Strengthening the Character Values in the Online Learning Process

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Abstract

The application of character values in the online learning process for Islamic Religious Education (PAI) subjects is a must even though it is not done face-to-face. The purpose of this study is to photograph the character values taught and the challenges PAI teachers face in implementing character education in the online learning process. This type of research uses qualitative research. The sources of data in this study are teachers and students. Data were collected through interviews, documentation, and direct observation of online learning via Google Meet and WhatsApp group. The data analysis technique used is descriptive qualitative. The dominant character values in online learning of Islamic religious education at SDN 114 Leppangang Pinrang are independence, love of reading, discipline, and responsibility. Some methods of implementing character education include giving advice, giving punishments and rewards in adding and subtracting task scores, and controlling student conversation in the WhatsApp group. PAI teachers have their challenges in applying student character values, one of which is not optimal control, parental concern for controlling their children, and technical problems.

Keywords: *Character Values, Islamic Religious Education, Teacher*

Abstrak

Penerapan nilai-nilai karakter dalam proses pembelajaran *online* mata pelajaran Pendidikan Agama Islam (PAI) merupakan suatu keharusan walaupun tidak dilakukan secara tatap muka. Tujuan penelitian ini adalah untuk memotret nilai-nilai karakter yang diajarkan dan tantangan yang dihadapi oleh guru PAI dalam menerapkan pendidikan karakter pada proses pembelajaran *online*. Jenis penelitian ini menggunakan penelitian kualitatif. Sumber data dalam penelitian ini adalah guru dan siswa. Data dikumpulkan melalui hasil wawancara, dokumentasi, dan pengamatan langsung pembelajaran *online* via *Google Meet* dan grup *WhatsApp* (WA). Teknik analisis data yang digunakan adalah deskriptif kualitatif. Nilai karakter yang dominan dalam pembelajaran *online* PAI di SDN 114 Leppangang Pinrang adalah kemandirian, gemar membaca, kedisiplinan, dan tanggung jawab. Beberapa metode penerapan pendidikan karakter antara lain memberikan nasehat, memberikan hukuman dan ganjaran berupa penambahan dan pengurangan skor hasil tugas, dan mengontrol percapakan siswa di grup WA. Guru PAI memiliki tantangan tersendiri dalam menerapkan nilai-nilai karakter siswa salah satunya adalah kontrol tidak

maksimal, kepedulian orang tua siswa untuk mengontrol anaknya dan permasalahan teknis.

Kata Kunci: *Guru*, *Pendidikan Agama Islam, Nilai-nilai Karakter*

Introduction

Character is unique to humans. Lickona defines *character* as consciousness, feeling, and action.[1] Character is formed from the value system formed by the individual.[2] Values function as beliefs, standards, guidelines, and motives that shape character.[3] Character as a set of individual psychological characteristics that affect a person's ability and tendency to function morally.[4] According to him, being a moral person in what he calls moral anatomy is formed from moral behavior, moral values, moral personality, moral emotions, moral transmission, moral identity, and basic characteristics.[5] A psychologist, Lumpkin referred to character as a universal phenomenon that describes a person who has the courage and confidence to live with moral virtue.[6]

American character education expert, Lickona states character as a strong inner trait in giving a morally correct response to life situations.[7] A person is called character when his behavior is in accordance with moral methods. Lickona defines character as consciousness, feeling, and moral action.[8] In other words, a person of character is a person who knows goodness, desires goodness and behaves well following the expected values.[9]

The relationship between character and awareness (knowing), feeling (feeling), and moral action (action) is illustrated in Figure 1. Knowledge of virtue, goodness, desire to do well, and carry out good deeds that one does can strengthen one's character.

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[1] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 2013).

[2] Peterson, Christopher Seligman, *Character Strengths and Virtues: A Handbook and Classification* (New York: Oxford University Press, Inc, 2004).

[3] Park, "Character Strengths and Positive Youth Development." *Annals of the American Academy of Political and Social Science*, no. 591 (2004): 40–54.

[4] Berkowitz and Hoppe, "Character Education and Gifted Children." *High Ability Studies Journal* 20, no. 2 (2009): 131-142.

[5] Barkowitz and Bier, *Research-Based Fundamentals of the Effective Promotion of Character Development in Schools. In L. Nucci, D. Narvaez & T. Krettenauer (Eds), Handbook of Moral and Character Education (pp. 248-260* (New York: Routledge, 2014).

[6] Lumpkin, "Teachers as Role Models, Teaching Character and Moral Virtues." *Journal of Physical Education, Recreation & Dance* 79, no. 2 (2008): 45-49.

[7] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 2013)

[8] Lickona, "What Is Good Character? And How Can We Develop It in Our Children." *Reclaiming Children and Youth* 9, no.4 (2001): 239-251.

[9] Hidayat, Mulianah, and Mujahidah, "Analysis of The National Character Senior High School Students by Using Rasch Model." *Proceedings of the First International Conference on Religion and Education*, (2019), https://doi.org/ 10.4108/eai.8-10-2019.2294512.
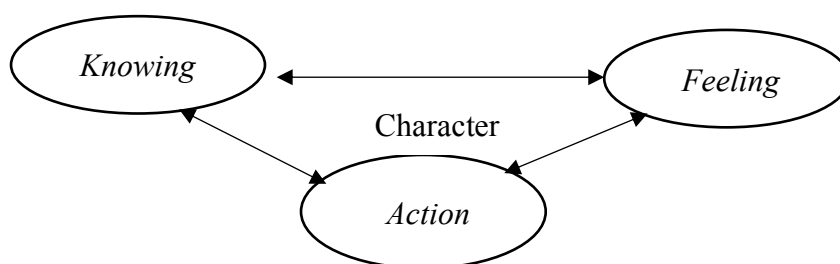
Figure 1. Relationships between moral components in character formation[10]

Trying to shape and direct one's character is called character education.[11] The importance of the character of the younger generation has led some developed countries to make character education a national education program. Several countries use different terms in their character education programs. In Western countries, it is better known by the term value education. In contrast, in some Asian countries, it is more popular by the term moral education.[12]

Character education is essential to be implemented in the national education system because, according to Lickona, there are seven reasons character education must be implemented.[13] Namely, the best method to ensure students have a good personality, methods to improve academic performance, prepare students to respect others, start from the root cause of moral and social problems, prepare students for behavior, and cultivate noble cultural values. In line with Merle's opinion that character education is one of the methods in cultivating noble morals and good habits for students.[14] Therefore, educational institutions should be one of the places of integration, nurturing, and practice, refracting good character values in the fraternal community.

Character education is a crucial matter for the nation and country. The loss of character can lead to the loss of character of the nation's generation. The character serves as a guide to the strength of a nation so that a nation does not fluctuate. Characters must be built and nurtured to become a dignified nation because characters do not come by themselves.[15]

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[10] Lickona, *Character Matters*. (New York: Somon & Schuster, 2004).

[11] Schwatz, *Introduction to Character Education and Effective Principles in Schwatz, M. J. (pnyt.). Effective Character Education* (United States: The McGraw-Hill Companies, Inc, 2007).

[12] Samani and Hariyanto, *Konsep dan Model Pendidikan Karakter* (Bandung: Remaja Rosdakarya, 2012)

[13] Lickona, "What Is Good Character? And How Can We Develop It in Our Children." *Reclaiming Children and Youth* 9, no.4 (2001): 239-251.

[14] Schwartz, *Effective Character Education: A Guidebook for Future Educators* (New York: McGraw-Hill Companies, 2008).

[15] Kementerian Pendidikan Nasional, *Buku Induk Pembangunan Karakter* (Jakarta: Kementerian Pendidikan Nasional, 2010).

The development of the nation's character must focus on three primary goals, namely nurturing and strengthening the identity of the nation and race, strengthening Indonesia as a united nation, making Indonesian people and society with noble morals and a dignified nation. The scope of national character education content is formed based on the classification that has been determined by the Ministry of Education Indonesia, namely religion, honesty, tolerance, observation of the environment, disciplined, democratic, love of country, national spirit, creativity, curiosity, love of reading, hard work, independence, social caring, love of peace, friendly social caring and responsible.[16]

One of the crucial issues in character education programs is strengthening classroom learning.[17] To this day, most Indonesians still see classrooms as proper education. People still think that classrooms are real schools and that online classes are less effective.[18] People do not think that online classes can help students' character education. Character values must always be instilled in humans, both face-to-face learning in class and online learning. The character can be illustrated by attitudes and behavior in everyday life, including during the learning process.[19] Because the character has similarities or similarities with the definition of morality because the result of character is the attitude, good behavior as well as morals. Imam Ghazali said that morality is a character that persists in a person and becomes a source of the emergence of specific actions easily without thinking or planning.[20]

Character education during the pandemic through distance learning must still be supervised and controlled by teachers. Character education through distance schools while students learn from home can still be supervised and controlled by teachers. One of them is by providing a character control sheet. Teachers can develop many positive characters according to the core competencies of the 2013 curriculum, such as being religious, honest, disciplined, responsible, caring, tolerant, cooperative, polite, confident, and others.[21] Teachers can develop control sheets to give to students and parents. The teacher assessed

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[16] Kementerian Pendidikan Nasional, *Desain Induk Pendidikan Karakter* (Jakarta: Kementerian Pendidikan Nasional, 2010).

[17] Jhon, W "Challenges in the Implementation of Character Education in Elementary School: Experience from Indonesia." *İlköğretim Online* 20, no. 1 (2021): 1351–63, https://doi.org/10.17051/ilkonline.2021.01.130.

[18] Maria, Rifma, and Syahril, "Efektivitas Pembelajaran dan Pembinaan Karakter di Masa Pandemi Covid-19." *Edukatif : Jurnal Ilmu Pendidikan* 3, no. 4 (2021): 1503–12.

[19] Intania and Sutama, "The Role of Character Education in Learning during the COVID-19 Pandemic." *Jurnal Penelitian Ilmu Pendidikan* 13, no. 2 (2020): 129–36, https://doi.org/10.21831/jpipfip.v13i2.32979.

[20] Marzuki, *Pengintegrasian Pendidikan Karakter dalam Pembelajaran di Sekolah* (Yogyakarta: FIS-UNY Yogyakarta, 2012).

[21] Romdloni and Akhwani, "Pendidikan Karakter Masa Pandemi Covid-19 di SD."*Indonesian Journal of Primary Education* 5, no. 1 (2021): 1–12, https://doi.org/https://doi.org/10.17509/ijpe.v5i1.31381.

the control sheet, after which the teacher gave feedback. The teacher then strengthens the already good characters and changes the characters that are still not suitable.

Character education is ideally carried out under standard conditions through face-to-face learning. Under normal conditions, internalizing character education in the learning process can be maximized. Implementing online learning at State Elementary School (Sekolah Dasar Negeri-SDN) 114 Leppangang so far tends to eliminate the spirit of character education. The opposing characters that appear are the students' lack of honesty in doing assignments and exams, plagiarism, student independence, and responsibility for their obligations. The emergence of this behavior is because students assume that the teacher does not supervise directly in the learning process. Therefore, the process of internalizing character values is not only done during the offline learning process, but it is also essential to do it online.[22] The online or offline learning process is essentially just a learning facility and media but does not eliminate character values in learning.

Online learning should encourage students to grow the values of honesty, independence, and responsibility.[23] The success of character education in online learning Islamic education requires the involvement of parents and the environment as school partners. Good character values conceptualized, known, felt, and loved by students can be done through the example displayed by teachers and parents. During the online learning process, good habits or culture will become a habit for students and teachers to strengthen the internalization of character values in Islamic education learning. In addition, teachers need to strengthen character values such as giving calls, appeals, and motivation in the learning process and even giving rewards and punishments as part of strengthening.

Learning from home was realized with an online learning model carried out by schools in Indonesia, such as at the SDN 114 Leppangang. It is still in the online learning process. However, there is still interaction between educators and students in the learning process. This study aims to identify the character values instilled by teachers in PAI subjects during the pandemic and analyze the integration of character values in the online learning process.

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[22] Gestiardi and Suyitno, "Penguatan Pendidikan Karakter Tanggung Jawab Sekolah Dasar di Era Pandemi." *Jurnal Pendidikan Karakter* 1, no. 11 (2021): 55-61, https://doi.org/https://doi.org/10.21831/jpk.v0i1.39317.
[23] Widodo, Hadi, Yenni Fitri, Syafaruddin, and Dedi Sahputra Napitupulu., "Komunikasi Guru Pendidikan Agama Islam dalam Pembelajaran Jarak Jauh Masa Pandemi Covid-19 di Sekolah Dasar Islam Terpadu." *Refleksi Edukatika : Jurnal Ilmiah Kependidikan* 11, no. 2 (2021): 221–31, https://doi.org/10.24176/re.v11i2.5480.

Methods

This study aims to photograph the character values taught and the challenges PAI teachers face in implementing character education in the online learning process at SDN 114 Lepangang Pinrang. The method used in this study is a qualitative method with a case study approach.[24] In this study, the researcher has used a case study design. Case studies are empirically shaped studies that aim to analyze phenomena related to the context of the realities of life.[25]

A qualitative approach in the form of a case study is appropriate for answering the "how" and "why" questions.[26] According to Scholz & Tietje again, a case study is one of the research processes where it is an empirical investigation of a contemporary phenomenon in a natural context especially when the boundary between the phenomenon and the context is not easily identifiable.[27] This method is also suitable from the aspect of the uniqueness of a case study.[28] Case studies can reveal a phenomenon where knowledge about it is difficult to obtain.[29]

Data were collected through interviews, documentation, and direct observation of online learning via Google Meet and WhatsApp group. The analysis that will be carried out in this study is a qualitative descriptive analysis, namely an analysis that emphasizes the description of the object of research in detail, especially concerning the formula that has been set, so that this analysis will produce a conclusion from the interpretation.[30] The theory that forms the basis for research will be linked simultaneously with field data.[31] In managing data and analyzing it, the compiler uses the deductive method, which is an analysis that starts from general data and then draws specific conclusions.[32]

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[24] Basrowi and Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: Rieka Cipta, 2008)

[25] Sulistiyo, Urip, Amirul Mukminin, Kemas Abdurrahman, and Eddy Haryanto, "Learning to Teach: A Case Study of Student Teachers' Practicum and Policy Recommendations." *Qualitative Report* 22, no. 3 (2017): 712–31, https://doi.org/10.46743/2160-3715/2017.2671.

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[27] Scholz and Tietje, *Types of Case Studies. In Embedded Case Study Methods (pp. 9-14)* (Thousand Oaks: SAGE Publications Inc, 2002), https://doi.org/10.4135/9781412984027.n2).

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[29] Yin, *Applications of Case Study Research* (Los Angeles: SAGE Publications Inc, 2010).

[30] Nasution, *Penelian Naturalisti Kualitatif* (Bandung: Tarsito, 1996).

[31] Hidayat et al., "Developing the Flipped Learning Instrument in an ESL Context: The Experts' Perspective." *Jurnal Penelitian dan Evaluasi Pendidikan* 25, no.1 (2021): 35-48, https://10.21831/pep.v25i1.38060.

[32] Hidayat, Lawahid, and Mujahidah, "Problems and Constraints of Authentic Assessment among Children 'S Early Education Teachers." Asia-Pacific Journal of Research in Early Childhood Education 15, no.2 (2021): 87-109, https://dx.doi.org/10.17206/apjrece.2021.15.2.87

Discussion

Character Values in Online Learning of PAI Subjects at SDN 114 Leppangang

Based on the results of research conducted by researchers through observations and interviews to determine the value of the characters embedded in the online learning process in PAI subjects, the following results were obtained: "*So that the character values that are instilled in PAI online learning that are most likely to be carried out include independence, honesty, love of reading and responsibility.*"[33] This can also be seen from several PAI online learning activities. PAI teachers always remind their students to study independently, one of which is by reading many books that have been provided by PAI teachers in the form of e-books via WhatsApp. That is also a form of responsibility as a student to continue learning.[34] The teacher also always reminds the students to be honest in doing the assignments given, namely not copying and pasting from their friends. One of the behaviors of dishonesty is copy-paste in doing tasks and tests.[35]

The character value that also seems dominant given by the teacher is discipline. The PAI teacher from the beginning told his students that "*the assignments must be submitted according to the time allotted.*"[36] The teacher rewards students when students do assignments on time, namely by adding scores for the assignment results. Even the teacher also gives punishment by reducing the score of the assignment results if students are late in submitting assignments to instill disciplined character. The teachers use the punishment and reward method to provide motivation.[37] Reward and punishment as an educational tool is given when a child does something that good or a target has been achieved.[38] In learning theory, known as the term Law of effect, the stimulus-response relationship tends to be strengthened if the result is pleasurable and weakened if the result is unsatisfactory.[39] Other

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[33] Dahlia, "Interview" (Pinrang, 2021).

[34] Hidayat, Ahmad, and Isa, "Nilai Keutamaan Pengetahuan dan Kebijaksanaan dalam Konteks Pendidikan Karakter Bangsa." *Jurnal Penelitian dan Evaluasi Pendidikan* 22, no. 1 (2018): 83–91, https://doi.org/10.21831/pep.v22i1.18103.

[35] Bashir and Bala, "Development and Validation of Academic Dishonesty Scale (ADS): Presenting a Multidimensional Scale." *International Journal of Instruction* 11, no. 2 (2018): 57–74, https://doi.org/10.12973/iji.2018.1125a.

[36] Moh. Khaerul, "Interview" (Pinrang, 2021).

[37] Gundersen and McKay, "Reward or Punishment? An Examination of the Relationship between Teacher and Parent Behavior and Test Scores in the Gambia." *International Journal of Educational Development* 68, no. 1 (2019): 20–34, https://doi.org/http://dx.doi.org/10.1016/j.ijedudev.2019.03.006.

[38] Cheruvalath and Tripathi, "Secondary School Teachers' Perception of Corporal Punishment: A Case Study in India." *The Clearing House: A Journal of Educational Strategies, Issues and Ideas* 88, no. 4 (2015): 127–32, https://doi.org/10.1080/00098655.2015.1045821.

[39] Kubat, "Identifying the Individual Differences among Students during Learning and Teaching Process by Science Teachers." *International Journal of Research in Education and Science* 4, no. 1 (2018): 30–38, https://doi.org/10.21890/ijres.369746.

effects that are not pleasant are felt like punishment. In contrast, a pleasant effect is felt as Rewards.

Suppose that students cannot do assignments because they do not have an internet quota. In that case, the teacher invites students to help their classmates to help instill empathy and caring characters. That was conveyed directly by Mrs. Dahlia, a teacher in Islamic Education, through an interview process conducted by a researcher. She stated that "*I invite my students to help their friends, for example by studying together with classmates who have internet quota.*"[40] Sharing or helping each other is part of cooperation behavior and social care attitude towards people in need, including helping students constrained by internet quotas in the PAI learning process.[41]

PAI teachers occasionally use the Google Meet and WhatsApp learning process in the online learning process. The teacher controls every word students write in the learning group to plant polite characters in speaking and being responsible for all students' words and actions. Sometimes without realizing it, some students write or type in WhatsApp group chats using words that are not polite, even though they are addressed to their friends. The teacher immediately reprimanded him with gentle words through writing in the WhatsApp group. During the online learning process using Google Meet, the PAI teacher also controls the students' clothes, such as whether students wear t-shirts or not? Is the video camera turned on or not? The teacher will immediately remind students who wear inappropriate clothes or whose cameras are not activated. Speaking outlined writing and how to dress is part of ethics and is included in the culture of courtesy.[42] PAI teachers also advise students not to leave prayer, learn the Al-Qur'an. Even the teacher will ask the students to provide a voice recording of the students reciting. The PAI teacher will also ask the students what they have read regarding the PAI subject matter at home. That is a form of reminding students of their responsibilities as students.

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[40] Dahlia, "Interview" (Pinrang, 2021).
[41] Prastitasari, "Pembelajaran Pendidikan Karakter di SD Melalui Pembelajaran PJJ pada Masa Pandemi Covid-19." *Jurnal Pendidikan Kewarganegaraan* 11, no. 1 (2021): 71–81, https://doi.org/10. https://doi.org/20527/kewarganegaraan.v11i01.9430.
[42] Sukmawati, "Meningkatkan Nilai Kesopanan oleh Guru Pembimbing melalui Bimbingan Kelompok pada Siswa SMA Pontianak." *Jurusan Bimbingan dan Konseling IKIP PGRI Pontianak* 2, no. 2 (2016): 120–24, https://doi.org/https://doi.org/10.24176/jkg.v2i2.697.

Challenges in the Implementation of Character Education in PAI subjects at SDN 114 Leppangang

The application of character education through the online learning process during the COVID-19 pandemic has challenges compared to the offline learning process within the scope of formal education.[43] PAI teachers at SDN 114 Leppangang have challenges faced in applying character values in the online learning process.

Online learning impacts the lack of supervision of students because there is no direct interaction, and offline learning is easier to transfer knowledge to students. In online learning, the teacher cannot directly control the student's character. That is one of the obstacles to inculcating character values even though their parents accompany them. That is in contrast to face-to-face learning, where the teacher can directly control so that students can understand it better.[44] Students lose the example of a teacher. The role of teachers in efforts to implement student character education in schools is enormous. The teacher incarnates as an example or role model for students in behavior.[45] Directly or indirectly, all the teacher's speech acts will spotlight the students.

The lack of direct interaction and limited time in online learning causes teachers to not supervise students optimally.[46] The process of character education in PAI learning which originally had to be carried out based on teacher control. During a pandemic like this, teachers cannot monitor student development optimally. Students' parents should also supervise online learning that students carry out at home, and sometimes they do not control it. That is what sometimes students are not independent in managing their study time. According to Khaerul, the PAI teacher said that online learning should be an opportunity for parents to control their children.[47] Even though the online learning process requires the cooperation of teachers and parents of students.[48]

The effectiveness of online learning will require teachers and parents to supervise students in learning. Students' parents must also divide their time between working, taking

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[43] Jhon, "Challenges in the Implementation of Character Education in Elementary School: Experience from Indonesia."

[44] Moh. Khaerul, "Interview" (Pinrang, 2021).

[45] Rasmuin and Ilmi, "Strategi Implementasi Pendidikan Karakter di Masa Pandemi Covid-19; Studi Kasus di MAN 2 Banyuwangi." *Indonesian Journal of Islamic Education Studies (IJIES)* 4, no. 1 (2021): 17–36, https://doi.org/doi.org/10.33367/ijies.v4i1.1629.

[46] Dahlia, "Interview" (Pinrang, 2021).

[47] Moh. Khaerul, "Interview" (Pinrang, 2021).

[48] Widodo, Hadi, Yenni Fitri, Syafaruddin, and Dedi Sahputra Napitupulu., "Komunikasi Guru Pendidikan Agama Islam dalam Pembelajaran Jarak Jauh Masa Pandemi Covid-19 di Sekolah Dasar Islam Terpadu."

care of the house, and supervising children's learning.[49] So what happens is that the teacher sends assignments, and parents send children's work without supervision in learning. Parents believe that the task is already sent to the teacher, then finished learning activities for the day.[50] Thing; this results in communication direction, without any internal supervision study.

Technical problems in online learning are often faced by PAI teachers, such as internet network problems. Dahlia, PAI teacher, said, "*students and parents sometimes complain about slow network disturbances and even lost signal*."[51] This is; also, some students whose parents sometimes have economic problems. Internet quotas are also often complained about by students and parents of students. The need for an internet connection becomes a significant thing in implementing online learning. Nevertheless, the reality of the field proves that many people complain about the network Internet.[52] Schools can implement several strategic steps, such as preparing and providing low-quota e-learning applications. That does not require large internet quotas to access them.[53] That is done by other institutions that provide E-Knows applications that do not require large quotas to access it. In addition, there is a service in the form of a free quota of tens of GigaBytes (GB) using: cooperation with providers to access educational services.

There are many problems faced by teachers as an educator who is divided into several indicators, including the process of delivery of learning materials, the process of interaction with students in the learning process, the quality of the empowerment of facilities, and elements in learning, manage teaching materials to be delivered in the learning process, and Curriculum devices that are following current conditions.[54] The online learning process should ideally still be able to accommodate student learning needs to develop talents and interests according to his education level. It is necessary to prepare educators, appropriate curriculum, availability of learning resources, and device and

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[49] Rigianti, "Kendala Pembelajaran Daring Guru Sekolah Dasar di Kabupaten Banjarnegara." Elementary School 7, no. 2 (2020): 297–302, https://doi.org/https://doi.org/10.31316/esjurnal.v7i2.768.

[50] Moh. Khaerul, "Interview" (Pinrang, 2021).

[51] Dahlia, "Interview" (Pinrang, 2021).

[52] Abroto, Prastowo, and Anantama, "Analisis Hambatan Proses Pembelajaran Daring dengan Menggunakan Aplikasi Whatsapp di Sekolah Dasar." Jurnal Basicedu 5, no. 3 (2021): 1632–38, https://doi.org/https://doi.org/10.31004/basicedu.v5i3.971.

[53] Hayati, "Pembelajaran Daring Bervariasi di Masa Covid-19 Untuk Meningkatkan Keaktifan Peserta Didik SMPN 4 Mataram." *Teaching : Jurnal Inovasi Keguruan Dan Ilmu Pendidikan* 1, no. 1 (2021): 36–42, https://doi.org/10.51878/teaching.v1i1.76.

[54] Rezky and Saleh, "Problematika Pembelajaran Bahasa Indonesia Berbasis Teks." *Indonesia: Jurnal Pembelajaran Bahasa dan Sastra Indonesia* 1, no. 1 (2020): 40–47, https://doi.org/10.26858/indonesia.v1i1.12394.

network support stable so that communication between students and educators can be effective.[55]

Condition Online learning cannot be called ideal because there are still various obstacles that arise faced. At the same time, these obstacles are a challenge in the implementation of online learning, considering that online implementation is a must so that educational activities can still be held out during the current Covid-19 pandemic emergency. The obstacles and challenges in the implementation of online learning, among others, related to the readiness of human resources, lack of clarity of local government directives, not yet the existence of an appropriate curriculum, and limited facilities and infrastructure, in particular, technology support and internet network.[56] The readiness of human resources includes educators, students, and parental support, is the most crucial part of the implementation of online learning.

Conclusion

Character education is an integral part of the learning process. Therefore, even during the Covid-19 pandemic and the learning process online, character education must still be carried out by PAI teachers. In contrast to online learning, which supports maximum student-teacher interaction, many character values can be implemented. So in the online learning process, several character values can be applied by teachers, including the values of independence, honesty, love of reading, discipline, courtesy, and responsibility. The implementation can be done through independent methods, controlling how much material has been read by students, giving additional scores as rewards and reducing task scores as punishments, supervising student conversations in WhatsApp group and Google Meet in applying the character values of courtesy giving advice.

Some of the challenges PAI teachers face in applying character values in PAI learning include the lack of optimal supervision of students due to lack of interaction and limited time for online learning. Lack of supervision from parents so that the application of character values in PAI online learning cannot be maximized. It is necessary to collaborate with teachers and parents in learning at home. Technical problems such as internet

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[55] Maryati, "Implementasi Pendidikan Karakter pada Masa Pandemi Covid-19 di SDN 5 Betung Kabupaten Banyuasin." *Jurnal Guru Indonesia* 1, no.2 (2021): 21–30, https://doi.org/https://doi.org/10.24127/jgi.v1i2.1130.

[56] Basar, "Problematika Pembelajaran Jarak Jauh pada Masa Pandemi Covid-19 (Studi Kasus di SMPIT Nurul Fajri – Cikarang Barat – Bekas." *Edunesia : Jurnal Ilmiah Pendidikan* 2, no. 1 (2021): 208–18, https://doi.org/https://doi.org/10.51276/edu.v2i1.112.

networks, internet quotas, and damaged cellphones are challenges that are not part of the

PAI teacher's responsibility.

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