

**STRENGTHENING SOCIAL SKILLS DIMENSIONS IN THE NEW
NORMAL ERA OF ISLAMIC RELIGIOUS EDUCATION LEARNING
AT MTSN 1 KOTAWARINGIN TIMUR**

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ABSTRAK

Pembelajaran daring yang dijalankan selama pandemi Covid-19 banyak memberi perubahan pada wajah pendidikan di Indonesia. Salah satunya ialah penurunan kemampuan sosial anak. Hal ini diakibatkan karena minimnya waktu mereka untuk berinteraksi secara langsung. Dampak dari kondisi seperti ini terlihat ketika pembelajaran tatap muka di laksanakan pada era *new normal* seperti sekarang, khususnya di MTsN 1 Kotawaringin Timur. Kemampuan untuk saling bertegur sapa dan etika dalam melakukan komunikasi terlihat menurun. Jika dibiarkan terus-menerus tentu tujuan pendidikan yang menginginkan agar terciptanya manusia yang berakhlak mulia dapat menjadi terhambat. Hal ini menarik bagi peneliti untuk melihat peran apa yang dapat dilakukan oleh seorang guru Pendidikan Agama Islam (PAI) dalam menyikapi hal tersebut. Mengingat di dalam Pendidikan Agama Islam (PAI) sendiri sangat mengutamakan aspek-aspek sosial. Penelitian ini termasuk ke dalam jenis penelitian lapangan dengan pendekatan kualitatif. Teknik pengumpulan data menggunakan teknik observasi, wawancara dan dokumentasi. Teknik pengolahan data dan analisis data menggunakan reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa usaha yang telah dilakukan guru Pendidikan Agama Islam (PAI) di MTsN 1 Kotawaringin Timur dalam meningkatkan keterampilan sosial peserta didik ialah dengan menekankan strategi pembelajaran dengan pendekatan diskusi, menghubungkan materi ajar dengan aspek-aspek sosial dan mengadakan kegiatan yang dapat meningkatkan keterampilan sosial anak.

Kata kunci : Keterampilan Sosial, PAI, Era New Normal

ABSTRACT

Online learning conducted during the Covid-19 pandemic changed the face of Indonesian education. One of them is a decline in children's social skills. This is because we don't have time to interact directly. The effects of this condition can be seen, especially in MTsN 1 Kotawaringin Timur, when face-to-face learning takes place during

this new normal era. The ability of greetings and ethics in communication seems to be diminished. Of course, if that is allowed, the purpose of education, which is to create people of noble character, may be hampered. It is interesting for researchers to see what role Islamic religious education (PAI) teachers can play in tackling this issue. Given that Islamic religious education (PAI) itself attaches great importance to the social aspect. This study belongs to a type of field research with a qualitative approach. Data acquisition techniques using observation techniques, interviews, and documentation. Data processing technology and data analysis by data reduction, data presentation, and conclusion drawing. As a result, MTsN 1 Kotawaringin Timur's efforts by Islamic Religious Education (PAI) teachers to improve students' social skills include emphasizing learning strategies through a discussion approach, linking materials and social aspects, and feasible. It is shown to consist of activities. So improve your skills children's society.

Keywords: *Social Skills, PAI, New Normal Era*

INTRODUCTION

Human life is inseparable from the process of education. Education has always been associated with people, whether you like it and whether you want it. In other words, education is not just in the classroom, but throughout the space and life (Setia, 2021).

The essence of education is learning (Hakim, 2010). Through the learning process, one becomes to see, observe, and ultimately understand (Fathurrohman, 2017). The person who studies can be said to be the person who studies. Islam also sees learning as an urgent matter. Due to the importance of learning, the first poem was revealed to the Prophet Muhammad. A poem about learning (reading).

The term Islamic education appears when scriptures form the basis of the implementation of education and the materials taught to focus on Islamic materials. Abdullah of Syafe'i said that in addition to physical, mental and intellectual education, Islamic education must also be able to improve social skills. This is motivated by the human nature that tends to live and socialize

(Syafe'i, 2015). This is in line with the educational goal set by Sobel that education can help students enter the community life (Sobel, 2004).

As the outbreak of Covid-19 spread to Indonesia, the delay in the success of education that supports the development of children's social skills became more apparent. Moral improvement, especially Islamic education, which is the backbone of social behaviour, seems to be influenced by the Covid-19 pandemic. This is seen when the learning system was originally converted from a face-to-face system to an online system.

According to a study by Gadjah Mada University, gadgets can impair social skills. This decline in social skills creates a feeling of loneliness and can lead to depression. Of the 50.9% who showed symptoms of depression, 10% showed symptoms of major depression (Hariyadi, 2021). A similar study, conducted by Kusuma and Stapa, said that children's social and emotional behaviour through gadget (online) learning decreased during the Covid-19 pandemic. This is due to the low intensity of

communication he makes with his friends (Kusuma & Sutapa, 2021).

This is a major concern for Indonesian educators. Declining social skills that affect Islamic education goals threaten the Covid-19 pandemic to educational institutions, especially Islamic education. Researchers have also observed that online learning at MTsN 1 Kotawaringin Timur has the effect of reducing social skills. This is achieved by recognizing teachers who see many changes in their personalities. Poor language skills, making friends, and often lying to parents are some problems that arise from online learning (Observation and interview).

If previous studies have detailed the impact of online learning on children's attitudes, this study discusses the role of Islamic Religious Education (PAI) teachers in responding to diminished social skills. Given that Islamic religious education (PAI) itself attaches great importance to the social aspects.

In this article, we will discuss what forms of social skills students have in face-to-face classes in the new normal era, and how Islamic

Religious Education Teachers (PAIs) deal with the decline in social skills. I will explain what kind of efforts we are making.

This study belongs to a type of field research with a qualitative approach. Data acquisition techniques using observation techniques, interviews, and documentation. Data processing technology and data analysis by data reduction, data presentation, and conclusion drawing.

DISCUSSION

A. Forms of Student Social Skills in New Normal Era PAI Learning at MTsN 1 Kotawaringin Timur

1) Research Result

The introduction explained how students experience a decline in social skills through online learning. This is because they don't have time to interact directly with their friends. From the results of interviews conducted by researchers with PAI teachers, namely teachers of the Quran Hadith, Aqidah, Fiqh, and Islamic Cultural History (SKI) subjects, they generally compare student social skills compared to before the Covid-19 Pandemic. Has

decreased. According to a Hadith teacher in the Koran, he said the children's skills in speaking and greeting the teacher had declined. It is very rare for students to ask questions while studying. When the teacher asked about mastering the subject, they answered they understood. However, when I evaluated it, I found that many people did not understand it yet (Interview with the teacher of the Qur'an Hadith).

Likewise consistent with the instructor of Akidah Akhlak. Children appear greater passive, the comments they supply whilst the instructor asks questions in magnificence are minimal. They appear shy to talk and specify their opinion. According to him, that is due to the fact all through online gaining knowledge of they're now no longer required to talk much, they best participate in gaining knowledge of via gadgets, even greater so if the gaining knowledge of is carried out via WhatsApp Groups and withinside the shape of assignments (Interview with the teacher of the Akidah Akhlak).

On the other hand, according to Fiqh teachers, the decline in social skills can be seen not only in lessons, but also in communication in the WhatsApp group. When you submit information via the WhatsApp group, you may not reply at all. Such small things, even if it's a devices, will affect you later. He added that observations during his student days, when face-to-face lessons were held in this new normal era, showed that communication between them was extremely rare. It wasn't like before, the class was a place to talk and joke with her friends (Interview with the teacher of the Fiqh).

On the other hand, according to the admission of teachers of Islamic Cultural History (SKI), it is very clear that their vocabulary is very small when students are asked to talk about history in connection with teaching materials. According to him, that's because they rarely talk to their friends (Interview with the teacher of the SKI).

2) Analysis of Research Results

The Islamic teacher approval above is an example of the student's condition today. This is a study quoted by Hariyadi by Jeffrey A.

Hall, a professor of communication research at the University of Kansas, where they interact among 2,774 young Americans who have used social media (devices) for two years. Little time to do (Hariyadi, 2021).

This is also supported by a study at Gadjah Mada University that states that gadgets can impair social skills. This decline in social skills creates a feeling of loneliness and can lead to depression. Of the 50.9% who showed symptoms of depression, 10% showed symptoms of major depression (Hariyadi, 2021).

This situation seems trivial and only one form of verbal communication is considered. However, upon closer inspection, such a situation could be one of the ways of failure in Islamic education. Simple social skills, such as speaking, can lead to further social skills later, such as meeting the rights, needs, and desires of others (Gainau, 2019).

In Islam, there was a reference to how greeting practice should be done. Allah SWT. Said:

وَإِذَا حُيِّئْتُمْ بِهِ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا
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And if you are respected (Salam) respect, give or reward it with a better one (equivalent respect). Allah really considers everything. (QS. An-Nisa: 86)

This argument is then strengthened by the hadith of the Prophet. which states that in order to create a sense of mutual love among human beings, the Prophet SAW. continue to spread greetings to each other (HR. Muslim). Even Sheikh Yusuf Qaradhawi called this greeting in the form of greetings as a form of maintaining peace in the body of Muslims (Al-Qaradhawi, 2011). The hope is that through such small things, Muslims can become people who help each other, love and tolerate each other.

Islam does not teach its servants to be indifferent and indifferent to others. Leaving the above conditions unchecked will obscure the ideals that Islamic education continues to promote. Even the functions of education according to Idi in Maksum related to social skills (community) will be hampered if this continues. Among these functions are (Maksum, 2013):

1. Education is socialization that can print the younger generation and transform all cultures, values, norms and traditions. One of them is related to the social aspect.
2. Education is a social control that can reduce individual selfishness and greed so that human beings are born with social responsibility and consciousness.

B. Forms of Strengthening the Dimensions of Social Skills of Learners in New Normal Era PAI Learning at MTsN 1 Kotawaringin Timur

1) Research Result

Interviews with several Islamic religious educators have found several ways for researchers to sharpen social skills that were previously thought to be declining. When asked, they said they could enhance through learning strategies such as discussion and group work. This method is considered to be very effective as it can encourage students to work with their friends. When conducting a discussion, the teacher provides students in several groups with topics that need to be discussed together. After the group on duty presented the topic under discussion, it was the turn of the other group to

ask questions. According to teachers, this method not only trains cooperation between students, but also trains their intellect, speaking ability and courage. However, this method does not mean forgetting the role of the teacher. Teachers need to provide information during learning if they feel that their students are lacking in reaction (Interview with PAI teacher).

The group work method can be performed by giving the students a task to complete in a group. Tasks given in group form are usually tasks that require problem solving. Students are usually asked questions that require problem solving. This allows students to work together to help each other and complete tasks.

The second way is to connect teaching materials with social aspects. In this second way, Islamic Religious Education teachers usually provide reinforcement of social values to students in every moment of learning, both on material that is directly related to social values and on material that is clearly unrelated. For example, material about the content of Surah Al-Ma`un. In this material, the expected learning goal

is to create a sense of mutual assistance in students in accordance with the contents of the Surah Al-Ma'un. A PAI teacher must be able to internalize the values contained in Surah Al-Ma'un so that they can be embedded in students. This can be done with simple examples such as providing infaq weekly or assisting other classmates in the class (Interview with the teacher of the Qur'an Hadith).

Materials that are not directly related to social values are the approval of Fiqh teachers for materials on fasting and pilgrimage to Mecca. In general, both worships is actually a discussion of worship related to individual Muslim obligations. However, when teaching these two materials, fiqh teachers always associate them with social values. If fasting can teach Muslims how hungry the poor are, pilgrimage teaches a sense of unity when Muslims gather in one place, the Kaaba (Interview with the teacher of the Fiqh).

The next route is through a school-run program to improve your child's social skills. This was obtained by researchers through

interviews and documentation with the head of Madrasa of MTsN 1 Kotawaringin Timur and Islamic teachers. This face-to-face study involved several religious and mutual cooperation activities (Interview and documentation).

2) Analysis of Research Result

Social skills are important in life. Because human beings are not only individuals but also social beings in nature. He never leaves the help of others (Listia, 2015). Also Muslims are commanded to help each other.

As an institution that transforms Islamic values, including social values, which make up 23.35% of the content of the Qur'an (Umar, 2019), Madrasa is naturally distinguished by its religious material, Islamic religious education (AlQur'an Hadith, Akidah Akhlak, Fiqh and the history of Islamic culture). Always strives to convey these social values to students as they should be.

Based on the study of this discussion, it seems that the learning methods implemented in the classroom must be a medium that can train these social skills. One of

the learning strategies you can use is a collaborative learning strategy. The collaborative elements of this strategy are designed to improve and sharpen children's social skills (Istianti, 2015).

Collaborative learning strategies are student-centric learning strategies in which discussions are held to enable students to interact with each other. This strategy allows you to learn, train elements of learning materials, solve problems, complete tasks, and achieve goals together (M.P & Lam, 2013).

Given that Islam pays great attention to social issues in addition to learning methods, the next step taken by Islamic religious educators is the material of Islamic religious education itself. Even the nature of the Prophet Muhammad. Although it cannot escape the social aspect of society. Specifically, the contents of Islamic religious education subjects that can develop students' social skills are as follows:

1. AlQur`an Hadith courses provide students with an understanding, understanding and practice of Quran and hadith poetry related to a variety of social behaviours, including respect for parents, brotherhood, friendship, and love for orphans (Putra, 2017).
2. Moral aqidah topics will offer college students with understanding, appreciation and exercise of factors of morality and etiquette. The ethical thing associated with social skills, it consists of a pleasant attitude, courtesy, humility, compassion, dwelling in harmony, helping, honesty and generosity. As for the adab thing, it consists of the adab thing to others, particularly to parents, relatives, teachers, pals and neighbours (Mof et al., 2014).
3. Fiqih's courses provide students with an understanding, understanding and practice of Islamic law related to social values such as zakat, sacrifice, corpse handling, property and other Muamara issues (Aslan, 2018).
4. The subject of Islamic Cultural History (SKI) teaches stories closely related to social skills. This lesson describes the

values and social norms established by the Prophet Muhammad. In the past. In addition, students also need to develop their ability to take Ibra, especially in relation to social phenomena within the framework of Islamic history (Fauziah, 2012).

The next step is about religious activities and mutual cooperation. According to Saleh of Syukri et al. Examples of religious activities include *Musabaqah Tilawatil Quran*, weekly lectures, commemorations of Islamic holidays, pilgrimages to Islamic tombs, calligraphy, Friday prayers, and Tarawih prayers. Such activities could later become a learning medium for students to practice Islamic religious education, especially knowledge related to social aspects (Syukri et al., 2019).

The same applies to joint collaboration activities. Clean the school environment together. It aims to help volunteers, help each other, foster good relationships and social sensitivities, create a sense of unity and empathy, strengthen brotherhood ties, and foster a sense and attitude of unity and unity (Hidayat, 2020). It is

hoped that this type of activity will train students in their social skills and later they will be born as individuals who are in line with the ideals and goals of Islamic education.

CONCLUSION

MTsN 1 Kotawaringin Timur's student social skills have deteriorated since the Covid-19 pandemic. This is evident from the teacher's confirmation that children are less able to speak and greet teachers, children look more passive, communicate with each other very poorly, and have very little vocabulary. This is due to the lack of students talking to friends while studying online.

Efforts by Islamic religious educators to strengthen these social skills include learning strategies through a discussion approach, linking materials and social aspects, and implementing activities that can improve children's social skills. It consists of.

The weakness of this study is that there is not yet a learning model specifically designed with new normal to improve children's social

skills. Therefore, further research is needed to advance through the R&D approach.

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