do in overcoming problems are reminding habituation, providing quota assistance, providing relief from collecting assignments, providing prayer habituation forms, optimizing WhatsApp groups, and learning to use social media.

Research implications/limitations: This research still has shortcomings and limitations, namely the type of research in more in-depth data analysis.

Originality/value : Suggestions for further research to be more detailed in researching to get data or analysis that is more focused and in-depth.

Keywords : Implementation, Islamic Character Education, Covid-19 Pandemic, Tolerance, Habituation.

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Introduction

Education is a human process to gain knowledge, skills, values and morals through a learning process. In-Law Number 20 of 2003, Article 1 concerning the National Education System states: "Education is a conscious or planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, personality self-control, noble character intelligence, and the skills needed for themselves, society, nation, and country" (Umbara, 2012, p. 12).

Education is not only a process of transferring knowledge; education is also an effort carried out by humans to gain understanding to be used as a basis by humans to determine attitudes and behaviour. Therefore, education is one of the processes that humans will carry out in forming character. Character education is hope because nature will make individuals better, more polite, ethical in their daily behaviour. Without a person's character, it will be easy to do anything that can hurt others (Lukman et al., 2021).

The shift in character that occurs in this nation will slowly make this nation in ruins. With the various news about brawls between students, cases of abuse of illegal drugs that are often still students, students abuse their teachers in class and children who do not respect their parents. Thus, this nation must immediately improve itself in character so that the next generation becomes a moral generation. This declining morale is an important note for Indonesia, with the largest Muslim population(Hafid, 2018).

This reveals that education has not yet been achieved in shaping and shaping human beings with noble character. Education at this time also only focuses on intellectual intelligence without incorporating Spiritual intelligence (Kistoro, 2017). Thus students are bright without good morals. In-Law Number 20 of 2003 Article 3 concerning National Education which regulates education to pay attention to character, which reads: "National education functions to develop capabilities and shape the character and civilization of the nation, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic citizens. and be responsible" (Kemendiknas, 2011, p. 7).

The Ministry of Education, based on Presidential Regulation Number 87 of 2017, issued the Minister of Education and Culture Regulation Number 20 of 2018 Article 2 Paragraph 2 concerning strengthening character education, which reads: "5 (five) interrelated main values, namely religiosity, nationalism, independence, cooperation, and integrity which are integrated into the curriculum" (Hendraman, 2019, p. 40).

Based on the description above, there are five corresponding values, namely by applying the values of Pancasila in character education. In addition to educating the nation, educational institutions also have an obligation in another mission, namely to build complete and complete human beings who have good character, faith, piety (Hayati, 2018). Thus education is expected to be able to improve the nature of the nation.

Literature Review

Children's education at an early age is a good thing in shaping character. Many experts have said that early age is a determinant of the success of character building. Because failure in character building at the age of children will make a person who has problems with character in adulthood. Forming one's personality begins with the nature that has been given by God, which will then create a person with a good identity. The surrounding environment influences the process of developing character. Thus the domain has a very high role in character formation(Latipah et al., 2020).

Marzuki argues that character education in Islamic eyes is education in morals, namely an education to direct students to have attitudes and behave following Islamic values (Marzuki, 2015, p. 161). In Al-Qur'an Surah An-Nahl verse 90 Allah SWT has said, which means "Verily Allah commands (you) to do justice and do good, to give to relatives, and Allah forbids from evil deeds,

evil and enmity, and giving teaching you so that you can take lessons (Departemen Agama RI, 2008).

Based on the Qur'an above, the character has a high role in life to form quality Muslim people. Character education will be much better if it is internalized with religious teachings, considering that religion is the primary way of life for humans and the basic ideology of humans. Religion has a significant role in elevating the degree and dignity of every human being with the things that are allowed and not recommended by religion based on the Qur'an and Hadith, whose truth is absolute. For this reason, character education is excellent if it is given together with values in religion(Nasihatun, 2019).

In implementing character education, one must have a clear understanding of the concept of character education. Character education, in principle, cannot be created in a fast way but through a very long, careful, and systematic process. Especially during a pandemic like this, the government makes a policy of teaching and learning activities that are carried out online and offline if possible. This government policy is used to prevent the spread of the covid virus, which is increasingly spreading(Radino et al., 2021).

With online learning, students will not be left behind in learning as arranged in the learning curriculum (Hopid & Kistoro, 2022). However, the government has issued a New Normal policy to revive the economy. However, the education sector has not been fully reopened by the government.

With online learning, students have a lot of time to study; students can learn anywhere. The online learning process is carried out using WhatsApp, Google Classroom, Google Meet, Zoom, or other media (Naseh et al., 2022). Online learning is also the answer to upcoming challenges and innovation with varied learning resources (Hakim, 2020).

The application of online learning provides more duties and responsibilities for teachers and challenges for teachers to create knowledge that seeks the development of students' ethics, commitment, and character (Gusman et al., 2021). Because character education itself has been evaluated using the method directly by the teacher on changes in students' attitudes. This includes problems teachers face in mastering technology, internet network constraints and integrating character education into online learning(Santika, 2020).

MI Ma'arif Blendangan is an Ibtidaiyah school in Gamping District and an elementary school trusted by the community to educate their children. In the period before the Covid-19 pandemic, the application of Islamic character education at MI Ma'arif Blendangan had been carried out directly in schools. The application of character education at MI Ma'arif Blendangan has been carried out in schools by habituation and learning. Habituation has been carried out so far through various forms in instilling Islamic character in students (Yulindaputri&Latipah,2023). For example, the habituation carried out so far is praying in the congregation, applying smiles, greetings, leaving early in the morning, reciting Asmaulhusna, etc.

With online learning, students have plenty of time to study; students can learn anywhere. The online learning process is carried out using WhatsApp, Google Classroom, Google Meet, Zoom, or other media. Online learning is also the answer to challenges and innovations with varied learning resources (Masduki et al., 2021).

The application of online learning provides more duties and responsibilities for teachers and challenges for teachers to create knowledge that seeks the development of ethics, responsibility and student character. Because character education itself has been evaluated using a direct method by the teacher on changes in student attitudes. Among them are the problems faced by teachers in mastering technology, internet network constraints and integrating character education into online learning.

MI Ma'arif Blendangan is an Ibtidaiyah school in Gamping Regency and is an elementary school that is trusted by the community to educate their children. In the period before the Covid-19 pandemic, the application of Islamic character education at MI Ma'arif Blendangan had been carried out directly in schools. The application of character education at MI Ma'arif Blendangan has been carried out in schools by habituation and learning. Habituation has been carried out so far through various forms in instilling Islamic character in students; for example, the habituation

carried out so far is praying in congregation, applying smiles, greetings, and greetings, leaving in the morning, reading Asmaulhusna, and immediately.

Methods

Research is a means to acquire and develop science and technology(Syahrun, 2021, p. 15). For research activities to be carried out properly, a method is needed. The research method is a method used in research to obtain data with specific objectives and interests. Thus, the research method is a process that must be carried out in a study to obtain valid data.

This research is classified as field research, using qualitative research with a descriptive approach. The illustrative method is research used to create a complete, honest, and accurate picture related to a fact and the nature of the source to be studied.

The research location was chosen by MI Ma'arif Blendangan in Salakan, Trihanggo, Gamping. While the time in this study was carried out from January to March 2021.

There are two types of data sources in this study, namely primary and secondary data sources. Primary data sources are sources that provide data related to research directly to researchers. This preliminary data will be obtained by researchers going to MI Ma'arif Blendangan to get data following the investigation. By conducting interviews with pre-determined sources, ten people consisted of school principals, PAI teachers, homeroom teachers, and students.

Secondary data sources are sources that provide data related to research indirectly to researchers. In the study to be conducted, secondary data is used by researchers to clarify and strengthen data from the findings and as an additional reference that researchers have obtained through interviews and documentation. Secondary data sources include the school's vision and mission, school profiles, forms of school policies, previous books, journals, and expert opinions related to research(Sukmadinata, 2011, p. 308). The data collection techniques were carried out to obtain valid research data through interviews and documentation.

In this research, the interview method is a communication activity between people to provide information to each other by way of question and answer, so that they will get information related to the research. In this case, researchers will conduct interviews with sources to obtain data about forms of Islamic character education, implementation of Islamic character education, problems and solutions for implementing Islamic character education at MI Ma'arif Blendangan during the Covid-19 Pandemic.

Documentation is also a method used to conduct research. Documentation can be in the form of writing or the work of someone. Data collection techniques with documentation in this study are photos of students' Islamic character education activities, school vision and mission, which can be used as auxiliary data to identify the implementation of Islamic character education at MI Ma'arif Blendangan in the Covid-19 period.

The validity of the data is done by triangulation which is a re-checking of data from these various sources(Secolsky & Denison, 2012). The data triangulation technique used is source triangulation. Source triangulation is to re-examine the data that has been obtained from various research sources. In this research, the researcher corrects the information that has been obtained from primary and secondary sources.

Data analysis is an activity carried out to sort data into a pattern and category, which is carried out to get a theme that can be formulated. In this study, researchers obtained data related to the implementation of Islamic character education at MI Ma'arif Blendangan during the Covid-19 Pandemic, which then got answers to the research and then analyzed. According to Milles and Huberman, the data analysis stage can reduce data, present data, and conclude(Miles & Huberman, 1994).

Data reduction is an activity to summarize, select, and focus on essential data points, removing data that is not relevant to the research to fit the research focus. Namely, the implementation of character education at Mi Maarif Blendangan during the Covid-19 Pandemic. With that, the data that has been reduced will create a research picture that focuses on the subject matter and makes it easier to collect data and look for it if needed. After reducing the data, the next step to be taken is to present the data. By submitting the data, it will make it easier for researchers

to understand the focus of research, carry out work activities that will be carried out further based on the data that has been presented.

The data presented by the researcher regarding the implementation of Islamic character education at MI Ma'arif Blendangan during the Covid-19 Pandemic. Then the data is shown in the form of a brief description or chart to make it easier for researchers to take the next step. The next step that will be taken by the researcher is to conclude. The conclusion obtained from this research is expected to be a discovery. The conclusion was drawn to be able to answer the formulation of the problem put forward by the researcher, namely about the implementation of Islamic character education at MI Ma'arif Blendangan during the Covid-19 Pandemic.

Result

The study results show that schools carry out several findings regarding education during the covid-19 pandemic. The findings revolve around Islamic character values, the implementation of Islamic character education during the COVID-19 pandemic, problems and solutions in implementing Islamic character education during the COVID-19 pandemic at MI Ma'arif Blendangan.

Forms of Islamic Character Values in MI Ma'arif Blendangan

Regarding the form of Islamic character education values in MI Ma'arif Blendangan, as expressed by the principle that "Islamic characters in this school say greetings when meeting the teachers, are honest, religious, diligent in giving donations, and shodaqoh. Now, during this pandemic, of course, the form is different, and it is done in online classes for what can be done."

Meanwhile, S as a 5th-grade teacher, also expressed his views regarding Islamic character education at MI Ma'arif, namely: "The values of Islamic character that exist are like being religious by praying, reading short letters, reading Asmaul Husna, every morning we also ask students to help parents at home, do assignments honestly, independently, tolerance or mutual respect for fellow friends, discipline, responsibility for tasks, creative.

Added by P as a Class 6 teacher conveying his experience that "If the Islamic character maybe like the habit of praying, I make it a habit to remind him in the group, because usually only in the group. The habit of praying is like the Fajr prayer and the Duha prayer. Then besides praying before learning, greetings when meeting teachers, infaq, there is also a 10 Muharram activity that we distribute to orphans and orphans. I am an honest character, too; I always tell students I don't have to ask but be honest with myself in learning to do assignments. The responsibility must also always submit assignments on time. Usually, there is also sungkeman to parents before the exam; during this pandemic, we also remind sungkeman to parents asking for prayers to be carried out in doing exams, which may also include a filial character to parents. Yes, even though filial piety is not just a sungkeman, it is only a small picture.".

Meanwhile, I was a PAI teacher who has a vital role in shaping Islamic character, expresses his opinion as well as strengthens other ideas, "For education, we do Islamic character cultivation which we do every day in terms of outside of this pandemic condition, including the habit of praying, every time we start lessons. We pray. Here is the prayer that we read; we start with the letter al Fatihah, want to learn, and read Asmaul Husna. Whereas for Asmaul Husna, we sing with a rhythm that is easier to hear. For example, such as taking the rhythm lir-ilir. Then pray dhuha, when we do dhuha together, even for the lower class children, we invite to recite the prayer readings so that by themselves the child memorizes the prayer readings starting from intentions, iftitah prayers, readings when bowing, iqtidal, prostration, and so on, we hope that by itself the children can memorize the reading of the prayer.

Then we make two waves of congregational dzuhur prayers. The first wave of dzuhur is for grades 1-2, while for grades three and above, we join the dzuhur congregation after finishing the lesson. More or less the learning is finished at 12.40 then we give time to rest for a while and queue to take ablution water then we pray in congregation other than that for non-daily there are several Islamic holidays including the commemoration of the Prophet's birthday, Isra Miraj, then the 10th anniversary of Muharram. Especially for 10 Muharram, the warning is not recitation, but we take action immediately. One week before 10 Muharram we asked the children to collect infaq. Then, we will distribute the special infaq for the 10 Muharram activities according to its designation, prioritizing it to our students who are orphans. Besides that, when our students are fulfilled, it means that there are still sufficient funds. We reach the residents, especially those closest to them can be orphans, orphans, or elders who are old enough so that there is no income, we help just shodaqoh from our children. Then if the infaq itself every day is infaq. For infaq every day we collect it at the madrasa.".

Like the opinion conveyed by educators at MI Ma'arif Blendangan, A as a student also expressed the same opinion as educators, following his opinion, "what is it, mas, what is often done is usually prayer, memorizing short letters is just the bias".

Likewise, M, as the student's guardian, also conveyed the same opinion, namely, "Usually my child is told to get used to praying, memorizing, helping parents gtu mas".

Based on the research findings obtained from interviews and documentation, the researchers found several Islamic character values in MI Ma'arif Blendangan, as outlined in table 1.

Table 1. Islamic character values at MI Ma'arif Blendangan

No	Character	Value Description Behavior	Indicator
1	Siddiq (honest)	His words and actions are in line with the goodness conveyed.	a. Doing tasks without copying friends' answers
2	Trustworthy (trustworthy)	Can be trusted when getting a job or other mandates.	a. Carry out the dhuha prayer and the midday prayer, infaq, shodaqoh b. Carry out the habit of reading short letters, chanting Asmaul Husna c. Collect assignments on time d. Responsible for the tasks that have been given by the teacher, e. Doing tasks that the teacher has provided without having to be ordered by parents
3	Fathanah (Intelligent)	Smart can be interpreted as being able to solve problems without	a. Doing tasks according to your creation b. Students read books to increase knowledge

			creating new problems.
4	Tabligh (Delivering)	Constantly calling, conveying, inviting people to do good	a. Sungkeman to parents to ask for prayers so that they are given fluency in carrying out the exam b. Helping parents c. Say hello when you meet the teacher d. Mutual respect between playmates both in the community and in the family

Implementation of Islamic Character Education at MI Ma'arif Blendangan During the Covid-19 Pandemic

Based on interviews that have been conducted with the informants, information is obtained about the implementation of Islamic character education during the pandemic. The principal at Mi Ma'arif Blendangan (B) revealed that "the implementation of Islamic character education during this pandemic is carried out through the WhatsApp group of each class. The implementation during this covid is through habituation at home and through learning through assignments. Usually, the class teacher reminds students through the class WhatsApp group to continue carrying out the habit of praying dhuha, reading Asmaul Husna and Tahfidh or memorizing short letters reported with photos or videos. If in learning, maybe the teacher when giving assignments always gives direction to students to work on and collect assignments honestly, disciplined in the sense of being on time when collecting, greetings even though we don't learn face to face because many children's houses around the school happen to pass here meet the teacher and continue to say hello".

Meanwhile, S as a Class 5 teacher, also reminds his students to consistently report on activities that have been carried out. He explained that "For the implementation during this pandemic, yes, we only go through habituation and learning. As I said, every morning, I always remind students to make a habit of helping their parents, praying, reading Asmaul Husna, being honest with their duties, and so on. I ask the student always to report the activities that have been carried out by sending photos or videos. Because of this atmosphere, we are also limited in learning through WhatsApp groups; I just give assignments, and then I emphasize on students not to cheat on other students, which in essence I ask students to trust in the tasks I give, honest and independent in doing assignments without having to be asked by parents, creating according to their imagination but still according to assignments, like yesterday in making cubes I asked students to create their own, I told them to be disciplined in collecting assignments once a week. Tolerance might be more customary when going to the environment so that we can respect each other between friends and within the family".

As a grade 6 teacher, P also agrees with other teachers. P said, "Yes, implementing it, our students ask for reports because the pandemic is just like that, so it is minimal. We did the habituation to the students with the Islamic character earlier. We integrated it with learning from their respective homes, for example, related to assignments I asked students to work on honestly, and so on. Then I asked students to send photos as assessment reports."

As a PAI Teacher, I revealed that this was a new thing in the implementation of character education during this pandemic because we could not meet face-to-face; I said that so far I had been maximizing it by using a WhatsApp group, following my explanation: "This is indeed a new thing that we are facing. If yesterday we met face-to-face, it was already scheduled before we

entered our learning, there was time for dhuha prayer, reading of Asmaul Husna, and tahfidh we could directly supervise. This is indeed a new thing for us, and what we can do and is most effective in our place because to use social media such as zoom, google classroom, and the like, we may still be constrained because our children consist of various parents who may not have the infrastructure yet. Support. Yesterday, what we did was also use the WhatsApp group; we asked for an example for tahfid, we asked to make a sound recording of the reading, how later we as the teacher concerned can listen and listen to it. Then for the dhuha prayer, we check it is a report from parents. Parents whose children have prayed dhuha, please report them. for the report, it can be via text that today has reported having performed the dhuha prayer. There is a direct photo formed when the child performs the Duha prayer. As for the congregational midday prayer, it is the same, but it is an obligation for a Muslim, so it must be carried out by itself."

A revealed that the implementation of character education was carried out by habituation at home, following his opinion "that is, mas, the teacher asked us to carry out daily prayers by rote." M also conveyed the same answer, namely "if there are usually those who learn through WhatsApp during this pandemic, some are through routine activities at home like earlier".

Implementation is an activity carried out to express a plan realized in positive actions to achieve goals effectively and efficiently

When implementing character education, it can be done through the teaching and learning process or into developing school culture such as daily habituation to students. Based on interviews and researcher documentation, the implementation of character education by MI Ma'arif Blendangan during this pandemic can be divided into two performances of online character education by providing material and biasing in the form of assignments.

Teaching and learning activities during this pandemic are carried out online. So that the planting of Islamic character education at MI Ma'arif Blendangan is also carried out online via the class WhatsApp group. The teacher carries out the online learning process through WhatsApp by sending material and assignments to students through the WhatsApp group.

Then the teacher asks students to read the material; if students do not understand the material given, they are asked to ask questions regarding what they have not understood. At the end of the lesson, the teacher gives a task to the students to do and collect according to the time that has been determined. At MI, Ma'arif Blendangan itself has incorporated Islamic character values into the learning process. This can be seen through the teacher's description in interviews and the documentation that the researchers obtained related to teachers' online teaching of Islamic characters.

The following are the Islamic character values that have been realized by teachers in online learning, which are summarized in table 2.

Table 2. Islamic Character Values in Online Learning

No	Value of Islamic Character in Learning	Indicators
1	Siddiq	a. Doing tasks without copying friends' answers
2	Trust	a. Collect assignments on time
		b. Collect assignments on time
		c. Responsible for the tasks that the teacher
		d has given. Doing tasks that have been provided by the teacher without having to be ordered by parents
3	Fathanah (Intelligent)	a. Doing tasks according to your creation
		b. Students read books to increase knowledge

Islamic character cannot be formed instantly but needs to go through a long process and by getting used to it continuously. Likewise, the Islamic character in MI Ma'arif Blendangan has so far been carried out through normal habituation at school. Due to a pandemic like this, the cultivation of Islamic characters cannot be done directly and supervised by teachers in schools. But the habituation that has been done is then not abandoned by educators. To apply the Islamic character, educators continue to do the habituation that has been done so far by asking students to do the habituation at their respective homes. To control these habits, educators ask students to send photo or video evidence to signify that they have carried out these habits. Habituation that has been done so far is described in table 3.

Table 3. Islamic Character Values in Habituation

No	Value of Islamic Character in Habituation	Indicators
1	Trust	a. Carry out the dhuha prayer and the midday prayer, infaq, shodaqoh b. Carry out the habit of reading short letters, chanting Asmaul Husna
2	Tablighi	a. Sungkeman to parents to ask for prayers so that they are given fluency in carrying out the exam b. Helping parents c. Say hello when you meet the teacher d. Mutual respect between good playmates in the community
3	Fathanah (Intelligent)	a. Doing tasks according to your creation b. Students read books to increase knowledge

Discussion

Implementing Islamic characters must have problems, especially during this COVID-19 pandemic. There are various obstacles faced by schools, especially teachers, in implementing Islamic character to students during the pandemic.

The following are some of the problems experienced when implementing Islamic character education during the COVID-19 pandemic from within (internal) or from outside (external) students. Internal factors are students' lack of awareness (Kesuma et al., 2020) students are still unstable. Students applying Islamic characters at home are often forgotten to use in everyday life (Kesuma et al., 2020). Factors that make inhibition in the formation of a character from within students are influenced by a habit, will, instinct (Supiana & Sugiharto, 2017).

Meanwhile, the external factor that hinders is that over time, in implementing learning, brave students also rarely send videos or photos of Islamic character habituation. Limitations in the sophistication of cellphones owned by guardians of students are also an obstacle in carrying out courageous learning to apply Islamic character in their respective homes.

Requires lots of quotas in carrying out bold learning using social media requires lots of allocations when sending reports on daily activities. The guardians of students at MI Ma'arif Blendangan are middle to lower economic class so that many students are constrained in terms of facilities and infrastructure for daring learning. There is still a lack of educator skills when using social media; in bold education, the lack of teacher ability in operating and managing social media is also a problem in implementing Islamic character. The limitations of cellphones, the guardian of students only has one cellphone, so that in using it, they must take turns with each other.

Behind the various problems faced in implementing Islamic characters during this pandemic, teachers also provide solutions so that the implementation of Islamic characters runs optimally. The solutions offered by the teacher include, first, reminding them to carry out habituation again. Educators always remind students' guardians or parents to report photos or videos when they have carried out Islamic character habituation.

Second, schools also provide quota assistance to students to ease the use of quotas. Third, providing relief for students in collecting assignments, education at the MI Ma'arif school also includes relief for students in managing projects to provide relief to students. Fourth, giving prayer habituation forms, educators also provide prayer habituation forms for students to have a sense of enthusiasm in carrying out Islamic character habituation. Fifth, optimizing WhatsApp groups; in online learning activities, educators significantly optimize WhatsApp groups as learning media that are easy to use for all students

Conclusion

Based on the exposure of the data that the researchers have obtained, it can be concluded that the values of Islamic character education that are applied in learning during the pandemic at MI Ma'arif Blendangan are Siddiq, Amanah, Fathanah, Tabligh Implementation of Islamic character education in Mi Ma'arif Blendangan is implemented by implementing Islamic character education into the process of online learning activities and through the development of school culture by using normal habituation to students who have been carried out in the school environment now carried out at each student's home.

The problems that occur in implementing Islamic character education at Mi Ma'arif Blendangan can be divided into internal and external. Internal factors are factors that exist from within students who still lack self-awareness of students. Meanwhile, external factors are influenced by students who rarely send videos or photos of habituation, limitations in the sophistication of cellphones, requiring a lot of quotas, the economics of lower middle school students, lack of teacher skills in using social media. The solution provided by educators in overcoming these various problems is to remind them to carry out habituation again, provide quota assistance, provide relief in collecting assignments, provide prayer habituation forms, optimize WhatsApp groups, continue to learn in using social media.

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Declaration of interest statement

All authors declare that in writing this article, there is no conflict of interest of any kind.

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