

## **A MODEL FOR TEACHING ISLAMIC CHARACTER TO STUDENTS DURING THE PANDEMIC: CASE STUDY ON MA'HAD AL-JAMI'AH IN THREE PTKIN**

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### **Abstract**

*This study seeks to identify the obstacles and impediments to the management of Ma'had in the establishment of the Islamic character of students at three state Islamic universities, namely UIN Ar-Raniry, UIN Sunan Gunung Jati, and UIN Maulana Malik Ibrahim University, which were implemented during COVID-19. In addition to outlining the method of implementing the program, which has an impact on not optimally attaining the goal, the proposed curriculum should achieve the Ma'had's objectives. This study employed the case study method by collecting data through documentation and in-depth interviews with the Ma'had's directors, teachers, and resident assistants. The important results are: 1) Obstacles include students not attending the Ma'had program in person; internet problems due to distance and other circumstances; not fully understanding the purpose of establishing the Ma'had by all students; and differences in the response to the pandemic by each Ma'had director. 2) The implementation of the program used virtual lessons, social media, virtual competitions and presentations, and online assessments 3) The proposed curriculum design consists of a). aspects of educational materials that integrate and interrelate between subjects of faith, jurisprudence, and morals and are packed with contextual principles that are moderate, fun, easy to understand, applicable, and based on strong logical and textual arguments; b). aspects of conducting the educational process that implement the principles of exemplary, sustainable, tadabbur and muhasabah (Taksis & Tamhas); c). aspects of assessment consist of cognitive tests, attitude observation, skills tests, and program evaluation.*

**Keywords:** *personality building; Islamic character; correlated curriculum.*

### **Abstrak**

*Penelitian ini hendak mengidentifikasi kendala dan hambatan pengelola ma'had dalam membentuk karakter Islami bagi mahasiswa di Ma'had Al-Jami'ah pada 3 PTKIN yaitu; UIN Ar-Raniry, UIN Sunan Gunung Dajti dan UIN Maulana Malik*

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*Ibrahim, yang diselenggarakan khususnya pada saat pandemi covid-19. Di samping itu, menjelaskan proses pelaksanaan program, yang berdampak pada belum tercapainya tujuan secara maksimal. Sehingga diharapkan dapat menghasilkan rancangan kurikulum yang tepat dalam upaya pencapaian tujuan Ma'had Al-Jami'ah tersebut. Penelitian ini menggunakan metodologi studi multi-kasus dengan pengumpulan data dari dokumentasi dan wawancara yang mendalam terhadap Kepala Ma'had Al-Jami'ah, Dewan Guru, dan Dewan Pembina (Musyrif/Musyrifah). Adapun temuan pentingnya adalah; 1). Kendalanya meliputi; ketidakhadiran mahasiswa secara langsung di Ma'had Al-Jami'ah, terganggunya komunikasi akibat jarak dan kondisi, belum dipahami secara utuh tujuan penyelenggaraan Ma'had Al-Jami'ah oleh seluruh mahasiswa, dan perbedaan respon penyelenggara Ma'had Al-Jami'ah dalam merespon secara cepat kondisi pandemi di setiap PTKIN, 2). Proses pelaksanaan program menggunakan kelas virtual, pemanfaatan media social, perlombaan dan unjuk kerja secara virtual, serta evaluasi secara daring, 3). Rancangan kurikulum program meliputi; a). aspek materi ajar yang terintegratif dan terkolerasi antar mata pelajaran aqidah, fiqh, dan akhlak, yang dikemas dengan prinsip moderat, menarik, mudah dipahami, aplikatif, kontekstual dan berdalil (Aqly dan Naqly), b). aspek proses yang menjalankan prinsip tauladan, konsisten, tadabbur dan muhasabah (Taksis & Tamhas), c). aspek evaluasi meliputi; tes kognitif, observasi sikap, tes ketrampilan dan evaluasi program.*

**Kata Kunci:** Pembentukan Karakter; Karakter Islami; Kurikulum Korelasi

### مستخلص

يهدف هذا البحث إلى التعرف على معوقات إدارة معاهد الجامعة في تكوين الشخصية الإسلامية لطلبة الجامعات الإسلامية الحكومية الثلاث وهي: جامعة الرانيري وجامعة سونان غونونج جاتي وجامعة مولانا مالك إبراهيم، والتي أقيمت خاصة عندما ضرب فيروس كورونا 19 العالم. بالإضافة إلى شرح عملية تنفيذ البرنامج والتي لها تأثير على عدم تحقيق الهدف بالشكل الأمثل، بحيث يتوقع أن ينتج المنهج المقترح في محاولة تحقيق أهداف تلك معاهد الجامعة. يستخدم هذا البحث منهجية دراسة الحالة من خلال جمع البيانات من التوثيق والمقابلات المعمقة مع رئيس معهد الجامعة ومجلس المعلمين ومجلس الأمناء. النتائج المهمة هي ؛ 1). تشمل العقبات على عدم حضور الطلاب مباشرة في معهد الجامعة، وانقطاع شبكات الإنترنت بسبب المسافة والظروف، وعدم فهم الغرض من تنظيم معهد الجامعة من قبل جميع الطلاب بشكل كامل، والاختلافات في الاستجابة السريعة للجائحة من قبل كل مدير معاهد الجامعة. 2). تستخدم عملية تنفيذ البرنامج دروساً افتراضية، واستخدام وسائل التواصل الاجتماعي، ومسابقات وعروض افتراضية، وتقييمات عبر الإنترنت، 3). يتكون تصميم المنهج المقترح من ؛ أ). جوانب المواد التعليمية التي تتكامل وتترابط بين مواد العقيدة والفقه والأخلاق وهي معبأة بمبادئ سياقية معتدلة وممتعة وسهلة الفهم وقابلة للتطبيق وقائمة على حجج قوية عقلي ونقلي، ب). جوانب إجراء العملية التربوية التي تنفذ مبادئ النموذجية والمستدامة والتدبير والمحاسبة (Taksis & Tamhas) ، ج). تتكون جوانب التقييم من الاختبارات المعرفية، ومراقبة المواقف، واختبارات المهارات، وتقييم البرنامج..

**الكلمات الرئيسية:** بناء الشخصية؛ الطابع الإسلامي؛ منهج الارتباط

## A. Introduction

Distance learning (PJJ) is included in Ministry of Education and Culture Circular Letter Number 4 of 2020 regarding the implementation of education during the coronavirus disease (COVID-19) emergency period.<sup>1</sup> This was followed by Ministry of Education and Culture Circular Letter Number 15 of 2020 regarding guidelines for implementing learning from home during an emergency spread of COVID-19. The PJJ transforms the learning process from face-to-face to remote learning.<sup>2</sup> The implications of Distance Learning for accomplishing national education objectives, particularly in developing capabilities and building a dignified national character and civilization were at least to experience a slowdown and experience character distortion.<sup>3</sup> This could happen given the lack of preparedness of educational institutions that are familiar with the PJJ under normal circumstances.<sup>4</sup>

The COVID-19 pandemic has forced a sudden transformation in the global education system, including in Indonesia, where Distance Learning has become the main model replacing face-to-face learning.<sup>5</sup> Distance learning changes the learning process from direct interaction to remote learning that relies on digital platforms.<sup>6</sup> These changes resulting from distance learning not only challenge the accessibility of technology, but also test the resilience of educational infrastructure amidst limited resources, especially in rural and remote areas.<sup>7</sup>

The implications of distance learning for achieving national education goals, such as developing individual abilities and forming a dignified national character and noble civilization, have experienced significant slowdowns and even character distortion.<sup>8</sup> This is due to the lack of preparedness of educational institutions, which have traditionally been accustomed to

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<sup>1</sup> Resty Hasby Laelillah and Nadya Yulianty Salsabilla, "Peningkatan Pemahaman Orangtua Untuk Mengembangkan Minat Belajar Anak Usia Dini Pada Program Pembelajaran Jarak Jauh (PJJ) Masa Pandemi Covid-19," *Publikasi Pendidikan: Jurnal Pemikiran, Penelitian Dan Pengabdian Masyarakat Bidang Pendidikan* 13, no. 3 (2024): 229, <https://doi.org/10.26858/publikan.v13i3.32789>.

<sup>2</sup> Zednita Azriani et al., "Development and Implementation of Distance Education (PJJ) with Credit Earning System at The Universitas Andalas Agribusiness Study Program," 2022, <https://doi.org/10.2991/assehr.k.220303.018>.

<sup>3</sup> J Sutarjo, "Penguatan Pendidikan Karakter Berbasis Revolusi Industri 4.0 Untuk Membentuk Karakter Bangsa Indonesia," *Tarbawiyah* 5, no. 2 (2022): 248–60, <https://doi.org/10.32332/tarbawiyah.v5i2.5314>.

<sup>4</sup> Veniamin Aleksandrovich Norin, Natalia Vladimirovna Norina, and Yurii Vladimirovich Pukharensko, "Experience of Istance Learning D Under Emergency Conditions of the COVID-19 Pandemic," *Journal of Engineering Education Transformations* 36, no. 1 (2022): 111–28, <https://doi.org/10.16920/jeet/2022/v36i1/22143>.

<sup>5</sup> Ridho Harta et al., "The Study of the Transformation Education Policy and Regulation during the COVID-19 Pandemic," *Journal of Governance and Regulation* 13, no. 4 (2024): 93–105, <https://doi.org/10.22495/jgrv13i4art10>.

<sup>6</sup> Dedi Riyan Rizaldi and Ziadatul Fatimah, "How the Distance Learning Can Be a Solution during the Covid-19 Pandemic" 1, no. 3 (2020): 117–24, <https://doi.org/10.46966/IJAE.V1I3.42>.

<sup>7</sup> Patricia Photo and Thabiso Melvar Mohale, "Adapting to Remote Teaching: Experiences and Technological Adjustments of Rural Physical Science Teachers During the COVID-19 Pandemic," *Research in Social Sciences and Technology* 9, no. 3 (2024): 289–307, <https://doi.org/10.46303/ressat.2024.60>.

<sup>8</sup> Ela Suryani, "Fostering Patriotism: Implementing National Character Strengthening in Distance Learning at MAN 13 Jakarta," *International Journal of Contemporary Studies in Education* 4, no. 1 (2025): 34–45, <https://doi.org/10.56855/ijcse.v4i1.1336>.

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distance learning under normal circumstances, not emergencies like a pandemic.<sup>9</sup>This unpreparedness includes minimal teacher training, unequal internet access, and the loss of social interaction essential for character building.<sup>10</sup>

In PTKIN contexts, these disruptions strike at the core of teaching Islamic character, particularly within Ma'had Al-Jami'ah programs that embody a living pesantren ethos.<sup>11</sup> In PTKIN like UIN Ar-Raniry, this hits Islamic character teaching hard, especially in Ma'had Al-Jami'ah dorms. Character grows from daily habits: group dawn prayers, Quran reading together, and Arabic discussions led by ustadz who show good manners by example. Online classes broke this flow; santri skipped prayers or got impatient online, showing how these routines build faith and kindness.

Ma'had Al-Jamiah throughout Indonesia was no exception; the Ma'had had to conduct the entire learning process through an online system. As a result, the process of character development that students should have received by enforcing discipline in Ma'had could no longer be carried out. This was based on the researcher's direct observation of the learning process at UIN Ar-raniry Ma'had Jamiah. And of course, it has a great effect on the process of forming an Islamic character, which is the basic principle in the establishment of Ma'had Al-jamiah.

Therefore, this study aimed to identify the obstacles and impediments during the process of forming an Islamic character in Ma'had al-Jami'ah in 3 PTKIN (UIN Ar-Raniry, UIN Maulana Malik Ibrahim, and UIN Sunan Gunung Djati) during the pandemic. In addition, this research is also aimed at examining the program implementation process in the three Ma'had al-jami'ah. It was expected that this study could produce a curriculum design that can be applied to Ma'had al-jami'ah in the formation of Islamic character in all conditions and circumstances.

In addition, this research is also aimed at examining the program implementation process in the three Ma'had al-jami'ah. It was expected that this study could produce a curriculum design that can be applied to Ma'had al-jami'ah in the formation of Islamic character in all conditions and circumstances. To achieve this, the proposed curriculum design adopts key principles from the Correlated Curriculum model, which emphasizes meaningful interconnections between subjects to address limitations of isolated disciplinary approaches.<sup>12</sup>

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<sup>9</sup> Christine M Kahigi, "Preparedness in Online Teaching and Learning," *International Journal of Research and Innovation in Social Science* 06, no. 11 (2022): 92–96, <https://doi.org/10.47772/ijriss.2022.61105>.

<sup>10</sup> Fenny Thresia, Risma Margaretha Sinaga, and Muhammad Mona Adha, "National Character Development and Cultural Education from a Local Wisdom," *PPSDP International Journal of Education* 3, no. 2 (2024): 631–45, <https://doi.org/10.59175/pijed.v3i2.308>.

<sup>11</sup> Rizaldi and Fatimah, "How the Distance Learning Can Be a Solution during the Covid-19 Pandemic."

<sup>12</sup> Dakir, *Perencanaan Dan Pengembangan Kurikulum* (Jakarta: Rineka Cipta, 2004).

The Correlated Curriculum fosters relationships among related fields sharing common goals, such as integrating Ilmu Tauhid, Fiqh, and Tajwid to holistically build understanding of worship from divine attributes and prophetic qualities in Tauhid, to practical rituals and conditions in Fiqh, and precise Quranic recitation rules in Tajwid. This approach, as articulated by Oemar Hamalik, prioritizes correlations to minimize fragmentation, ensuring students grasp ibadah's essence through linked teachings despite separate scheduling.<sup>13</sup> Furthermore it maintains each subject's distinct characteristics while grouping proximate content, like social sciences, for deeper, functional knowledge application.<sup>14</sup> In PTKIN institutions, horizontal integration correlates sharia subjects like tauhid and fiqh thematically to deepen worship understanding.<sup>15</sup>

### ***Research Methodology***

This study employed the case study technique, which is research that exposes contemporary phenomena, both in terms of individuals and groups, by researching and studying the process of events in order to generate a comprehensive picture of a problem backed by several sources of data related to it.<sup>16</sup>

The population for this study was collected through the snowball sampling technique. It was made up of three parties: Head of Ma'had Al-Jami'ah at UIN Ar-Raniry Banda Aceh, UIN Maulana Malik Ibrahim Malang, and UIN Sunan Gunung Djati Bandung, 2). Ma'had Al-Jami'ah Teachers at UIN Ar-Raniry Banda Aceh, UIN Maulana Malik Ibrahim Malang, and UIN Sunan Gunung Djati Bandung, 3). Supervisor (Muyrif/Musyrifah) of Ma'had Al-Jami'ah at UIN Ar-Raniry Banda Aceh, UIN Maulana Malik Ibrahim Malang, and UIN Sunan Gunung Djati Bandung.

The number of each sample was not restricted in accordance with the snowball sampling technique, resulting in more comprehensive data, in accordance with the idea that data collection might be terminated once the researcher had gathered the desired data based on study requirements.

Data was collected using two techniques: documentation and observation. Documentation is the collection of data in the form of student progress reports comprised of exam scores, daily observations, and other information. This technique aimed to obtain

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<sup>13</sup> Oemar Hamalik, *Kurikulum Dan Pembelajaran* (Jakarta: Bumi Aksara, 2005).

<sup>14</sup> Syafruddin Nurdin, *Guru Profesional Dan Implementasi Kurikulum* (Jakarta: Quantum Teaching, 2005).

<sup>15</sup> Zuairiyah Zuairiyah et al., "Rekonstruksi Kurikulum Pendidikan Islam Adaptif: Integrasi Tauhid, Teknologi Dan Sains Untuk Mewujudkan Generasi Qur'ani Modern," *Journal of Instructional and Development Researches* 5, no. 4 (2025): 370–83, <https://doi.org/10.53621/jider.v5i4.554>.

<sup>16</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Rosda Karya, 2008).

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complete information about the condition of students while they were participating in the program at Ma'had Al-Jami'ah.

An in-depth interview gathers information both from those in charge and implementers of the Ma'had Al-Jami'ah program. The questions related to design, implementation, obstacles and challenges, and other matters related to the Ma'had Al-Jami'ah program.

This method aims to acquire comprehensive information regarding the Ma'had Al-Jami'ah program, starting with its design, implementation, output, and outcomes, as well as its benefits.

### **B. Result and Discussion**

The following are the findings of research at 3 Ma'had Al-Jami'ah at 3 PTKIN; UIN Maulana Malaik Ibrahim (Malang); UN Sunan Gunung Djati (Bandung); and UIN Ar-Raniry (Banda Aceh) on the establishment of Islamic character in students during a pandemic:

#### **1. *During a pandemic, Ma'had Al-Jami'ah faced the following challenges in its effort to instill Islamic character in its students:***

##### *a) Students were not physically present at Ma'had Al-Jami'ah.*

This was conveyed by all resident assistants, administrators, and teachers at 3 PTKIN by saying that "during the COVID-19 pandemic, all teaching and learning activities on campus were conducted online. Therefore, the delivery of material, supervision, observation, and assessment of students were not optimal. The situation would be different if students were learning offline. We can directly observe the responses, gestures, and focus of students in learning."<sup>17</sup>

This condition hindered Islamic character-building programs. The process of character building by habituation, modeling, consistency, and others cannot be carried out properly due to COVID-19.

##### *b) Communication is disrupted due to distance and conditions.*

Several Ma'had Al-Jami'ah teachers at 3 PTKIN complained about online learning, which was often hampered due to a bad internet connection.<sup>18</sup> There were times when problems occurred due to the teacher's internet connection, when teachers delivered material from their homes, such as at UIN Sunan Gunung Djati Bandung and UIN Ar-

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<sup>17</sup> Teachers and Board of Trustees, interview by moch fajarul falah. 2022. *Physical absence of students from the Ma'had* (Mei 9-23).

<sup>18</sup> Teachers and Board of Trustees, interview by moch fajarul falah. 2022. *Communication challenges due to distance and environmental factors* (Mei 9-23).

Raniry Banda Aceh, whereas at UIN Maulana Malik Ibrahim Malang, the teachers of Ma'had Al-Jami'ah mostly remained on campus and could use campus internet facilities.

In addition, most of the communication problems were from students who were in different places and had access to the internet. This slowed down the learning process and made it harder for students to understand what was being taught.

*c) Students do not properly comprehend the significance of Ma'had Al-Jami'ah.*

The three PTKINs' differing perspectives on the significance of the Ma'had Al-Jami'ah program had an indirect impact on the program's policy. Although the three PTKINs believe that having Ma'had Al-Jami'ah in the midst of campus is crucial, the impact can still be felt by Ma'had Al-Jami'ah administrators and notably the students who are the target of the program.

According to the Ma'had Al-Jami'ah director of UIN Maliki Malang, "The presence of Ma'had Al-Jami'ah on campus is consistent with UIN Maliki Malang's core vision and mission, which include spiritual depth, moral greatness, breadth of knowledge, and professional maturity. As a result, resonance in the realization of scientific-religious Islamic higher education institutions as well as a form of developing intellectual-professional graduates is achievable. This is true since Ma'had's alumni have made significant contributions to the growth of human beings in this country. As a result, the presence of Ma'had in the Islamic higher education community is a requirement that will develop into an important pillar of academic development. To achieve this purpose, suitable facilities and infrastructure have been developed to allow all new students to participate in the Mahad al-Jami'ah program." Therefore, all new undergraduate students are required to participate in the Ma'had Al-Jami'ah program for two semesters. Ma'had's learning begins in the afternoon and continues till the evening. Students attend lectures as usual from morning till noon. Mahad al-Jami'ah is primarily used for general courses in semesters 1 and 2.

According to one of the assistant residents of Ma'had al-Jami'ah at UIN Sunan Gunung Djati Bandung, "Despite the fact that the current infrastructure can only accommodate 500 students, the rector strongly supports Ma'had al-Jami'ah. Ma'had believes in UIN Bandung's goal and mission to integrate religious knowledge and general science using the paradigm of "revelation guides knowledge."<sup>19</sup> Due to limited space in the dormitories, Ma'had al-Jami'ah is intended for students who want to expand their religious

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<sup>19</sup> Murobbi Ma'had Al-Jami'ah, interview by moch fajarul falah. 2022. (Mei 15).

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knowledge and are not restricted to specific faculties. So that students do not regard participation in the Ma'had al-Jami'ah program as a requirement.

One of the administrators of Ma'had al-Jami'ah UIN Ar-Raniry Banda Aceh said, "The existence of Mahad al-Jami'ah at UIN Ar-Raniry is a necessity; it is in line with the changing status of IAIN to UIN. It becomes a place for students to develop and preserve religious spirituality traditions, as well as to further their religious knowledge and linguistics. The Mahad al-Jami'ah infrastructure can accommodate approximately 1,200–1,300 students per batch."<sup>20</sup> Therefore, all students are required to take part in the Mahad al-Jami'ah program, even though they cannot accommodate all students at once. The program was carried out in two ways: regular and non-regular. The program was implemented in two ways: regular and irregular. For those who are unable to recite the Quran well, the regular program lasts 6 months (1 semester), but the non-regular program lasts only one month. It is intended for students who can recite the Quran accurately and appropriately. Most students participate in the Mahad al-Jami'ah program to meet one of the prerequisites for the thesis test at the end of their studies.

### *d) Different response of Ma'had Al-Jami'ah organizers in responding quickly to pandemic in each PTKIN.*

The COVID-19 pandemic has had a profound impact on all universities, especially Mahad al-Jamiah at PTKI. The transition from offline to online learning methods needed adaptation on the part of both teachers and students. In this case, the preparedness of the Mahad al-Jami'ah organizers was critical to the program's success during a pandemic. Furthermore, the teachers' creativity, supported by excellent facilities and infrastructure on each university, contributed to the students' excitement for learning at the time.

The Mahad al-Jami'ah of UIN Maliki Malang responded by requiring the *murobbi* to alternately attend the Mahad during the pandemic, making coordination with resident assistants and advisers simpler. They developed learning content using social media platforms such as YouTube, which was facilitated by the campus. It was then taught to students using platforms such as Google Meet and Zoom.

Mahad al-Jami'ah UIN SGD Bandung responded almost same; the director of Mahad al-Jami'ah instructed the musyrifah to remain in Mahad. They used YouTube to create content for Ma'had's activities. Google Meet was used for learning, and assignments were collected via WhatsApp.

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<sup>20</sup> Koordinator Keasramaan Ma'had, interview by moch fajarul falah. 2022. (Mei 20).

Ma'had al-jami'ah UIN Ar-Raniry Banda Aceh responded by following the rector's orders to conduct the learning process online. Teachers accessed the platform via Google Meet, Zoom, or Whatsapp. In addition, the teachers used WhatsApp video calls during the exam.

**2. *The implementation of the Ma'had Al-Jami'ah curriculum to promote Islamic character among students during a pandemic.***

In general, during the pandemic, the program experienced adjustments both in material and teaching methods, which were adapted to the capabilities of each organizer in the 3 PTKIN. The programs implemented were as follows:

*a) Virtual Class*

During the pandemic, teachers at the three Ma'had Al-Jami'ah PTKINs utilized online technologies such as Google Meet, Zoom, and WhatsApp to facilitate learning. However, Google Meet and WhatsApp were the most popular since they were simple and free to use. They merely paid for internet access, as for Zoom, it is a subscription-based service.

*b) Social Media*

Teachers and resident assistants used social media platforms such as YouTube to maximize learning during a pandemic. This was carried out in Ma'had Al-Jami'ah UIN SGD Bandung and UIN Maliki Malang. This was chosen to present learners with a variety of nuances and models during the learning process.

*c) Competitions and virtual performances*

During the pandemic, resident assistants and teachers of Ma'had Al-Jami'ah at UIN SGD Bandung and UIN Maliki Malang continued to host a variety of online events, such as *kitab kuning* (the traditional set of the Islamic texts used by the educational curriculum of the Islamic seminary in Indonesia) reading competitions and webinars, in order to add variation to Ma'had activities. Between 2020 and 2021, this activity was recorded on YouTube of each Ma'had.

*d) Online evaluation*

Evaluation is an essential component of any program or educational experience. Its purpose is to determine whether or not previously established goals have been achieved. The evaluation tools at Ma'had Al-Jami'ah UIN Ar-Raniry were extremely diverse, including video calls (WhatsApp) for the Quran recitation examination. In addition, the organizers utilized the Google form to assess the students' comprehension of additional content, and this sort of form was frequently utilized in the 3 Ma'had Al-Jami'ah.

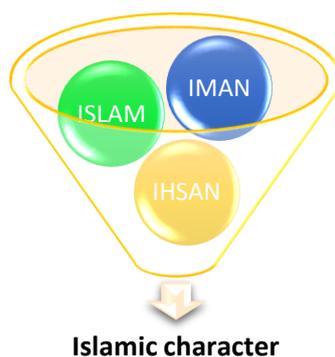
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3. *An alternate curriculum concept for developing Islamic character in PTKI students at Mahad al-Jami'ah, both during a pandemic and under normal conditions. The curriculum emphasized a variety of topics including:*

a) *Teaching materials*

The essential teaching material that must be taught in order to achieve the goal of forming Islamic character is called *Fardhu 'Ain*; it includes Faith (*Tawhid/Aqeedah*)<sup>21,22,23</sup>, Islam (*Fiqh of Worship*)<sup>24,25</sup>, and *Ihsan (AkhlAQ)*<sup>26</sup>. The selection of themes in each material is adjusted to the principle of moderation, as is the view of the Ulema, both *salaf* and *khalaf*, which have been studied and practiced by the majority of Muslims both in Indonesia and around the world.

The material should be presented in an interesting, easy-to-understand manner. The material should also be applicable and contextually related to the daily lives of students, even though in the topic of Aqedah there are things that are dogmatic in nature. However, the propositions of *aqly* (common sense) and *naqly* (Al-Qur'an and Hadith) reinforce the Aqedah topics.



**Picture 1:** Material for Islamic character development in Ma'had Al-Jami'ah

In addition to the *Fardhu ain*, Ma'had al-Jami'ah at PTKI has a variety of additional materials, including Arabic, English, Tahfidz Al-Qur'an, and other languages according to the needs of each location and university.

<sup>21</sup> Imam Abdul Karim Al-Qusyairy, *Ar-Risalah Al-Qusyairiyyah* (Cairo: Dar AL-Khair, n.d.).

<sup>22</sup> Imam Abdullah al-Harory, *'Umdah Ar-Raghib*, 6th ed. (Beirut: Dar Al-Mashari', 2016).

<sup>23</sup> al-Imam al-Ghazali, *Majmu'ah Rasail* (Beirut: Dar Al-Fikr, 1996).

<sup>24</sup> Al-Raghib Al-Ashbahany, *Al-Mufradat Fi Gahrub Al-Qur'an* (Beirut: Dar Al-Ma'rifah, n.d.).

<sup>25</sup> Al-Azhary, *Tahdzib Al-Lughah*, (Cairo: al-Qaumiyah al-'Arabiyyah, 1964).

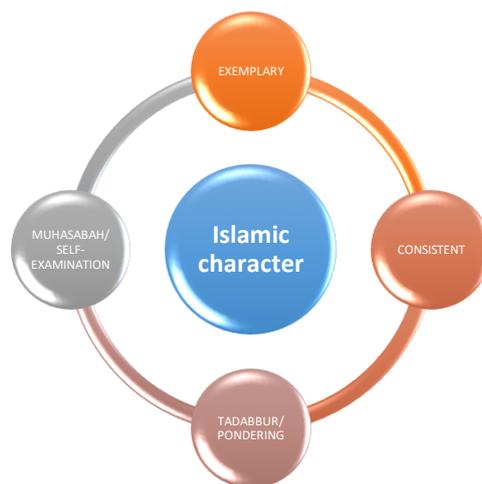
<sup>26</sup> al-hafidz abdurrahman ibn al-jauzi, *Laftatul Kabid*, (Beirut: DarAll-Masyari', 2018).

*b) The process*

The material studied by these students should be studied according to the principles of TAKSIS and TAMHAS, which are: Exemplary, Consistent, *Tadabbur* (pondering), and *Muhasabah* (self-examination).

- 1) The exemplary principle is accomplished through the content studied by students and should be individually implemented by the mentors, assistant residents, and teachers of Ma'had al-Jami'ah in attitude, way of thinking, and *muamalah*. So that when they finish their education at Mahad al-Jami'ah, they would have an Islamic character. To make this notion a reality, mentors, assistant residents, and teachers must serve as role models for students throughout the program.
- 2) The consistent principle is that students, mentors, resident assistants, and teachers consistently implement and practice the material, with evidence indicating there are at least a few violations of the rules made and agreed upon. As a result, students, mentors, resident assistants, and teachers will develop good habits.
- 3) According to the *Tadabbur* principle, teachers are required to encourage students to think about and live up to the material being taught, according to the characteristics of the material. For example, if the material is about *aqidah*, or the nature of Allah's existence, the teacher can explain to students that common sense accepts that if there is writing, someone must have written it; if there is a building, someone must have built it; if there is a blow, someone must have hit it; so there are universes, the creator must have created them; that is, Allah is not the same as His creation.
- 4) Under the *Muhasabah* Principle, mentors, resident assistants, and teachers are required to give students chances to *muhasabah*, or think about their own words, actions, and behavior, as a reflection on how well they have studied and understood the materials. On an *aqedah* topic, for example, which is about the nature of Allah, the All-Knowing, or on a topic on *fiqh* worship and sins of the heart (*akhlak*), after studying and understanding the material, students are expected to do self-introspection by contemplating that Allah is the All-Knowing of all done by His servants, both physical and non-physical deeds, and will be held accountable for it all on the Day of Judgment. Therefore, it is hoped that they will realize that if they are careless about worship or are arrogant, *riya'* and having other sins of the heart, they will repent to Allah.

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**Picture 2:** Strategies to develop Islamic character in Ma'had Al-Jami'ah

### *c) Evaluation*

To achieve the goal of building an Islamic character, an evaluation of material comprehension and practice is required. Therefore, the evaluation is separated into several models, which include:

#### 1) Cognitive test

This test is used to evaluate students' comprehension of the material they have learned, both orally and in writing. Topic mastery is a key precondition in the process of character development since students cannot practice it successfully unless they comprehend the material completely and accurately.

Teachers give the test to students at the end of each topic to determine the students' understanding of the material. The test results will be analyzed by mentors, resident assistants, and teachers as part of the program's overall evaluation.

#### 2) Attitude observation

The resident assistants and teachers observe the attitude of each student both in class and in the dormitory and campus environments. This attitude assessment uses an observation rubric that contains certain attitudes that have been agreed upon by the Mahad al-Jami'ah evaluation team. As for the attitude score, it is based on attitudes that are frequently displayed and are dominant in each student.

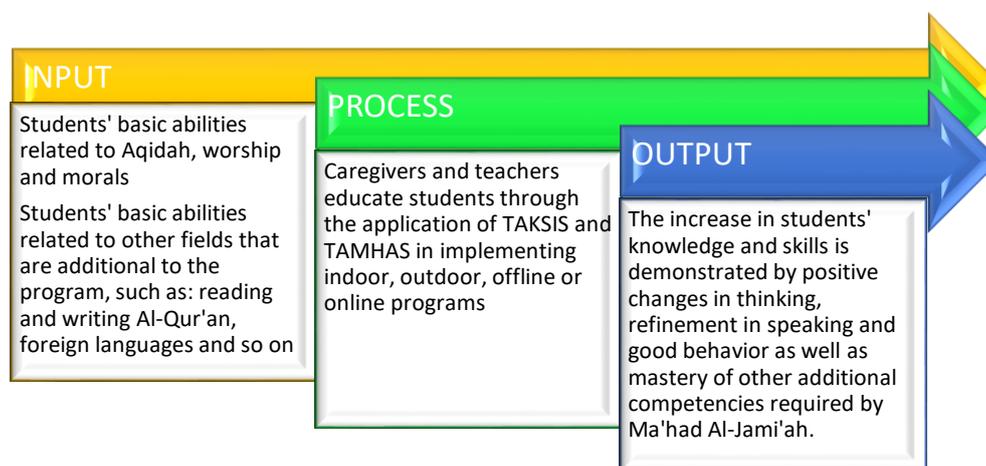
The findings of these observations are used as scientific information to act against individuals or groups of learners who are regarded to require more and intensive coaching. It is also used to assess the teaching process and the content of current material.

3) Skill test

This test is used to assess students' performance on a certain subject, such as reciting and writing the Qur'an and some religious practices. The final skills assessment results are based on the highest score attained by students after they have been given the opportunity to repeat the test three times if necessary.

4) Program evaluation

This evaluation of the results achieved during the program is conducted by the mentors, assistant residents, and teachers of Ma'had Al-Jami'ah periodically, at least once. The evaluation is based on the data on students' conditions before joining the program, the program implementation process, and the output after participating in the program.



**Picture 3:** The flow of program evaluation by the mentors, assistant residents, and teachers of Ma'had Al-Jami'ah

### C. Conclusion

The study's findings indicate the presence of certain constraints within the program, including the absence of students at Ma'had Al-Jami'ah, communication disruptions due to distance and conditions, a lack of comprehensive understanding among students regarding the purpose of Ma'had Al-Jami'ah, and variations in the responses of Ma'had Al-Jami's organizers to pandemic conditions across PTKINs. The program incorporated a variety of digital tools and methodologies, including virtual classrooms, social media, virtual competitions and performances, and online evaluations. The program curriculum design incorporates three aspects. First, it integrates and correlates teaching materials across subjects, including Aqedah, fiqh, and morals. These materials are delivered using modern, interesting, easy-to-understand, applicable, contextual, and postulate principles (Aqly and Naqly). The process under discussion utilizes the principles of exemplary, consistent, *tadabbur*, and *muhasabah*. The evaluation process encompasses a variety of

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components, including cognitive assessments, attitudinal observations, skill evaluations, and program appraisals.

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