Islamic Pedagogy Resilience: Exploring Strategies for Social Character Development Beyond the Pandemic

Arti Suci Muliyani[1], Sadam Fajar Shodiq[2], Abeer Mohammed Ali[3]

[1,2]*Universitas Muhammadiyah Yogyakarta, Indonesia*
[3]*Suez Canal University, Egypt*
Email: arti.suci.fai19@mail.umy.ac.id [1], sadamfajarshodiq@fai.umy.ac.id [2], abeer_ali@edu.suez.edu.eg [3]

Abstract

This empirical study examines the resilience tactics utilized in Islamic pedagogy to foster the growth of social character qualities in spite of the difficulties presented by the Covid-19 epidemic. The research is centered around SMA Negeri 7 Yogyakarta and seeks to uncover the creative methods employed by Islamic Education instructors in fostering students' social traits both during and after the pandemic. The study employed qualitative research methods such as observation, interviews, and recording. The participants included school administrators, student assistants, Grade 12 Islamic Education teachers, and two students from SMA Negeri 7 Yogyakarta. This study examines the diverse approaches utilized by Islamic Education instructors, specifically in response to the pandemic's influence on students' social growth. The findings suggest that Grade 12 Islamic Education teachers overcome these problems by employing resilient tactics, including the use of role models, offering mentorship, and fostering interactive and socially conscious learning settings. The report also emphasizes the prospects and difficulties faced by educators in this endeavor, such as cultivating connections with kids from various backgrounds, inculcating ethical and moral comprehension, and actively engaging parents in the journey of character development. This research enhances the overall comprehension of Islamic pedagogy resilience and its impact on the development of social character beyond the pandemic. It highlights the crucial role educators play in molding students' characters in the changing educational environment.

Keywords: *strategy, teacher, islamic education, social characters*

INTRODUCTION

Character holds significant importance among pupils. For the purpose of shaping and cultivating the character of every individual, the presence of educational institutions is essential. An educational institution refers to a formal establishment or location where the process of education or learning occurs, encompassing schooling, familial, and communal education. An educational institution can be defined as an organized entity established with the purpose of attaining specific objectives, such as imparting knowledge and fostering personal development to enable individuals to lead fulfilling lives in the future (Khair, 2021:25-26).

As per the Law of the Republic of Indonesia Number 20 of 2003 on the National Education System, the purpose of national education is to enhance capabilities and cultivate a respectable national character and civilization, with the aim of fostering a more intelligent society. Lickona (2019) posits that the primary objectives of education are twofold: to cultivate students' intellectual abilities and to foster their moral character.

The student's character poses a significant difficulty and challenge, particularly in the aftermath of the epidemic. This is due to the numerous challenges faced in education during the pandemic, where learning took place predominantly online from the comfort of one's home.

Nicola et al., (2020) observed a shift in pupils' temperament during the Covid-19 epidemic. According to UNESCO (2020), one contributing factor was the implementation of policies by educational institutions, such as the closure of schools, which affected over 1.5 billion pupils worldwide. Online learning during a pandemic necessitates parental involvement in overseeing students, a task that may seem straightforward but is, in fact, rather challenging. Patterns in character education are something that is very important during the Covid-19 pandemic, because all parties are connected so they must work together to realize the behavior and habits of students from their respective homes in order to create students with character in the midst of the Covid-19 pandemic (Santoso et al., 2020: 562). According to a case study conducted by Dewi (2021: 142), it is evident that the epidemic has led to a decline in the character, attitudes, and behavior of numerous students, with lasting effects.

Prior to the pandemic, Zaini (2019: 229) observed that students' character fell short of expectations. One contributing factor was the influence of technology and digital media, which affected students' socialization and interaction patterns. The impact of other cultures, which do not align with the principles of national character, has eroded the national identity of the younger generation due to their exposure to advanced technology and increased sophistication. A character crisis is defined by the absence of reverence that students have towards their professors, parents, friends, and nation, to the extent that they undermine the valorous efforts of heroes by commemorating independence in unsuitable manners.

According to Ahmad et al., (2019: 10), kids engage in several forms of misconduct, including fighting, disregarding rules, and challenging teachers. The advancement of information media and technology has, to a certain extent, acted as a catalyst for juvenile delinquency. This delinquency is evident on social media platforms, where incidents such as student brawls, vandalism of school infrastructure, disruption of teachers, frequent discovery of dangerous weapons, access to pornographic content, and engagement in illicit drug use and alcohol consumption are prevalent.

Another factor contributing to the deviation in student character, as identified by Sukma and Rachmatya (2020), is the inadequate quality of online learning compared to traditional face-to-face classroom instruction. Teachers are perceived as merely assigning tasks, which they believe can serve as a gauge of students' comprehension of the subject matter. Furthermore, there is a perception that teachers fail to adequately engage with their students in order to obtain answers for the assignments they provide, resulting in students solely depending on internet sources for answers.

The majority of schools in Indonesia face challenges in managing student conduct, characterized by a lack of improvement or positive change and a worsening trend over time. Several schools have students who should serve as exemplary role models for pupils in other schools. However, these students' behavior deviates from the school's expectations, which align with the educational objectives (Wandari & Rohana, 2023: 24).

Educational institutions have the ability to construct and reform student character. Within the school environment, children frequently engage with their teachers. Consequently, it is imperative for teachers to exemplify exemplary behavior, articulate speech, and positive

demeanor in order to serve as a source of inspiration for their pupils. Hence, it is incumbent upon instructors to recognize that their function as educators necessitates serving as exemplary figures for pupils (Lian et al., 2020: 928).

Students frequently undergo a transformation in their behavior, characterized by a decline in discipline and a diminished sense of responsibility towards their academic duties, when engaged in the learning process. Deviant behavior among students is deemed normal due to the fact that continuous education primarily focuses on knowledge transfer rather than the transmission of values. Intania and Sutama (2020) argue that a drawback in the development of character education lies in the insufficient cultivation of students' inclination towards creativity and inquisitiveness towards novel concepts. In addition, the progress of student character education poses a challenge in fostering discipline among students. For instance, when students are assigned tasks by their teachers, they often fail to complete them within the designated timeframe. Continued procrastination hinders students' development, as it creates a belief that incomplete assignments would prevent them from reaching their full potential. In order to address one of the aforementioned issues, it is imperative that character education is consistently instilled and cultivated in pupils by teachers.

Hayati et al., (2020) propose that addressing student character aberrations can be achieved through the implementation of a Character Strengthening Program (PPK) that is rooted in the school's cultural and religious values. The research demonstrated the program's success through the increased religious knowledge and developing tolerance observed among students from different faith communities. Character education is a deliberate endeavor to impart positive ethical principles to pupils at all levels of education. Character education, as defined by Fadilah et al., (2021: 14), refers to a deliberate and spontaneous endeavor to cultivate moral principles in students. Lickona (2019) defines character as the possession of positive qualities and encompasses a range of characteristics. In addition, as stated by Lickona, social character is an outward expression of one's personality that reflects the positive attributes of a strong national character. Nevertheless, the concept of social character remains unfamiliar to many within the educational setting, including both educators and students. The social nature is inherent in every individual, and its development and enhancement occur through the process of education. When it comes to shaping the social character of pupils, educational institutions must undoubtedly employ the appropriate technique. An effective approach involves Islamic Religious Education teachers actively contributing to the enhancement of students' social character while also imparting religious beliefs. The objective of this research is to investigate the tactics employed by Islamic Religious Education teachers to enhance students' social character in the aftermath of the epidemic.

METHODS

This study employs qualitative methodologies. Bogdan and Taylor define the qualitative technique as a research approach that generates descriptive data through the use of written or spoken words from individuals and observable behavior (Hermawan, 2019: 101). Sarosa (2021: 2) states that the qualitative technique specifically examines occurrences or phenomena that take place in their natural surroundings. This study aimed to ascertain the tactics employed by Islamic Religious Education teachers to enhance students' social character

in the aftermath of the epidemic. The present analysis and discussion employ a descriptive approach to elucidate and characterize the actualities encountered during research in the field, pertaining to both educators and learners. This study aims to investigate and analyze real-life instances of teachers endeavoring to enhance student character in schools after the pandemic, drawing upon character education theories and employing indicators to foster student character development.

The data gathering method employed was purposive sampling, specifically utilizing interviews, observation, and documentation. Once the data has been acquired, the subsequent task is to scrutinize the data. The data analysis procedure in this research employed the Miles and Huberman model, which was conducted concurrently with data collecting in the field. The steps were data reduction, data presentation, and drawing conclusions. In order to establish the scientific nature of the conducted research and verify the accuracy of the data, data validity checks are performed. These checks include credibility tests, including technological triangulation and source triangulation.

RESULTS AND DISCUSSION

Enhancing Students' Social Character Based on The Perceptions of Islamic Religious Education Teachers: Techniques and Approaches.

Exemplary Approach

A basic example is considered a paragon, representing anything that is commendable and worthy of emulation. In the context of education, an exemplary approach is a strategy that effectively guarantees success in cultivating and shaping moral, spiritual, and social attributes in children anak (Wardhani & Wahono, 2017). Citing Hidayat (2020: 117) viewpoint, it is argued that teachers should use this exemplary approach as a means of fostering imitation-worthy activities or behaviors during the educational process. When a teacher exhibits good behavior, they also prioritize setting a positive example for their students. The students closely observe the teacher's behavior, and they attentively listen to the teacher because they see that whatever is beneficial for the teacher is also beneficial for them.

As on Buan's (2020) findings, in order to become an outstanding teacher, it is essential to cultivate three key elements: attitudes, words, and actions. These three facets are inherent in every individual and are interconnected. An individual's attitude can be discerned by their actions and words. Therefore, it is crucial for teachers to highlight the features of actions in their examples, as actions alone do not exclude the presence of attitude and verbal expression. Islamic Religious Education professors provide initial examples to students in order to establish credibility, as pupils tend to evaluate a teacher's effectiveness based on whether the teacher follows their own instructions.

The research findings are presented in the table 1.

Table 1. Research Finfing

Result	Strategy	Technique
The students have observed, evaluated, and replicated the demeanor of their teacher.	Islamic Religious Education teachers have consistently employed the exemplary approach since the inception of their teaching careers.	Exemplary technique

Research on role models involves teachers offering pupils exemplars and fostering an appreciation for positive attitudes in daily life. It is imperative for other teachers to likewise do this task, as children have the ability to evaluate their teachers' conduct inside the school setting, including their adherence to or violation of school regulations. This aligns with the perspective of Lickona (2022) that there are various aspects that can impact the development of students' character.

Method of providing guidance or recommendations.

Advice involves the act of encouraging individuals to utilize their compassionate nature in order to engage in positive actions, while also providing explanations or warnings to discourage the occurrence or execution of negative behaviors (Basri et al., 2023: 2032). Advice is given with the understanding that each pupil have the capacity to comprehend the spoken words, albeit with the need for repeated exposure in order for them to be fully internalized. This is corroborated by Siregar's (2021: 5) viewpoint that counsel has the potential to enlighten students about the essence of phenomena. Therefore, providing guidance is a suitable approach for enhancing kids' social demeanor.

As stated by Nurjannah et al., (2020: 164), conscientious and astute educators consistently provide guidance to students in order to foster their moral development. Concurrently, as professors offer guidance, it is imperative that they also provide students with the necessary encouragement. The guidance provided by instructors to students cannot be reiterated indefinitely nor can it be limited to a single occurrence, as teachers serve as constant reminders for pupils. Islamic Religious Education teachers consistently provide guidance to their students. According to the research findings, the following can be observed (Table 2).

Table 2. Observation 1

Result	Strategy	Technique
Students might be classified as proficient. Students acknowledge their errors and thereafter follow the guidance provided by the Islamic Religious Education teacher on that particular day.	Islamic Religious Education teachers consistently provide guidance and cautions to students.	Technique Advice

According to the research findings table, the advising approach is implemented by Islamic Religious Education teachers, specifically by offering guidance and fostering comprehension of positive behaviors in daily life. This task should be delegated to other educators, as students tend to readily overlook the guidance provided by their own teachers. Consequently, it is imperative to provide students with recurring guidance. This is corroborated by Nasution's (2020: 61) assertion that providing guidance should be consistently carried out to cultivate pupils' motivation to promptly adhere to the decrees of Allah SWT.

Habituation Method

Pembiasaan merupakan sesuatu yang dilakukan secara sengaja dan berulang-ulang agar sesuatu tersebut menjadi kebiasaan (Akhyar & Sutrawati, 2021: 137). Pembiasaan ini dilakukan untuk mendidik siswa dengan cara memberikan latihan-latihan terhadap norma-norma kemudian membiasakan terhadap siswa untuk melakukannya. Adapun pembiasaan di sekolah diatur dalam tata tertib, menurut Fawaid (2017: 10) tata tertib diperuntukan untuk

mengatur perilaku semua pihak di sekolah yang bertujuan untuk melatih disiplin serta menanamkan disiplin moral pada tiap diri individu. Dengan adanya tata tertib maka siswa dilatih dan dibentuk kebiasaannya di lingkungan sekolah.

Dalam menciptakan sebuah pembiasaan yang dapat membentuk karakter siswa, salah satu yang dapat dilakukan yaitu menciptakan kondisi dan suasana sekolah yang berkarakter, oleh sebab itu pembiasaan ini harus diterapkan oleh seluruh warga sekolah (Andayani & Dahlan, 2022). Adapun menurut Ahsanulkhaq (2019: 25) pembiasaan di sekolah bertujuan untuk melatih serta membiasakan siswa dengan konsisten dan berkelanjutan terhadap suatu tujuan berdasarkan prinsip-prinsip agama sehingga kebiasaan tersebut sulit untuk ditinggalkan di kemudian hari. Pembisaan disetiap sekolah berbeda-beda untuk mewujudkan visi, misi, dan tujuan sekolah. Berdasarkan hasil penelitian dapat dilihat sebagai berikut:

Method of Habituation

A habit is an intentional and repetitive action that is performed in order to establish a habitual behavior (Akhyar & Sutrawati, 2021: 137). This habituation process aims to educate students by offering tasks that focus on norms and gradually familiarizing them with them. Regarding habits in schools, they are governed by codes of conduct. According to Fawaid (2017: 10), these codes are designed to regulate the behavior of all individuals within the school, with the goal of fostering discipline and establishing moral values in each person. The presence of regulations in schools facilitates the training of students and the development of their habits.

To cultivate habits that can influence student character, it is essential to provide conducive conditions and foster a school atmosphere characterized by strong moral values. Consequently, it is imperative that all members of the school community actively embrace and practice these habits (Andayani & Dahlan, 2022). According to Ahsanulkhaq (2019: 25), habituation in schools is a process that tries to regularly and sustainably train and familiarize kids with religious beliefs. The goal is to develop habits that are difficult to discard in the future. The implementation of empowerment in each school varies in order to achieve the school's vision, mission, and objectives. According on the research findings, the following observations can be made (Table 3).

Table 3. Observation 2

Result	Strategy	Technique
Students exhibit proficiency in adhering to the regulations and etiquette of school life.	Teachers and school personnel contribute to the development of a school environment characterized by discipline by providing guidance, supervision, and disciplinary measures to pupils who fail to comply with the rules.	Method of Habituation

According to the research findings presented in the table, teachers and school staff implemented the habituation method to create a school environment characterized by rules and etiquette that reflect student life at school. This approach is based on the understanding that the school community bears the responsibility of fostering a pleasant atmosphere conducive to the development of positive character traits among students. Throughout the process, instructors

and school officials play a crucial role in providing guidance, supervision, and administering penalties to any student who breaches school regulations.

The formation and enhancement of student character necessitate the implementation of tactics such as offering exemplary role models and imparting guidance on virtuous behavior, in order to cultivate students' consciousness and perception. School habituation is a repetitive activity performed daily to establish students' subconscious memories, ensuring the activity becomes automatic and consistent. Consequently, when this routine is not followed, kids have a sense of disruption in their daily schedule.

Strategies Employed By Islamic Religious Education Teachers To Enhance Students' Social Character, as Perceived By The Students Themselves.

Exemplary procedure

Teacher exemplification is the deliberate demonstration of character exhibited by a teacher who upholds words, attitudes, and behavior, so enabling their students to emulate them. The teacher's example plays a crucial part in growing and shaping students' character. Therefore, the teacher serves as a reflection for their pupils in all their activities. The teacher focuses on prioritizing aspects of their behavior in daily school life (Karso, 2019: 384). Teachers have a crucial part in serving as role models in schools, as they serve as role models for students. Students will attentively observe and evaluate all actions performed by their teachers, both within the confines of the classroom and within the broader school setting.

Hakim (2019: 98) asserts that in daily life, teachers must be mindful of various factors like fundamental attitudes, work ethics, communication mannerisms, attire, experiential learning and errors, interpersonal connections, overall health, and lifestyle. According to Aini & Syamwil (2020: 153), a good teacher is one who recognizes the discrepancy between words and acts and takes responsibility for their faults, since teachers should possess positive attributes that align their words with their deeds.

According to the findings of a study conducted by Islamic Religious Education teachers, students evaluate that these teachers have demonstrated exemplary behavior that students observe in their school lives. This includes punctually attending class, performing Duha prayers and encouraging students to join, and using positive language, among other things. Additionally, Islamic Religious Education teachers impart diverse perspectives to children regarding appropriate conduct towards parents, teachers, and peers, enabling students to comprehend and apply these principles in their daily lives. When the Islamic Religious Education teacher serves as a role model, children can emulate their teacher.

Method for providing guidance or recommendations

According to the findings of a study on the counseling approach employed by Islamic Religious Education teachers, pupils evaluate that these professors offer guidance to prevent them from committing errors, such as violating school regulations. Islamic Religious Education teachers provide daily and repetitive guidance to students. However, students do not take offense to the teacher's advice due to the use of polite language and the teacher's attentiveness to students. Consequently, students feel at ease and comply with the teacher's recommendations. According to Wardanik et al., (2021), it is necessary to provide counsel regularly as words have the power to change a person's soul.

Siregar (2018) defines counsel as the act of providing verbal instruction or assistance from teachers to pupils, sometimes in the form of invitations that help mold their character. Advice provided by an individual with profound knowledge or comprehension, a unique perspective, or personal experience in a similar circumstance. That individual serves as an educator in the educational setting.

Method of habituation

According to the findings of conducted research on habituation techniques, including those implemented by Islamic Religious Education teachers, students perceive that these teachers instill in them the habit of adhering to school activities according to established rules, such as engaging in religious activities in the morning. The rules and regulations for student conduct at school encompass a range of activities that students are expected to adhere to from the moment they arrive at school until they depart. According to Lestari et al., (2020), habituation plays a crucial role in molding students' social character inside the school environment, and it influences their habits in both school and non-school settings. Habituation fosters the implementation of efficient tasks and cultivates discipline among pupils, since they possess a clear understanding of their responsibilities at all times.

To cultivate students' habituation, Islamic Religious Education teachers must possess expertise in selecting effective strategies and approaches to foster the enhancement of their students' social character. This includes devising well-structured lesson plans, identifying suitable techniques or methods, and proficiently managing classroom dynamics to create an environment that is conducive for learning and ensures students' attentiveness to their teachers (Wardati, 2019). Teachers must familiarize themselves with the practice of imparting character qualities in the classroom, employing language that is pertinent and aligned with the subject matter being taught to pupils. Once students become familiar with the classroom environment and class activities, it is necessary for professors to oversee, direct, and offer guidance to pupils when the surroundings are not as favorable.

Challenges encountered by Islamic religious education teachers in enhancing students' social demeanor

The research conducted by Islamic Religious Education teachers focuses on enhancing student character by addressing various chances. The challenges encountered by Islamic religious teachers include:

Foster positive rapport with pupils

According to the research findings, Islamic Religious Education teachers demonstrate proficiency in student interaction. This is evident through the students' comfort and attentiveness during the learning process, as well as the teacher's engagement with students beyond the classroom. This is corroborated by the viewpoint expressed by Siahaan (2018), which asserts that teachers should possess qualities such as trustworthiness, amiability, and openness towards students. Additionally, they should possess effective communication skills, actively listen to students' concerns, and demonstrate attentiveness towards their needs and ambitions. In this manner, educators may cultivate constructive connections and motivate students to express their views and emotions.

Provides instruction on principles of ethics and morality

According to the research findings, Islamic Religious Education teachers demonstrate proficiency in imparting ethical and moral teachings. Additionally, they excel in embodying exemplary character within the school environment and providing gentle guidance to students. This is corroborated by the viewpoint expressed by Siahaan (2018), which asserts that the educational process places emphasis on imparting ethical and moral principles. Consequently, educators are able to instill qualities such as integrity, collaboration, mutual regard, and empathy towards other individuals. In addition, Islamic Religious Education teachers have the ability to engage in discussions about practical scenarios and offer pertinent illustrations to facilitate the assimilation of these principles by students.

Foster parental collaboration

According to the research findings, the Islamic Religious Education teacher affirmed that the school consistently engages in collaboration with parents. The class teacher regularly communicates information about the student's behavior at school to their guardian or parent. In the event that a student is identified as facing difficulties, both the homeroom teacher and the school administration will initiate a follow-up process. This will involve a meeting with the student's parents to explore the underlying cause of the problem and work towards finding a resolution. According to Siahaan (2018), teachers should engage parents in enhancing students' social character. This can be done by utilizing regular parent meetings to discuss student character development and exchange information about the values taught at school. Additionally, teachers can seek parental support in reinforcing students' social character at home.

Obstacles encountered by instructors of Islamic religious education in enhancing the social attributes of students

The research conducted by Islamic Religious Education teachers focused on enhancing students' social character, particularly in terms of confronting problems. The obstacles encountered by instructors in Islamic Religious Education are:

Students possess a wide range of different backgrounds.

Research findings indicate that the effects of the pandemic persist when pupils lack direct guidance from teachers, resulting in the continuation of negative student behaviors at school. This can be attributed to the absence of parental involvement and supervision in shaping students' character. Teachers must engage in open discussions on cultural diversity in order to cultivate stronger relationships with students and foster a deeper comprehension of these distinctions. Andiarini et al., (2018: 241) argue that the absence of student concern indicates a lack of motivation among students to exhibit character traits in their daily lives.

Students encounter challenges comprehending the concepts of ethics and morals.

According to the research findings, students face challenges in integrating ethical principles into their daily lives due to the persistence of pre-existing habits from their pre-school years. For instance, the study revealed instances of students not engaging in morning religious activities by remaining outside the classroom, as well as instances of students using

inappropriate language. He exhibits discourteous behavior when interacting with his friends. Rachman et al., (2022) argue that ethics and morals serve as the foundation for shaping students' character. Students that possess strong character also demonstrate exemplary ethics, such as effective communication and respectful behavior towards teachers, among other qualities. When pupils encounter challenges comprehending the principles of ethics and morals in applying the ideals they have learned to real-life situations. Despite the opportunity for pupils to inquire more with the teacher regarding areas of confusion.

The students fail to comply with the teacher's instructions.

Advice serves as a prompt for those who may be deviating from established norms or exhibiting improper conduct, with the intention of facilitating positive transformation. Nevertheless, there are individuals who disregard and fail to implement the advice given by others, such as students who neglect to follow their teacher's guidance. This phenomenon arises due to the reluctance of students to suppress their egos and experience feelings of embarrassment inside the school setting, which is shaped by the interactions among their classmates and the negative influences surrounding them (Fatiha & Nuwa, 2020). According to the research findings, students are unable to properly adopt the advice and examples provided by Islamic Religious Education teachers. This is because to the students' persistent habits of engaging in unrestricted activities during the epidemic. Nevertheless, in the school setting, students promptly comply with the directives of their Islamic Religious Education teacher. However, on subsequent occasions, the execution of these directives is contingent upon the student's personal inclination. If the student lacks the motivation to carry out the order, they will revert to their previous disposition.

DISCUSSION

In the realm of education in Indonesia, several tactics have been employed to enhance students' social character. These strategies encompass the cultivation of habits and the establishment of a school culture that revolves around students' regulations and etiquette. Additionally, teachers serve as role models and offer guidance to students. Nevertheless, educators must persistently refine their methodologies, since the obstacles they encounter persistently evolve with the passage of time. They must exhibit ingenuity in seeking out occasions to mold and enhance pupils' character. While educational institutions in Indonesia do make efforts to bring about changes and improvements in students' character formation, scholars have not especially emphasized the development of students' personal character, particularly in terms of their social character.

The tactics employed by Islamic Religious Education instructors are interconnected, specifically through the utilization of the exemplification method, counsel, and inculcation. A school must implement a supportive program in order to effectively cultivate students' character in alignment with the school's objectives. To effectively implement initiatives aimed at fostering student character development, it is imperative for the school community to actively monitor and be attentive to one another. If there are clear indicators of misconduct perpetrated by students, the school should impose stringent penalties to ensure that students are fully cognizant of their transgressions.

The use of teacher tactics aimed at enhancing students' social character plays a crucial part in shaping a morally upright younger generation. An effective tactic is using a pedagogical method centered around moral principles. Teachers can include character education into all academic disciplines, ensuring that pupils are continually immersed in moral principles. Furthermore, teachers can actively engage in exemplifying positive conduct and offering valuable critique on student behaviors. Through the implementation of incentives and acknowledgment for positive conduct, as well as engaging in discussions about the repercussions of undesirable conduct, educators can assist students in comprehending the significance of cultivating robust social character in their daily existence.

In addition, teachers have the ability to cultivate extracurricular activities that specifically aim to enhance students' social character. For instance, via means of social groups, charitable initiatives, or school activities that foster collaboration and social interaction. This affords kids the chance to engage with their peers and acquire knowledge about empathy, tolerance, and collaboration in a less formal and more relaxed setting. By incorporating social character principles into different facets of education and offering hands-on opportunities to students, educators can successfully enhance the social character of secondary school students, fostering their personal growth and enabling them to make constructive contributions to society.

CONCLUSION

The importance of Islamic education in forming the social character of pupils, particularly in addressing post-pandemic difficulties, is significant. The techniques employed by Islamic educators demonstrate their pedagogical fortitude in mitigating the effects of the crisis and prioritizing the cultivation of robust social character. This method is primarily grounded on the significance of Islamic ideals in shaping societal character. By implementing robust Islamic education, educators may impart essential Islamic moral and ethical concepts, hence establishing a conducive learning atmosphere that cultivates benevolence, compassion, and societal accountability.

Amidst the aftermath of the pandemic, these strategies entail leveraging technology to facilitate remote education, while also highlighting the significance of social engagement and leadership in fostering social attributes. Highlighted are crucial features such as fostering student collaboration, encouraging active engagement in social events, and promoting shared ideals. In the context of a post-pandemic society, possessing a robust social character is crucial, encompassing not just adaptability but also empathy and active participation in the construction of a more prosperous community. Thus, by implementing the ideas discussed in this article, Islamic educators can play a crucial role in shaping a generation that possesses not just high academic intelligence, but also a profound social consciousness and a strong foundation in Islamic principles. This essay presents a positive perspective on how Islamic education can cultivate resilient and empowered individuals during difficult periods.

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