

PERCEPTIONS OF TUTORIAL PROGRAM PARTICIPANTS ABOUT RESOURCE PERSONS AND SUBJECTS OF ISLAMIC RELIGIOUS EDUCATION STRENGTHENING ACTIVITIES DURING THE COVID-19 PANDEMIC AT THE UNIVERSITAS PENDIDIKAN INDONESIA KAMPUS SUMEDANG

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Abstract - The tutorial program at the Indonesian University of Education is an intracurricular education program as a reinforcement of Islamic Religious Education courses. The participants of this tutorial program are divided into two, namely participants of the Islamic Religious Education (PAI) tutorial program and participants of the Islamic Religious Education Seminar (SPAI) tutorial program. Participants in the PAI tutorial program are students in the first or second semester, while participants in the SPAI tutorial program are students in the fourth or fifth semester. The focus of this research is the participants of the PAI tutorial program who are in the first semester. This study aims to explore the perceptions of participants in the PAI tutorial program which is focused on the assessment aspects about the resource persons and about the subjects of the activity. The research method used is a survey. The data was sourced from a questionnaire that was distributed online through a google form from 445 participants consisting of 5 study programs, namely S1 PGSD, S1 PGSD Physical Education, S1 Nursing, S1 Tourism Science, and D3 Nursing. The results showed that: 1) most of the participants (72.10 %) gave a very good assessment of the speakers in the PAI tutorial program which was seen from the aspect of the ability to convey the material via zoom and through audio recordings, breadth of knowledge, mastery of the material, suitability of the content of the material with the theme, appearance when delivering the material, display of power points, fluency in reading verses of the Quran and hadith, interactive, and ease of understanding, 2) more than half (54.62%) of participants gave excellent assessments about the subjects of the PAI tutorial program, which consisted of overall tutorial activities, lectures through video recordings, talent search tutorials (TMB), webinars, amaliyah sholihah, and assignments. Based on the results of this study, it can be concluded that most of the tutorial program participants gave an excellent assessment of the tutorial program as a reinforcement of PAI courses at the Universitas Pendidikan Indonesia Kampus Sumedang.

Keywords: Tutorial programs, Islamic Religious Education Courses, Resource Persons, Activity Subjects, Pandemic Period

1. Introduction

Indonesia is a religious country, in accordance with the 1st precept of Pancasila "Almighty Godhead. The embodiment of this precept is reflected in the implementation of Education in formal institutions that provide religious education to students, starting from the elementary school level to tertiary education. The implementation of religious education in Indonesia, in addition to being based on the Precepts of Pancasila, is also based on other juridical foundations, namely the

National Education system Law Chapter II concerning the Basis, Functions and Objectives of Article 2 "National education based on Pancasila and the 1945 Constitution of the Indonesian Republic State" and Article 3 which contains the objectives of national education, namely the development of the potential of students to become human beings who have faith and devotion to God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic citizen, and responsible. The next step is based on the 1945 Constitution Chapter XI on religion article 29 paragraph 2 "the state guarantees the freedom of each resident to embrace his own religion and to worship according to his religion and that belief."

Based on these juridical foundations, it is very clear that the implementation of Religious Education in Indonesia has a very strong foundation, so that this religious education cannot be ignored in the implementation of the Education process in Indonesia. Religious education is very important to be given to all religious believers in Indonesia, so the naming of religious materials in this school is named after Religious Education that is tailored to its adherents, for example Islamic Religious Education.

Islamic Religious Education is a compulsory course given to Muslim students in all universities in Indonesia. This refers to the government regulation that Islamic religious education is a general compulsory course (MKWU) in higher education. The purpose of providing Islamic Religious Education courses in universities according to the Consortium of Religious Sciences, Directorate of Higher Education, National Department, quoted by (Alim, 2006) is to help foster religious scholars who have faith and devotion to God Almighty, namely scholars who are virtuous, philosophical thinking, analytical, systematic, rational and dynamic, broad-minded, actively participate in development through development and utilization science, technology, and art for the national interest.

To realize this goal, the weight of the Semester Credit System (SKS) in universities is charged at 2 credits. The Islamic Religious Education course at the Indonesian University of Education (UPI) has its own peculiarities, in line with the UPI motto, namely scientific, educational, and religious.

There is something very interesting about the UPI motto, which is in the term "religious". In the Big Indonesian Dictionary (Tim Penyusun Kamus, 2005) it is stated that the meaning of religion is religious, religious in nature, which is related to religion. At UPI, this is a very important element to pay attention to in the implementation of the lecture process.

As an implementation of this motto, it is reflected in the weight of the Islamic Religious Education course, which is given as many as 4 credits, divided into two periods, namely the first period in the first or second semester with the name of the Islamic Religious Education (PAI) course, and the second period with the name of the Islamic Religious Education Seminar (SPAI) course in the fourth or fifth semester. In addition to its peculiarities in the number of credits given, it is also manifested from

the existence of a program to strengthen these courses, which are called the PAI tutorial program and the SPAI tutorial program.

The tutorial program is an intracurricular program that strengthens PAI courses. This tutorial program is mandatory for students who contract PAI and SPAI courses and must pass. Graduation in the tutorial program is a requirement for graduation of PAI courses. The implementation of the tutorial program is under the responsibility of PAI lecturers and is operationally coordinated by the tutorial board consisting of students. The number of meetings in the tutorial program is carried out as many as 10 meetings during one semester. Before the Covid-19 pandemic, the tutorial program was carried out face-to-face offline, but during the pandemic, the tutorial program had to adapt to conditions and situations, so it was carried out online through synchronous and asynchronous virtual face-to-face. In accordance with the recommendations of the government to limit interactions and maintain distance (Siahaan, 2020).

The Covid-19 pandemic period has provided changes in all aspects of life, including in the education system. According to the opinion that the influence of this pandemic has caused difficulties in the world of Education (Putra, dan Kasmiarno, 2020), one form of difficulty is related to technology, because during the pandemic the learning process was carried out online by utilizing technology. Online learning requires readiness from all education personnel, especially educators, namely teachers and lecturers, as well as students, namely students (Diva, Chairunnisa, Mufidah, 2021). Lecturers, and students are required to master technology, for example mobile devices and several platforms or applications that can be used for online learning (Gunawan dan Amaludin, 2021). This technology mastery ability also needs to be possessed by STUDENTS and lecturers of PAI UPI, because during the pandemic the implementation of PAI lectures and tutorial programs was carried out online. Online lectures have their own advantages and disadvantages. One of the advantages is training students' responsibilities in carrying out lectures at home, while the drawback is that expensive internet quotas are the biggest obstacle, and lecture materials are less than optimal to master (Jumareng, Setiawan, Budiarto, Kastrena, Patah, Gani, 2021). It seems that the advantages and disadvantages of online learning do not only occur in certain courses, but also become a general thing during online lectures. This can also happen in PAI lectures and the implementation of pai tutorial programs as intracurricular activities at UPI.

This study aims to reveal the perceptions of tutorial program participants about resource persons and activity subjects on strengthening Islamic Religious Education activities during the Covid-19 pandemic. The research problem is formulated into the question points:

1. How is the assessment of the participants of the tutorial program about resource persons on strengthening Islamic religious education activities?
2. How is the assessment of the participants of the tutorial program about the subject of activities on the strengthening activities of Islamic religious education?

2. Method

Metode penelitian menggunakan survey, dengan instrument angket online berupa google form. The research method uses a survey, with an online questionnaire instrument in the form of a google form. The data source was obtained from 445 respondents, all respondents were participants in the tutorial program who contracted the Islamic Religious Education course at UPI Sumedang Campus for the 2021/2022 Academic Year with the following characteristics:

Table 1. Characteristics of Respondents

No	Characteristic	Sum	%
1.	Gender	Female	77,5%
		Male	25,5%
2.	Courses	Bachelor of primary school teacher education	44,3%
		Bachelor of primary school teacher education Physical Education	9,7%
		Bachelor of nursing	14,8%
		Bachelor of tourism science	12,1%
		Diploma of nursing	19,1%
3.	Age	<18 years old	4,5%
		18 years old	58,4%
		19 years old	32,8%
		20 years old	3,4%
		21 years old	0,9%
		>21 years old	0%

Data processing is carried out automatically by the google form machine based on the number of answers from respondents and converted into percentages, then the percentage value is interpreted into the following criteria:

Table 2. Percentage Interpretation of Respondents' Answers

No	%	Interpretation
1.	$x = 0$	no one
2.	$0 < x < 25$	a small part
3.	$25 < x < 50$	almost half
4.	$x = 50$	Half
5.	$50 < x < 75$	Most
6.	$75 < x < 100$	almost entirely
7.	$x = 100$	Entirely

The questionnaire instrument consists of two groups of statements that must be answered by participants with a scale of values 1-5 with a quality value of 5 = very good, 4 = good, 3 = sufficient, 2 = bad, 1 = very bad

Table 3. Number of Statements on The Questionnaire Instrument

No	Group	Number of Statements
1	Resources Person	10
2.	Types of Activities	7
Total		17

3. Results and Discussion

3.1. Results

3.1.1. Assessment of Tutorial Program Participants about Resource Persons in Strengthening Islamic Religious Education Activities

This assessment of the source was obtained from 10 statements that had been answered by respondents. Here are the results

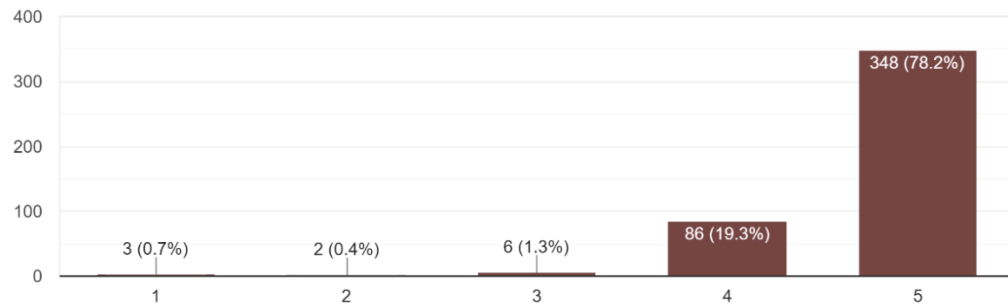


Figure 1. Resource Person's Ability to Deliver Material Via Zoom Zoom

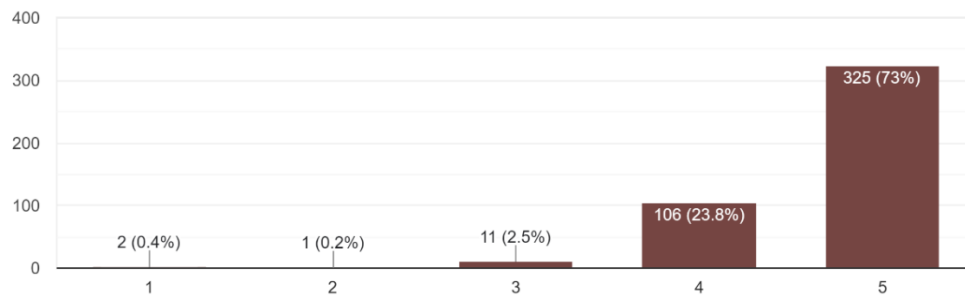


Figure 2. Resource Person's Ability to Deliver Material Through Video Recordings

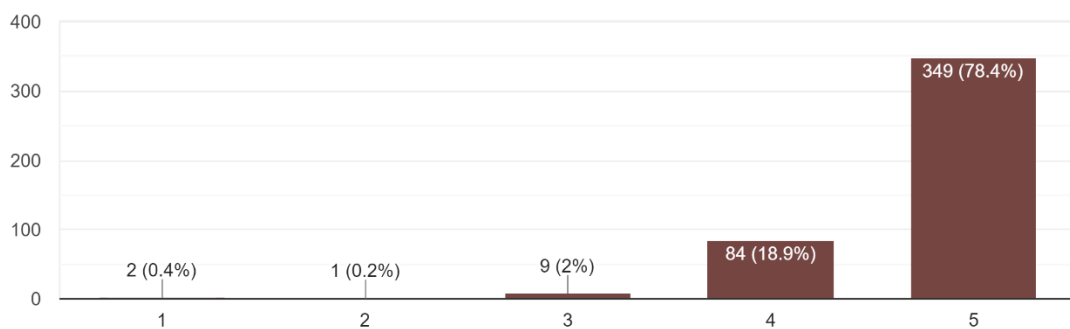


Figure 3. Breadth of Knowledge of The Resource Person

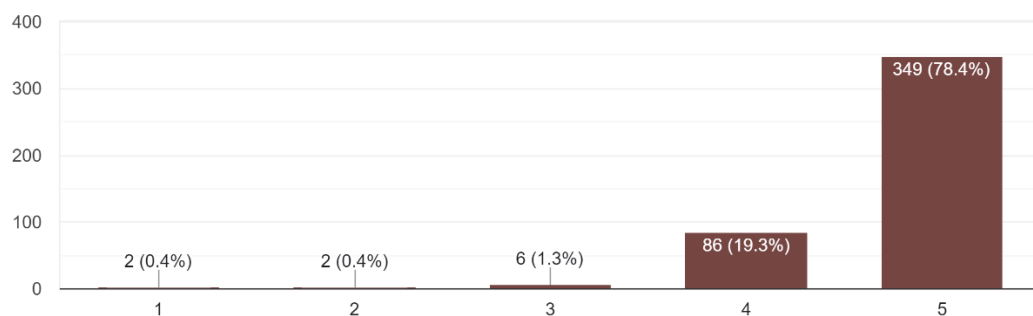


Figure 4. Resource Person's Mastery of the content

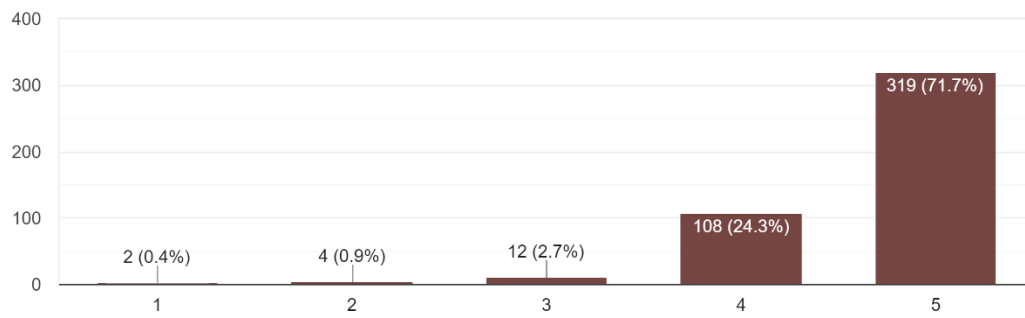


Figure 5. Content Conformity With Theme

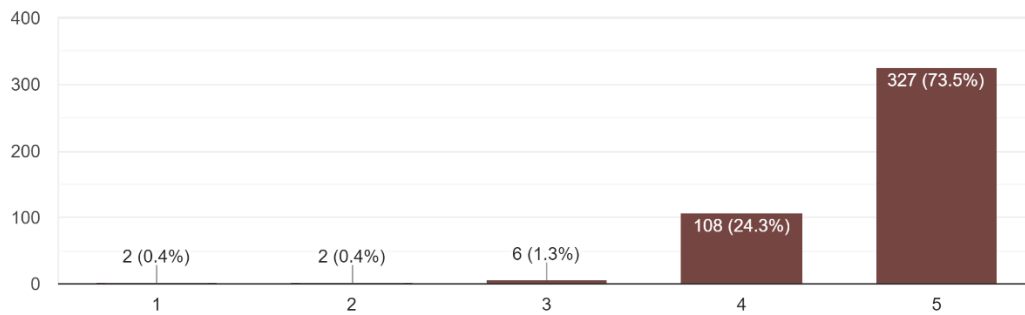


Figure 6. Interviewees' Appearances

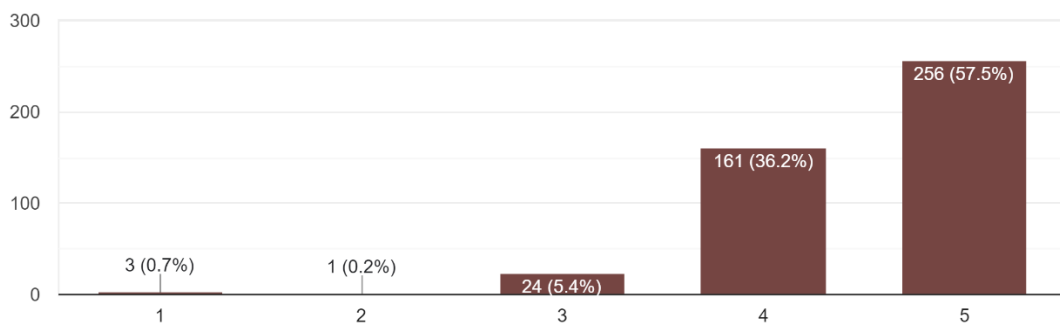


Figure 7 Powerpoint view

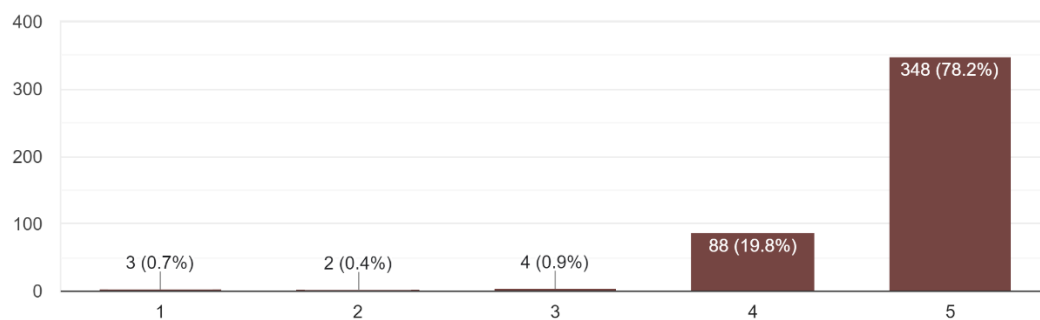


Figure 8. Eloquence of Sources in Reciting Quranic Verses / Hadith

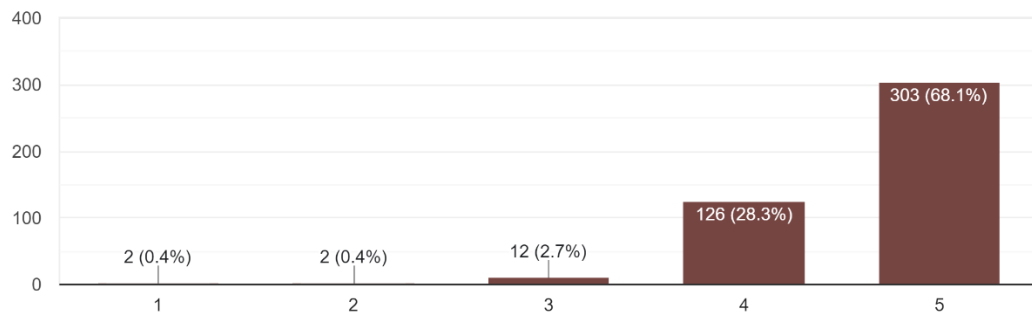


Figure 9. Interactive Speakers

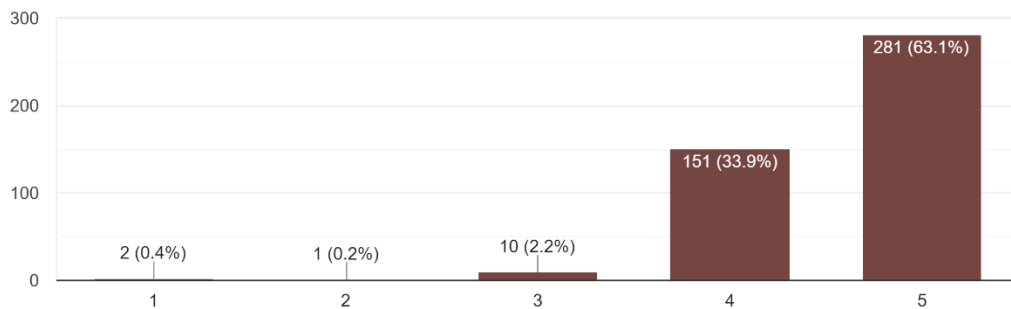


Figure 10. Ease of Understanding

Based on the 10 images it is very clear that the answer reBased on the tablespontent is centered on the number 5 (very good). If the participant's assessment of this resource person is recapitulated, the results will be as follows:

Table 4. Recapitulation of Value 5 of Respondents' Answers About The Source

No	Statement	answer
1.	The ability of the speakers in delivering lecture content on zoom	78,2%
2.	The ability of the speakers in conveying content on video recordings	73%
3.	Breadth of knowledge of the speakers in delivering the material	78,4%
4.	The resource persons' mastery of the content presented	78,4%
5.	The suitability of the content conveyed by the resource person with the topic / theme	71,7%
6.	The appearance of the speakers when delivering content	73,5%
7.	The power point display presented by the speakers when providing content	57,5%
8.	The eloquence of the speakers in reciting verses of the Quran or hadith when conveying content	78,2%
9.	Interactive speakers when delivering content	68,1%
10.	ease to be understood by mustami' (audience) material presented by the speakers	63,1 %
	Sum	720,10%
	Average	72,10%
	Interpretation	Most

Based on table 4. It can be seen that the largest percentage is in statements number 3 and 4, namely the breadth of knowledge of the speakers (presenters) in delivering the material and the mastery of the speakers (presenters) of the material presented

3.1.2. Assessment of Tutorial Program Participants on Types of Activities in Strengthening Islamic Religious Education Activities

Data on this subject were obtained on the basis of 7 items of statements that have been answered by respondents. Here are the results.

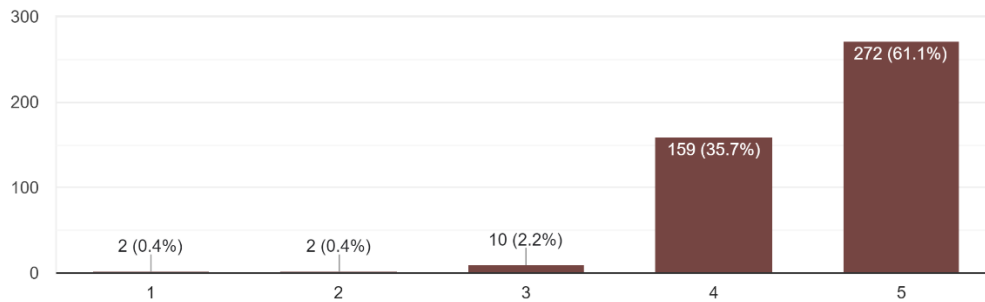


Figure 12. Overall Tutorial Activities

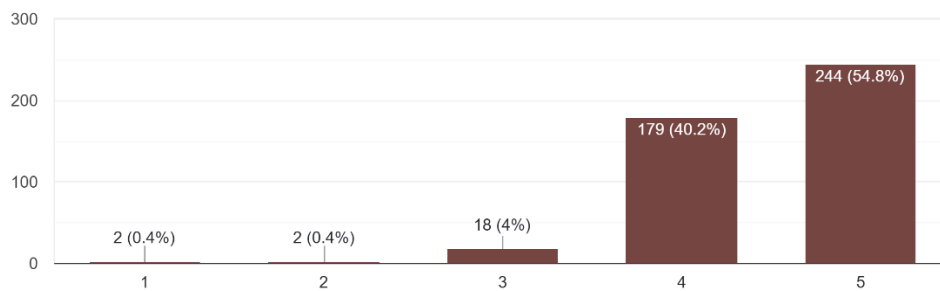


Figure 13. Dhuha Lectures Through Video Recordings

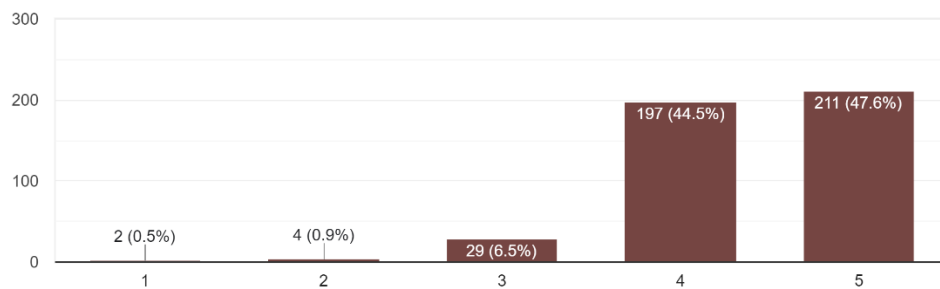


Figure 14. Talent Search Tutorial (TMB)

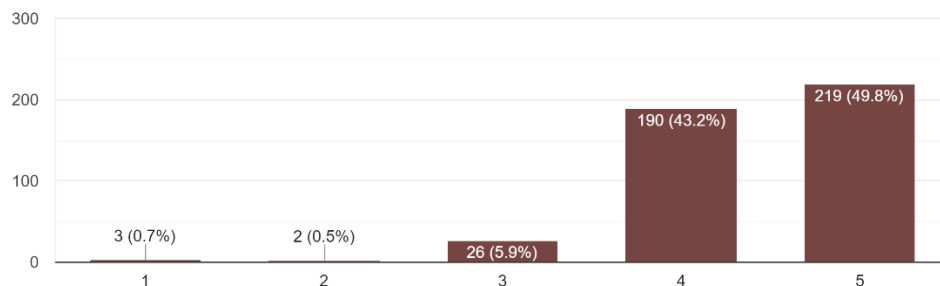


Figure 15. National Seminar (Webinar)

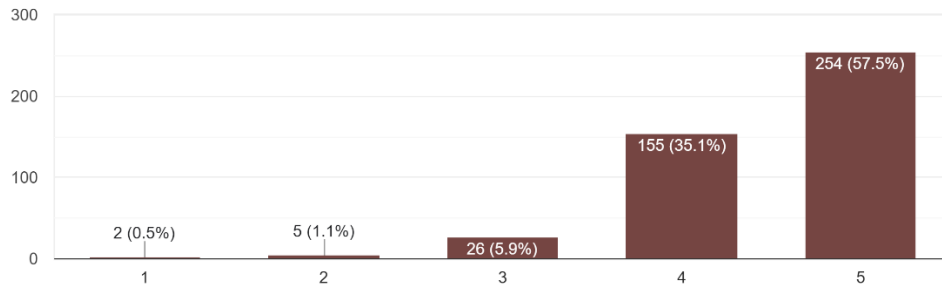


Figure 16. Filling of amaliyah sholihah instruments (good deeds)

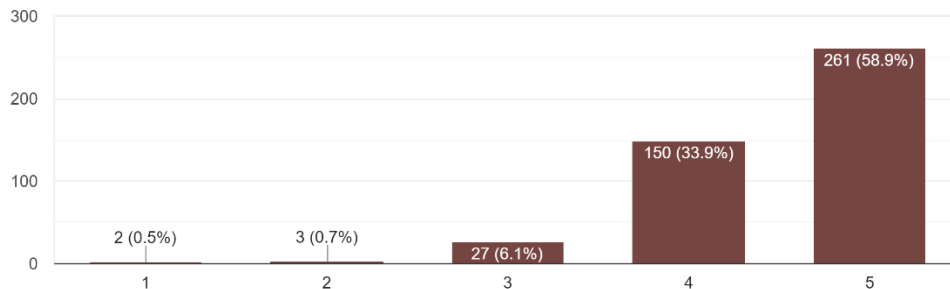


Figure 17. Reflections of Amaliyah Sholihah (Good Deeds)

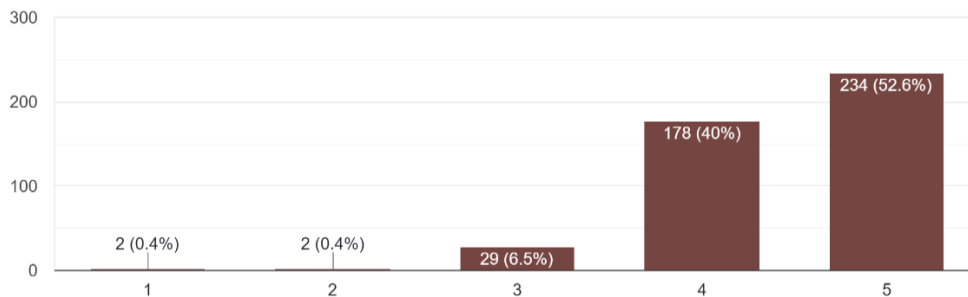


Figure 18. Tutorial Tasks

Of the 7 statements about the activity in this tutorial program, the respondents' answers were dominant at number 5 (very good). If recapitulated the seven statements then the result is as follows..

Table 5. Recapitulation of 5 Answers From Respondents About Types of Activities

No	Statement	Answer
1.	Overall tutorial activities	61,1%
2.	Lectures with video recordings	54,8%
3.	Talent search tutorials	47,6%
4.	National seminar (webinar)	49,8%
5.	Filling in the instrument amaliyah sholihah (good deeds)	57,5%
6.	Reflections on amaliyah sholihah (good deeds)	58,9%
7.	Tutorial tasks	52,6%
	Sum	382,30%
	Average	54,6%
	Interpretation	More than half

Based on table 5. It can be seen that the highest percentage of respondents' answers is in statement no. 1, which is an assessment of the tutorial activities as a whole.

3.2. Discussion

3.2.1. Assessment of Tutorial Program Participants about Resource Persons in Strengthening Islamic Religious Education Activities

Referring to the results of the research that has been previously presented in table 4, the respondents' assessment can be classified into 3, namely there are 1) mastery of technology by the sources, namely the ability to use the zoom application, make lecture recording videos, and make lecture materials in the form of power points, 2) mastery of lecture material content, breadth of knowledge, mastery of the material, fluency, and suitability of the material, 3) Delivery ethics, namely the appearance of the resource person, interactive ability, and delivery ability so that it is easy to understand.

In the first part, namely the ability to master technology, respondents gave a very good assessment on this aspect of the resource person. They judged that the speakers had the ability to deliver lectures via zoom. This zoom application has become a very popular application to use during the pandemic. According to Kuntarto, Sofwan (2021) aplikasi zoom memberikan banyak manfaat selama pembelajaran daring di masa pandemic. . The speakers invited in the tutorial program felt helped and given the convenience when delivering content online via zoom, because it did not require them to need to go outside the house to the location of the activity, because the activities were carried out in their respective homes, so that time could be effective in the midst of their busy life in providing lecture content. This also shows that the mastery of technology in the speakers has been seen, namely technology in using the zoom application, and how the resource persons' expertise in interacting during the provision of lecture materials even though it is carried out via zoom. The provision of material by the resource persons through the zoom application is a form of synchronous online lectures. In a tutorial program other than synchronous, lectures are also carried out asynchronously, namely through video recording. The asynchronous approach is used to compensate for the deficiencies in the synchronous approach. These two approaches are used during lecture activities in the PAI tutorial program, so that the learning system is called blended learning, because this approach is better for students. Blended learning provides maximum benefits to both lecturers and students during online lectures (Susanti dan Estherina, 2022). In blended learning, lecture materials can be presented in the form of power points. Power point is a user-friendly software, because it is easy to use, does not require costs in making, and can display multimedia programs attractively (Rusman dan Riyana, 2011). A well-made power point can attract the attention of students, making it easier to understand the content (Nurkholis, Parijo dan Utomo, 2015), improving learning outcomes (Darchi, 2018) and demonstrate the ability of lecturers in mastering technology (Zaini, 2022).

In the second part, namely mastery of the content of the lecture material, the respondents gave a very good assessment, meaning that the resource person had provided lecture material that was in accordance with the theme, the resource person had a breadth of knowledge about the material presented and the resource person was very good at the material presented, and no less important in this competence was that

the narrators had fluency in reciting verses of the Quran and hadith. This is very important, considering that the speakers in the tutorial program are PAI lecturers, and PAI lecturers are very identical with the Quran and hadith. It is very ironic if the ability of PAI lecturers to recite verses of the Quran or hasits is not fluent, this will be a poor assessment of the competence of PAI lecturers. It states that PAI lecturers must have a professional religious and personal religious. Professional religious is closely related to his profession as a PAI lecturer and personal religious is very related to his personality (Aeni, 2015). In terms of breadth of knowledge and mastery of lecture materials by the speakers, it is also inseparable from their understanding of the Quran, because the content of the material presented in the tutorial program is closely related to the Quran. So that in this tutorial program there is a process of understanding the Quran (Aeni, 2016). Covering the breadth and mastery of the speakers on the content of the Quran is also related to hifdz (memorization). The resource persons in the tutorial program are required to have more memorization of the Quran compared to other lecturers (Aeni, 2017).

In the third part, namely the ethics of the resource person when he was a narrator in the tutorial program, the respondents also gave a very good assessment. The resource person appeared with a very good appearance, meaning paying attention to fashion ethics, a good face appearance, showing a decent figure in conveying Islamic content, and the most important thing is to present a good exemplary figure (Aeni, 2014).

3.2.2. Assessment of Tutorial Program Participants about The Subject of Activities in Strengthening Islamic Religious Education Activities

Referring to table 5 it is very noticeable that more than half of the respondents gave an excellent assessment of the eyes of the activities carried out during the tutorial program. In the tutorial program carried out during the pandemic, there are types of activities that are different from normal times, namely the delivery of material online both synchronously via zoom and asynchronously through video recordings, online national seminars, and habituation to doing amaliyah shalihah (good activities) which are monitored through monitoring instruments. The habituation of these good activities includes the implementation of mandatory prayers and sunah prayers, the implementation of compulsory shaum and sunah shaum, the intensity of reading the Quran, involvement in congregational prayers, memorization of the Quran and prayers. This activity is carried out to realize the purpose of Islamic Religious Education, in addition to forming students who have a charitable character, they also have responsibility, independence and critical power. (Aeni, Jenuri, Rohendi, dan Rohayati, 2018). Student involvement in the tutorial program has been able to improve their religious attitudes (Aeni, 2009). This religious attitude is reflected in the behavior of faith and piety of students, with indicators of carrying out mahdhah worship, istiqamah, filial piety to parents, fond of shadaqah, love friendship, polite speech and daily associations, calm appearance, attractiveness and sympathy, dressed in closing aurat, fond of reading the Quran, fond of being in the mosque, always saying greetings, being friendly to everyone, liking cleanliness has a commitment to maintain, preserve, and love the environment, love to read books and be tolerant (Taftazani, 2008).

4. Conclusion

Based on the results of the study, it can be concluded that most respondents gave a very good assessment on the aspect of the resource person with an indicator of the assessment of the resource person's ability to master technology, mastery of material content in the tutorial program and ethics when he became a resource person. Meanwhile, in the aspect of the type of activity, more than half of the respondents gave a very good assessment, with indicators of the activities of the tutorial program as a whole, lectures dhuha synchronously via zoom and asynchronously through video recordings, online seminar activities, habituation of good activities (amaliyah shalihah) by filling in monitoring and reflection instruments, as well as tasks on the tutorial program which include memorization of the Quranic letter and prayer and analysis of verse studies.

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