


Improving Student Polite Character in Online Learning in the Covid-19 Pandemic Period

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Abstract

This study aims to track and formulate the strategies of teachers in building students' ethical manners during the online learning process which tends to decrease or even disappear. Since the presence of the Covid-19 virus outbreak, the learning system has transitioned from offline to online as a measure to control the wider virus outbreak. However, this online learning model still has many obstacles that arise, one of which is the decline in the polite character of students during implementation. When the camera is off, students are not known whether they listen to the teacher's explanation or not, several cases show that students sometimes do not follow lectures interactively, even though they are joined in a zoom link. If this kind of habituation is not responded to immediately by education practitioners, it can be fatal for the students' character to shift towards a negative direction, especially the character of politeness. This research study was carried out using a qualitative approach, where data collection used interview, observation and documentation techniques for five high school teachers from three different schools. Data analysis uses Miles and Huberman's work tools: *Display data*, *Reduction data*, *Drawing*, and *Conclusion*. The results of the study show several important points: 1) Online learning has an impact on reducing children's character, 2) online learning challenges are difficult to monitor student involvement in learning, 3) strategies for improving polite character include providing clear rules, reward and punishment systems, habituation through teacher example, learning contracts between teachers and students, consistent monitoring of student assignments, giving pre-tests 5 minutes before learning, providing materials related to manners and 4) character building requires integral cooperation from all parties, both teachers, parents, students, the community, and the school.

Keywords: Direct Learning Model, Learning Outcome, Classroom Action Research

ARTICLE INFO

Article history:

Received
January 05, 2022
Revised
January 28, 2022
Accepted
February 02,
2022

Published by

ISSN

Website

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CV. Creative Tugu Pena

2774-2399

<https://attractivejournal.com/index.php/bse/>

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INTRODUCTION

In 2020, the world was shocked by the outbreak of the Covid-19 virus which developed very quickly and spread throughout the world (Albareello et al., 2020; Kapata et al. al., 2020; Zhang et al., 2020). The COVID-19 pandemic has caused many changes. These changes were experienced in various sectors, such as health, the economy, and one of the sectors that was also affected by this pandemic was the world of education

(Abiad et al., 2020; de Jonge et al., 2020; Kallou et al., 2020). Learning, which generally is face-to-face in schools, is now being eliminated by an online system that requires students to study at home (Xue et al., 2020). The practice is to utilize various learning technologies, such as *Zoom Meeting*, *Google Classroom*, *Cisco Webex*, and others. Online learning has various positive and negative sides. However, one that is felt is the negative impact, where there is a decline in moral, ethical, and even cultural values. The decline in value occurred due to a lack of character education. Therefore, this shows the need to re-evaluate the role of schools, especially Islamic Education teachers and parents, in the process of teaching and learning values and morals (Romli et al., 2021).

Presenting effective and efficient online learning is a challenge for students and teachers. The adaptation of the transformation of learning models from offline to online provides relatively different dynamics both in terms of implementation and in terms of learning methods. Character and education cannot be separated from each other. Character education is a must because education does not only make students smart, education also builds character and manners in life so that it becomes meaningful for oneself and others (Sutomo, 2014; Zurqoni, 2018). The transmission of the Covid-19 virus, online learning models, the flow of globalization and the impact of technological acceleration are some of the challenges that the Indonesian education system must face in the future. The factors above have a lot of influence on the mindset and culture of the younger generation in Indonesia. Statistical data released by the Indonesian Ministry of Health in 2017 about 3.8% of students have used drugs. Then almost 50% had been involved in violence between teenagers. Furthermore, BNN revealed that 24% of drug users in 2018 were students. Some of the statistical data above, of course, should be an alarm for education practitioners to try to offer preventive solutions in overcoming problems related to declining characters. The polite character that was once known to foreign countries for their hospitality, today it seems as if that legacy just disappeared.

Several studies on character education during the pandemic have been carried out, such as research conducted by Indonesian scientists, there are several problems due to the pandemic, namely the inhibition of the learning process, communication errors, and the decrease in direct student assistance which has an impact on the decline in students' character and character (Julaeha, 2019). Character education basically includes the development of substances, processes and an atmosphere or environment that inspires, encourages and makes it easier for a person to develop good habits in everyday life. Thus the character that is built through character education is *inside-out*. In the sense that behavior that occurs because of encouragement from within, not coercion from outside. So that the design of character education includes the development of human potential in developing good character. Thus, courtesy is defined as a person's behavior in everyday life must be in accordance with his nature, place, time and environmental conditions. In line with the above background, researchers are interested in conducting further research on matters relating to character education, namely the character of students' courtesy. Therefore, researchers will conduct research on building the character of students' manners in the online learning process during the pandemic. This research focuses on how to build the implementation of character education during the pandemic, the strategies of teachers to motivate and attract students to get used to learning in an orderly manner based on good manners.

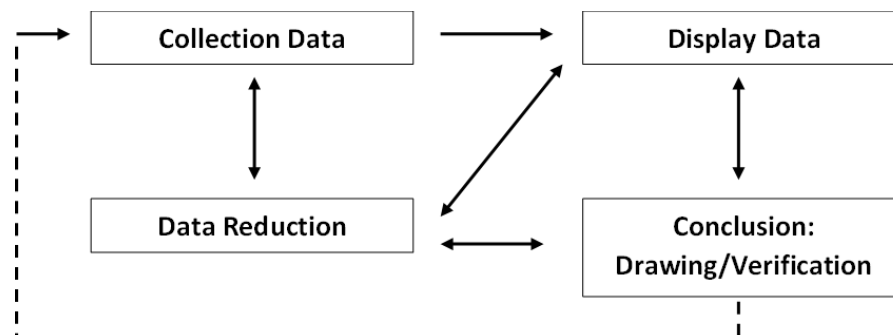
METHODS

Our research is based on qualitative descriptive research. The data collection was done through interview, observation, and documentation techniques. Interviews were carried out directly with five high school teachers from three different schools where this interview process was carried out on 15-20 September 2021. Due to *physical distancing*, interviews were conducted through a combination of offline and online. The

online meeting is carried out through the virtual room of the Google Meet platform, while offline meetings are held directly at BPI High School and Elfitra High School. We propose 10 instruments to every teacher, as for the details:

1. The pandemic causes learning to run online. During this distance learning, what are the differences that you experience when compared to offline/offline learning?
2. What is your opinion on this matter?
3. What are the challenges that you experience when teaching online?
4. Courtesy is one component of character education. In your opinion, during the Pandemic and the PJJ learning period, did the students still apply good manners to the teacher? For example, when carrying out virtual learning or asking for assignments via WhatsApp?
5. What are the obstacles that you feel in carrying out the cultivation of the character of courtesy to students?
6. We, as students, saw several activities where students behaved impolitely to their teachers, especially when they were learning through WhatsApp groups. Have you ever experienced this?
7. Responding to a decrease in student polite behavior towards teachers during online learning, what is your strategy to instill character education, especially politeness to students?
8. To what extent have these efforts been implemented, what is the procedure for implementing them? And what is your technique in managing existing obstacles so that manners can occur?
9. Can you tell us about the results of online character education efforts?
10. Finally, what do you hope for in an online character education effort for students?

The data we found in the field were then analyzed using the Miles and Huberman analytical framework approach, where the steps included four stages: *data display*, *data reduction*, *drawing*, and *conclusion*.



RESULTS AND DISCUSSION

Online Learning vs. Offline Learning

The dynamics of learning through online virtual spaces led to various responses from teachers. In several cases, we photographed that online learning from one side has advantages such as flexibility, opening up geographical barriers, but even so the challenges of changing character and how to monitor so that the learning objectives are achieved become a separate obstacle. As Mrs. NM felt, according to her narrative, offline learning gave teachers the opportunity to maximize the potential of students both cognitively, affectively, and psychomotorically. In contrast to the virtual space learning model, teachers can only play in the cognitive area, affective and psychomotor aspects cannot be maximized. The same experience was experienced by NHP, according to him,

the aspect of student attendance in the online space has not been maximized both physically and psychologically, so that interaction which is a fundamental part of building effective learning has not been fully achieved. Based on the results of interviews regarding the character of students' manners when learning online, there are many dynamics of changes that occur in the learning system. The dynamics of change itself is a challenge for teachers in educating students' polite character when learning is carried out. The decline in the character of students' politeness is not seen significantly when learning in online classes, but there are some differences in student behavior that are slightly visible when starting the transition from offline to online learning. This decline in polite character can be seen starting from small things, such as when online learning takes place students sometimes don't pay attention to the teacher, then students often turn off the *Zoom* without asking for permission, then students can be seen playing cellphones when the teacher explains the material. This greatly reduces the ethical value of students when carrying out learning.

"But there is a lost character; not all children attend. When students are absent, child absences are difficult to find online. Whether he hasn't woken up/doesn't want to take lessons, the teacher doesn't know, so the follow-up is a little late." (Mrs. Mega, interview on September 20, 2021)

In the landscape of international education practitioners, online learning has received serious attention recently along with policies for closing school activities as a measure to anticipate the spread of the Covid-19 virus (Archer-Kuhn et al. , 2020; Jones et al., 2020; Yang, 2020). Various research studies were conducted to find the best formulation, how to maximize online learning activities into a learning experience in improving students' skills, especially character (Chang et al., 2021; Varea& González-Calvo, 2020; Kristiawan, et al., 2021). Scholar Lizhou Wang in his research offers that in China, students play an important role in observing their understanding of self, life purpose, and interpersonal relationships stems from opportunities, challenges, support, interactions, and experiences invested and accumulated from meaningful participation and engagement. (Wang &DeLaquil, 2020). This means that in online learning other activities must be increased in complexity and diversity of roles and engagement to encourage student growth to a level similar to on-campus interaction. Furthermore, Wang emphasized that peer involvement and support from schools is very decisive in the success rate of online learning (Wang &DeLaquil, 2020). The Vietnamese intellectual Hiep Hung Pham photographed the policy of the Vietnamese government to optimize online learning after the pandemic, as for the strategies, namely: 1) strengthening the curriculum that is in line with the online learning model, 2) Fostering teachers in order to prepare ideal learning methods accompanied by maintaining the quality of teaching , learning, and assessment, and 3) strengthening infrastructure (Pham & Ho, 2020).

In Indonesia, the formation of student character is included in the government's priority in creating an education system that can give birth to religious and intellectual generations (Islamy et al., 2020; Sari, et al., 2021). This goal is then driven by schools through a learning process based on a curriculum based on Islamic religious principles and values (Islamy et al., 2021; Muhsinin, 2013; Sajadi, 2019). Indonesian Muslim scholar Puspo Nugroho in his research developed a model of internalizing character values in Islamic religious education including: 1) strengthening discipline, 2) building harmonious, humanist and religious relationships, 3) establishing an environment based on the principle of kinship, 4) promoting love dear, 5) habituation of positive activities, 6) building a positive mindset, 7) exemplary educators, 8) integration of Islamic values (Nugroho, 2017). In line with the dynamics above, one of the national Muslim scholars KH. Wahid Hasyim considers that character education plays an important role in building the civilization of the Indonesian state, therefore he always instills eight core characters in his students including religious, tolerant, independent, democratic, national spirit, love

for the homeland, friendly, likes to read (Sa' fair, 2015). A similar thought was conveyed by Indonesian education practitioner MuchammadArief Saiful Anam according to him that moral awareness must be intensely taught and studied and developed through applicative character education (Anam, 2014). With the transformation of learning model changes from offline to online models, practically the character cultivation will experience a few obstacles as found in cases in the field. From the results of the study it was found that the importance of educating the character of good manners by both teachers and parents because the character of manners reflects the good character of students in learning. Character development and education is a must because education not only makes students smart, but also has character and manners so that their existence as members of society becomes meaningful both for themselves and for others (Romli et al., 2021).

The Challenge of Building Polite Character through Online

Learning Online learning is different from offline learning, the challenge of teachers in developing an online learning system that is popular with students is very difficult, requires patience and expertise. This is what was found in the field, the teachers we observed complained a little, as stated by Mr. BM according to him:

"Training students' character is rather difficult because there are limitations, the challenge is how to align the vision and mission of character education in online learning. apply disciplinary values so that religious values and others follow." (Mr. Mohammad Bardiansyah, 10 September 2021)

In addition, other challenges that we found to teachers in the field included:

1. Finding media/methods that could make students interested in learning
2. were always students who were not present, so they had to contact the students' parents.
3. Therevirtual laboratory; but still not realized. So it is necessary to continue
4. learning Making learning as interesting as possible even though it is limited to only visual media
5. Familiarizing new routines starting from student discipline following learning
6. Conditioning students, when offline is directly easier, but online when conditioning students are sometimes difficult, sometimes network constraints
7. Apply character values and religious values Directly
8. observing students directly

The formation of polite character in education is a very urgent matter, this has received great attention from scientists (Abdullah, 2019; Kristjánsson, 2002; Subaidi, 2020; Sutarman, 2020; Williams, 2003). Many experts judge that the degradation of the moral morality of the nation's children cannot be separated from factors such as the current of globalization, the development of social media which is full of content that is not good (Thompson, 2019). Wing Wah Law, a Chinese scientist, concluded that globalization greatly affects educational values in a country, especially in China (Law & Ho, 2009). In this regard, Lin Goodwin views that Globalization undoubtedly affects every aspect of our lives, The reach and reality of globalization means that what happens "there" to "them" now affects what happens "here" to "us". The fates of billions of people across the planet have become inextricably bound, linked by various networks, whether virtual, commercial, political, trans-family, socio-cultural, or educational (Goodwin, 2020). Goodwin considers that the position and role of the teacher will determine the success of growing character for students, therefore he recommends that 4.0 teachers must be equipped with a new mindset in the context of globalization including curricular strengthening, increasing professionalism, building morality, and having a strong

personality (Goodwin, 2007). 2020).

In our opinion, the acceleration of technology and the flow of globalization play an important role in its influence on moral morality (Law & Ho, 2009). Like the western scientists above, social media such as *Facebook*, *YouTube*, *Instagram*, and several others serve as a tool to bring outside cultures into the internal mindset of students, so that their frame of mind is at least influenced by how they express themselves. This is also photographed by Machingambi where the critical issue of his research is that globalization imposes values and ethos in the higher education system which leads to an increase in educational inequality and social disharmony (Machingambi, 2014). Furthermore, he finds the fact that globalization tends to turn the higher education system from a public service into a commercial commodity that is sold for profit with the end result that students from lower social classes will not be able to afford it (Machingambi, 2014). This is certainly a challenge for the education system in Indonesia which is full of religious values. In our opinion, in the future, the education system, both offline and online, must be equipped with a curriculum that is rich in character education values taken from religious sources in order to create a generation of religious people. Besides that, teachers must be equipped with adequate competencies to be able to adapt to online learning, they must be nurtured and trained with the ability to create interesting learning materials for students, and also trained in teaching methods that are appropriate and in line with students' interests during online learning. .

Strategies in Strengthening Courteous Characters Through Online Learning

Building polite character must be done through habituation of activities that can support the growth of these characters. The ethical values of courtesy are a good or bad reflection of how students care and respect their teachers. From the data in the field that we found, the efforts and strategies taken by the teachers in strengthening the character of manners during the online learning process were at least reduced to three main stages: 1) the preparation stage before online learning, 2) the stages during online learning, and 3) the post-online stage. online learning.

The first stage: before online learning

At this stage, long before online learning begins, the principle of exemplary is the main axis and a crucial aspect in shaping the personality of students who have good morals in general, and manners in particular. Successful learning will be built when there are examples of good ethics from the teachers. If this is lost, then character education will never reach the final goal, forming the intellectual and religious personality of students. Furthermore, the teachers that we studied, before the online learning process they will do the following things as an effort to strengthen the character of politeness, including:

- a) **Giving a pre-test.** The pre-test is given in the form of 3-5 questions, the purpose of which is to monitor student attendance. Although made using *Google Forms*, the *Pre-test* is seen as an effort to instill character values such as honesty, activeness, and discipline.
- b) **Make a learning contract.** Online learning rules and procedures must be socialized at the beginning, as an effort to manage and regulate so that students can be orderly during the online learning process. It is better if the learning contract must be discussed and through mutual agreement, the goal is that the rules can be followed by all students without any pressure or burden.
- c) **Rewards and Punishments.** Socialize to students related to the principle of *reward and punishment* (award and punishment). The purpose of this principle is to motivate students during online learning to be actively involved and have good ethics when the teacher is delivering material. *Rewards* can be in the form of giving good grades, compliments in front of their friends, simple but memorable gifts. As for *punishment* , it must be built on the principle of effectiveness,

meaning that it is given an educational punishment.

- d) **Neat and polite dress etiquette.** The way students dress can be a reflection of a student's manners. Good students will definitely use polite and neat clothes when taking lessons with their teachers even though it is done online.

The second stage: during online learning

During the learning process, instilling good manners habits can be built through the provision of materials related to etiquette. This is done by some teachers and is seen as effective, as stated by one SAND teacher:

"In online learning, when we are zoomed in and in chat, I try to provide material related to etiquette. Little by little I remind students from small things, especially etiquette in learning, such as getting used to forgiveness, gratitude, listening etiquette, and so on" (Mrs. SAND, 10 September 2021)

With regard to etiquette, Islam instructs educators to play an active role in how to guide students to always have good character, one of which is by internalizing the values of noble character. In the observations of contemporary Muslim scholars, Sheikh Muhammad Rowwas in his book explains that among the personality characteristics of the Prophet Muhammad as an educator is *binā an-nafsiawwalan* "building an example first" (Rawwas, 1988). The majority of Muslim scholars who are engaged in education agree that learning must be equipped with the etiquette of studying according to religious principles (Bakkar, 2011; Ulwan, 1983). Students must be given an understanding of the importance of building ethical manners towards their teachers, the goal is to get blessings from the knowledge gained. In reality, today we see a lot of people who have intelligence but in terms of ethics and morals they are very far from religious teachings. They are actually involved in criminal cases such as corruption, KKN practices, and so on. This could have happened due to the lack of training in etiquette-based learning while at school.

Third stage: after online learning

The last stage is monitoring. The teachers suggest that there should be intense communication with all relevant parties, both the teacher concerned, the school, parents, and the community to be able to monitor student development on an ongoing basis. Then coordination efforts must also be made, especially if the learning process has begun to switch to *blended learning*. That's where students must be familiarized as often as possible when face to face again through a culture of smiles, greetings, and greetings.

Follow-up Discussion: Islam Talks about Polite Ethics

Talking about the character of politeness cannot be separated from how the Al-Quran and As-Sunnah as guidance and direction for human life explain the discourse. Morals in general in the teachings of Islam have a very noble position in the sight of Allah SWT (Ulwan, 1983). The etiquette of courtesy is a part of the commendable morals that the Prophet SAW always showed both to peers, to people who are older, and to people who are younger in age. There are several verses in the Qur'an that speak explicitly regarding manners, including the word of Allah SWT in QS. Al-Hujurat verses 1 and 2:

اللَّذِينَ آتَى اللَّهُ تَقْوَى اللَّهِ أَهْلِيْمٌ (1) اللَّذِينَ آتَى اللَّهُ تَقْوَى اللَّهِ أَهْلِيْمٌ (2)

According to the contemporary commentator, Sheikh Wahbah al-Zuhaili in his commentary at-tafsir al-munir explains that the above verse has several implications, including 1) the obligation to obey Allah and His Messenger and adhere to His rules. , and 2) education given by Allah SWT to the Arabs in promoting morality and etiquette in everything (Az-Zuhaili, 1997). In line with this, Imam Al-Qurtubi has a similar opinion where according to him this verse strictly forbids Muslims to violate the rules set by Rasulullah SAW, as well as the command to always maintain piety to Allah SWT (Al-Qurthūbī, 1964). Manners and manners are an important part of the verse above, it is part of faith in Allah SWT not to precede and surpass the voice of the Prophet. This verse

implies that faith and courtesy cannot be separated from each other. In stark contrast to the reality and phenomena that occur at this time, in fact there are many incidents such as acts of violence perpetrated by students against their teachers, there are even some cases that lead to murder, this is certainly contrary to the principles contained in the verse above.

Then what are the educational strategies applied by Rasulullah SAW in order to build the character of courtesy among his friends? Related to this, Prof. Muhammad Rawwas in one of his analytical studies of the personality of the Prophet Muhammad stated that there are at least ten effective ways so that our students can become students who have good morals (Rawwas, 1988), including:

1. *Binā an-nafsiawwalan* (building an example first)
2. *At-Tathbīq al-Amalī* (practical application of theory)
3. *At-Taklīf bi Qadri at-Thāqah* (providing workloads according to capacity)
4. *Al-khithāb 'alā Qadri Fahmi Uqūlihim* (speaking according to intellect)
5. *Murā'at al-Furūq al-Fardiyyah* (paying attention to individual characteristics)
6. *Adamu al-Iktsārmin al-Mawā'idz* (a little advice but effective)
7. *Ikhtiyār ad-dzarf al-munāsib li taujīh* (choosing the right time to correct mistakes)
8. *Taqdīm Al-Ahammi 'alā al-Muhimmi* (prioritizing the essential over the important)
9. *At-Tasyjī' alā al-iktsārmin al-khairāt* (motivating students to do a lot of good)
10. *Al-I'timād 'alā Qā'idati as-Tsawābwa al-'Iqāb* (stands p there is a principle of reward and punishment)

In Islamic teachings, courtesy is one indicator of a person's individual piety, therefore in the dimension of modernity efforts to improve the character of politeness are very urgent things to do. The findings of this study contribute to offering an effective formulation in order to make it easier for teachers to shape the personality of students who are religious and polite, especially in online learning which is becoming a learning trend during the Covid-19 pandemic. Finding the right and effective formula to form a polite personality in online learning without face to face is a challenge for education practitioners today. but even so, Islam provides ideal educational and learning principles that can be applied both in online and offline learning, one of which is by providing an example by teachers in terms of courtesy as exemplified by Rasulullah SAW.

CONCLUSION

Character education is a reflection of the success of the learning process both offline and online in a school. Creating habituation for the cultivation of polite character based on online learning has its own dynamics of challenges and obstacles for teachers. Online learning gives birth to difficulties including aspects of the reach of teachers in delivering teaching, in addition to the limitations of infrastructure and networks that add to the complexity of the dynamics in online learning. However, teachers strive to continue to realize the online learning process that leads to strengthening the character of politeness, including by implementing several strategies: 1) strategies before online learning begins, 2) strategies during online learning, and 3) strategies after online learning is completed. These three strategies will not run optimally if they are not supported by good communication and integral collaboration from the school, teachers, parents, community and students themselves.

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