Emergency Curriculum during COVID-19 Pandemic

Umi Muzayanah, Siti Muawanah, and A.M. Wibowo
Office of Religious Research and Development Semarang
Ministry of Religious Affairs, Indonesia
umimoza78@gmail.com, analitbang@gmail.com, attara.wibowo@gmail.com

Imam Shofwan
Faculty of Education, Universitas Negeri Semarang, Indonesia
Email: ishofwan@mail.unnes.ac.id

Abstract

During the COVID-19 pandemic, the government rolled out a distance learning policy which was mostly implemented online. With many obstacles encountered during online learning, the achievement of curriculum targets is certainly very different from that of learning in normal conditions. Therefore, the government has issued an "emergency curriculum" guide as a reference for learning in schools and madrasas during COVID-19 pandemic. Through a qualitative approach, this study aims to describe the practice of emergency curriculum in madrasas which includes modifications, innovations, and learning models during the COVID-19 Pandemic. The research was conducted in Central Java with observation and interview as the main data collection techniques. Finally, this study found three important findings. First, the emergency curriculum policy issued by the government has been implemented properly by optimizing the potential of each madrasa. Second, innovation and modification of learning were carried out by reducing learning hours, determining essential materials, and diversifying learning methods. Third, the learning model carried out by madrasa includes online learning, offline learning, and limited face-to-face learning. From the three learning models, online learning was mostly carried out by madrasas.

Keywords
Emergency curriculum, madrasa, learning models, learning innovations, COVID-19

1. Introduction

The spike in confirmed positive cases of Corona Virus Disease (COVID-19) in most countries in the world is still not showing a sloping graph. Day after day, the fluctuation of confirmed cases of COVID-19 tends to increase sharply. Although some people consider COVID-19 as a conspiracy (Abaido, 2020; Ahmed et al., 2020; Chen et al., 2020; Georgiou et al., 2020; Jolley & Paterson, 2020; Uscinski et al., 2020; Sallam et al., 2020), the reality shows that up to September 28, 2020, this virus has affected 33,034,598 people (who have been confirmed positive) and 996,342 people have died (WHO, 2020). The emergence of this virus has also brought about many changes in the system of life, not only in the health sector, but also in politics (Bainus & Budi Rahcman, 2020; Bima Jati & Putra, 2020; Haripin, 2020; Indradi et al., 2020; Muis, 2020), economics (Burhanuddin & Abdi, 2020; Hadiwardoyo, 2020; Nurwati, 2020; Rahmadia et al., 2020; Salam, 2020), religion (Darmawan et al., 2020; Hasbiyallah et al., 2020; Irwan Widjaja et al. ., 2020; Rusyana et al., 2020), socio-culture (Abudi et al., 2020; Dani & Mediantara, 2020; Yezli & Khan, 2020), and education (Aji, 2020; Herliandry et al., 2020; Rajab , 2020).

In the field of education, the presence of this virus has disrupted the implementation of education and threatened the education rights of 300 million students worldwide (Rajab, 2020) in the form of school closures. On March 19, UNESCO noted that there were 102 countries stopped learning activities (Kumparan, 2020), an increase of almost five times from that reported on March 4, 2020, which reached to 22 schools (Liputan6, 2020). Apart from closing schools, some educational programs, such as student exchanges, were also stopped (Purwanto et al., 2020: 2). Not much different from other countries in the world, a sharp increase in COVID-19 cases is still occurring, placing Indonesia on the 23rd rank among 215 countries affected by COVID-19 (Https://www.worldometers.info/, 2020). This condition has an impact on changing the way of learning from direct learning (face-to-face at school) to indirect learning which is better known by several terms, such as distance learning, learning from home, and online learning

(online learning). A series of policies in education have been issued by the government to prevent the Covid-19 virus spread massively. One of them is issuing Circular Letter (SE) by the Minister of Education and Culture Number 4 2020 concerning on the Implementation of Education Policies in an Emergency for the Spread of Corona Virus Disease (COVID-19). There are six changes in education policy, one of them is the implementation of learning from home. Similar to the Ministry of Education and Culture, the Ministry of Religious Affairs also responded to the conditions of this pandemic by issuing the Decree of the Director General of Islamic Education (Dirjen Pendis) No. 2791 2020 which concerns on Guidelines for Emergency Curriculum in Madrasas. The implementation of the emergency curriculum in madrasa refers to the Decree of the Director General of Islamic Education (Dirjen Pendis) No. 2791 2020. It explains what teachers need to do in relation to learning both in terms of preparation, implementation, and assessment. In addition, it was also conveyed that learning activities could be carried out anywhere as it is stated in one of the principles of learning in emergency condition, "anyone is a teacher, anyone is a student, and any place is a class". This principle is an item which shows that the emergency curriculum is flexible because this curriculum also allows educational units, from RA to MA to conduct virtual classes as well as real classes. In fact, teachers are also welcomed to make necessary innovations and modifications in learning. This research is based on several arguments, (1) implementing the emergency curriculum requires madrasa to innovate and modify the curriculum, (2) the emergency curriculum creates a variety of learning models, and (3) implementing the emergency curriculum will encounter many obstacles because most madrasas are private whose main funding sources comes from School operational Stipend (BOS) and personal budgets.

2. Literature Review

The COVID-19 pandemic, which began to plague at the end of December 2019 and spread rapidly throughout the world, has an impact on various sectors of life. Education and learning systems are among the most affected by the COVID-19 Pandemic, not only in Indonesia, but also in the world (Abidah et al., 2020; Bao, 2020; In. Setyorini, 2020; Iyer et al., 2020; Jamaluddin et al., 2020; Khasanah, Pramudibyanto, & Widuroyekti, 2020; Rajab, 2020; Syah, 2020; UNESCO, 2020). Among the very real impacts in the world of education is a change in the learning system from face-to-face to online learning (Azzahra, 2020; Bao, 2020; Chick et al., 2020; Herliandry et al., 2020; Hikmat et al., 2020 ; Mahasnah, 2016; Owusu-Fordjour et al., 2020; Schneider & Council, 2020). This fact certainly "forces" policy makers to formulate right strategies to continue fulfilling children's right to education in the country. Distance learning, which is mostly done online, is a learning solution to the COVID-19 Pandemic, which is not only done in Indonesia but also in several countries in the world.

Educational institutions closed in 180 countries during the COVID-19 Pandemic not only had an impact on students, teachers, and families, but also had an impact on economic and social aspects. UNESCO has proposed implementing a distance education program supported by open educational resources and platforms that can be used by schools and teachers to make it accessible to every student (Stepanović, 2020). The support of technology-based educational platforms like online platforms is used to overcome the challenges faced by students in education (Bhavya Bhasin et al., 2021). On the other hand, online learning reveals many shortcomings and inequalities in the education system, where students from high-income backgrounds easily access the internet and have computers, while underprivileged students tend to be excluded by not being able to access the internet (Schleicher, 2020). As learning relies on internet networks, online learning certainly experiences many obstacles. In Indonesia, online distance learning is constrained by the internet network (Direktorat KSKK Madrasa, 2020; Iswanto et al., 2020; Khasanah, Pramudibyanto, & Barokah Widuroyekti, 2020; Purwanto & et al., 2020), limited internet quota (Atsani, 2020; Direktorat KSKK Madrasa, 2020; Iswanto et al., 2020; Purwanto & et al., 2020), low digital literacy of students and teachers (Latip, 2020; Purwanto & et al, 2020), ownership of digital devices such as handphones and laptops (Iswanto et al ., 2020; Purwanto & et al, 2020), and cost constraints (Direktorat KSKK Madrasa, 2020; Firman & Rahman, 2020). The complexity of these online distance learning constraints causes learning to run less effectively than face-to-face learning.

In terms of curriculum achievement, an online survey conducted by Agus Iswanto, et al. on 17,661 madrasa and Islamic education teachers showed that 63.30% of teachers stated that curriculum targets were not achieved during online learning practices (Iswanto et al., 2020). Meanwhile, an online survey conducted by the KSKK Directorate showed that 29.5% of respondents stated that online learning was less effective (Direktorat Madrasa, 2020). Based on the obstacles encountered in online learning, the government, in this case the Ministry of Religion, has issued regulations related to the implementation of emergency curriculum in madrasas through the Decree of the Director General of Islamic Education No. 2791 of 2020 (Kementerian Agama, 2020). Emergency curriculum is a curriculum

which is compiled and implemented by educational units during an emergency condition (Shofwan et al. 2021). By the emergency condition here means not only a condition caused by the COVID-19 Pandemic, but also an emergency condition caused by natural disasters, riots, and so on. Even though it uses an emergency curriculum, the implementation of learning during the COVID-19 pandemic continues to prioritize the integration of three learning domains, namely the realms of attitudes, knowledge, and skills. In addition, the curriculum also fosters opportunities for competencies development in language literacy, mathematical literacy, scientific literacy, media literacy, technological literacy and visual literacy (Kementerian Agama, 2020). The walking class is carried out with a home visit, while the Parent's assessment is in the form of collaboration between teachers and parents in assessing students' attitudes (Jusuf & Maaku, 2020). The application of home visits has proven to be able to assist teachers in obtaining information about the challenges of students and parents during distance learning (Mokodompit, 2020). In contrast to previous research, this study explores more deeply how the implementation of the emergency curriculum in madrasas, which includes curriculum innovation and modification, education and learning service models, and obstacles in implementing the emergency curriculum.

3. Methods

This study used a qualitative approach, focusing on implementing emergency curriculum in several madrasas in Central Java. Unfortunately, determining three different districts in Central Java to represent four zonal criteria (red, orange, yellow, and green) was difficult to do because the data on the COVID-19 is changing rapidly. Therefore, the process of determining the research areas was carried out according to the categorization of urban and rural areas, assuming that the challenges and obstacles faced by these two kinds of areas in implementing the emergency curriculum was different. The three selected regions were Kendal Regency, Semarang Regency and Magelang Regency. In terms of data collection techniques, the research used interviews, observation, and document reviews. Interviews were used to obtain information from informants directly regarding the implementation of the emergency curriculum in madrasa. The informants here were madrasa principals, madrasa teachers, madrasa supervisors, and other education personnels. Observations were made by direct observation of the learning process, both real and virtual learning. Meanwhile, document reviews were carried out to gather information related to emergency education unit level curriculum (KTSP) documents, emergency lesson plans, lesson schedules, regulations on emergency curricula, and other required documents. The three data collection techniques were used to triangulate data and data sources. This research was limited to a description of the implementation of the emergency curriculum in three levels of madrasa (MI, MTs, and MA), but not in RA level.

As a qualitative research in general, data analysis in this study begun with data collection through data collection stages in the field which refered to an instrument in the form of an interview guide. After the data was collected, data reduction was carried out by classifying existing data by group and annulling unnecessary data. The next step was presenting the data and ending up with concluding. Considering that this research is a policy research, the resulting conclusions would serve as the basis for making recommendations to the government, especially recommendation related to the implementation of the emergency curriculum in particular, and learning during the COVID-19 pandemic in general.

4. Data Collection

Like other madrasas at national level, madrassas in Central Java Province during the COVID-19 referred to learning based on an emergency curriculum. In general, the emergency curriculum is learning which prioritizes students and teachers for healthy and safety. Due to research time limitation, the researchers could make observations in all madrasas in the five regions. Although the emergency curriculum is intended for RA, MI, MTs, and MA education levels, as it was previously stated, this research limited itself to the implementation of the curriculum in MI, MTs, and MA. There were 20 madrasas researchers were able to visit, consisting of 11 madrasas in Semarang Regency, 5 madrasas in Magelang Regency, and 4 madrasas in Kendal Regency. Policies for implementing learning, either face-to-face, limited face-to-face, or distance learning are strongly influenced by the conditions and developments iof the COVID-19 cases at the district and sub-district levels. The dynamic rapid changing cases of the COVID-19 what a factor making it difficult for the researchers to choose research locations based on zonal criteria (red/orange/yellow/green). Nevertheless, this study was able to reach several madrasas in the red, orange, and yellow zones, while green zone could not be reached due to the lack of areas with green zone status.

This study was able to reach 12 sub-districts, which consisted of 7 sub-districts in Semarang Regency, 3 sub-districts in Magelang Regency, and 2 sub-districts in Kendal Regency. The twelve sub-districts areas were representatives of madrasa in red, orange, and yellow zones. Besides, these sub-districts were also represented in urban and rural areas based on the criteria issued by the Central Statistics Agency (BPS). The research locations based on the status of the Covid-19 distribution zone and the classification of urban and rural are presented in table 1.

Table 1. Research Location Based on Zone and Village/City Criteria

Regency	Sub-district	Zone Status	Number of Villages	Amount	
				Urban	Rural
Semarang Orange	Ungaran Barat	Orange	11	7	4
	Ungaran Timur	Orange	10	6	4
	Bergas	Orange	13	8	5
	Bandungan	Red	10	5	5
	Susukan	Yellow	13	1	12
	Bancak	Yellow	9	0	9
	Suruh	Orange	17	1	16
Magelang Red	Salaman	Orange	20	2	18
	Ngablak	Yellow	16	0	16
	Grabag	Orange	28	1	27
Kendal Red	Kendal	Orange	20	20	0
	Boja	Red	18	6	12

Source: (Badan Pusat Statistik, 2010) and the official local government website, 7 October 2020.

Table 1 shows that the research location already represents an area with different COVID-19 zone conditions, namely 2 sub-districts for red zones, 7 sub-districts for orange zones, and 3 sub-districts for yellow zones. Meanwhile, seen from the status of the district zone, two were categorized as red zone and one was categorized as the yellow zone. This fact was different from the time when the researchers determined research location at the beginning of the study (August), where Kendal was categorized as the red zone, Semarang was in the orange zone, and Magelang was in the yellow zone. When viewed from the status of rural and urban areas, although the majority of the area is rural, Kendal, West Ungaran, East Ungaran, and Bergas sub-districts were representatives of urban areas. Meanwhile, other sub-districts were representatives of rural areas.

5. Results and Discussion

5.1 Curriculum Modification and Innovation

The Decree of the Director General of Islamic Education No. 2791 of 2020 concerning on Emergency Curriculum Guidelines for Madrasas was published in May as a solution to the obstacles of online distance learning which had been implemented at the beginning of the COVID-19 pandemic. This Director General of Education Decree was issued to accommodate all possible learning models to be implemented in madrasas. One form of accommodation given to madrasas is the authority to modify and innovate the curriculum according to the capabilities and conditions of the madrasa and the surrounding areas. Modifications and innovations can be made in the form of a curriculum structure, study load, learning strategies, assessment of learning outcomes and so on. Based on the results of observations in several madrasas in Central Java, a strategy to modify and innovate the curriculum has been carried out by madrasas taking into account the capabilities and conditions of the madrasa and the surrounding community. The modifications and innovations that have been made can be described in Figure 1.
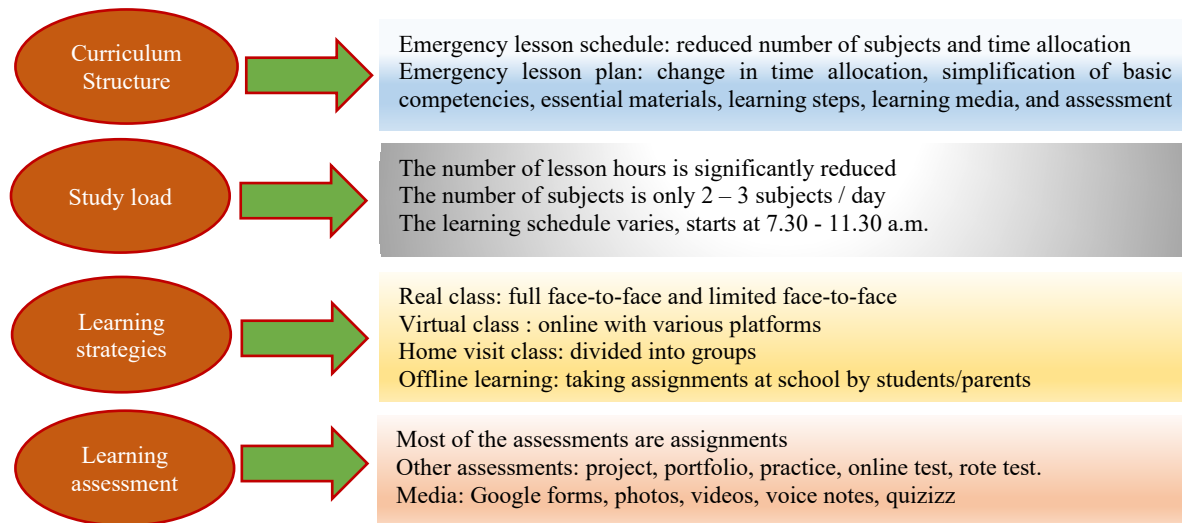
Figure 1. Curriculum Modification and Innovation

Figure 1 shows four strategies used by madrasas in curriculum modification and innovation. First, the curriculum structure. All of the madrasas that were research subjects used the emergency curriculum during the COVID-19 pandemic. The lesson plan (RPP) as one of the components that must be in learning is adjusted to emergency conditions so that it is prepared more simply than the lesson plan in normal conditions. In general, emergency lesson plans are made on one sheet with fundamental differences in the allocation of lesson hours, simplification of basic competencies and indicators, learning steps, instructional media, and learning assessments. The allocation of study time from 45 minutes for the MA level becomes 25 minutes. Some apply the allocation of learning hours during the emergency period is 50% of the allocation of learning hours during normal times. However, there is no standard for the allocation of time at each level of madrasa, but it is entirely up to the madrasa.

Most madrassas do virtual classes, given that there are still many madrasas in the red and orange zones. Virtual classrooms allow students and teachers to meet in cyberspace by relying on internet networks. Some of the media commonly used in virtual classrooms are zoom meet, google class, and google meet, madrasa e-learning, streaming youtube, video call WhatsApp group, google sites, where students and teachers can meet and interact as if they were real, although not all media have face to face facilities. Virtual classrooms are not fully applicable in madrasas given the many signal and quota constraints as well as cellphone ownership from the aspects of students and parents. Therefore, many virtual classes have been converted into online learning using WhatsApp media, google forms, and voice notes. The technical implementation of virtual classes is almost the same as real classes, starting with students filling in the attendance list in the application, for example, google classroom. Teachers will monitor student attendance through this presence, and students who are not active in learning successively become the teacher's attention which will be conveyed to the counseling teacher. After the attendance, the teacher provides material in the form of power points, videos, and others. Teachers and students can interact during learning. Assignments are also carried out at the same time as the learning time.

5.2 Learning Models during Emergencies

To fulfill academic and scientific education and learning services, the government has authorized madrasas to carry out teaching and learning activities following the principles of emergency learning, namely in the form of face-to-face learning, limited face-to-face learning, and distance learning (online/offline). First face-to-face learning. Face-to-face learning is dominated by *pesantren*-based madrasas. This is very understandable considering the provisions of face-to-face learning based on zone criteria do not apply to *pesantren* and boarding religious education. This means that madrasas that are integrated with *pesantren* can carry out face-to-face learning with the conditions required in the 4 ministerial decrees. At a practical level, the implementation of face-to-face learning in non-*pesantren* madrasas has been implemented in several madrasas. Although not many, madrasas that apply face-to-face learning are based on several considerations. First, madrasas are in the green zone or yellow zone. Second, madrasas have a relatively small

number of students, making it possible to apply health protocols with the principle of guarding distance. Third, some students live in the same village as the green zone village status so that they are safe from the spread of COVID-19. Fourth, madrasas can provide facilities that meet health protocols, both in terms of the availability of classrooms and the availability of other facilities that support the fulfillment of health protocols. Fifth, learning is carried out with the permission of the parents of students. In addition to these five considerations, the madrasa also collaborates with the village to monitor the implementation of face-to-face learning.

Second, limited face-to-face learning. Learning during the COVID-19 pandemic can also be done using a limited face-to-face model, where students came to a limited number of madrasas to take part in lessons with the teacher. Several madrasas implemented this learning model, with similar considerations to the face-to-face learning model, namely being in the green or yellow zone, with parental consent, and the availability of adequate health protocols. There are several strategies implemented by madrasa in implementing limited face-to-face learning. Face-to-face learning is carried out using the shifting model or in some madrasas more familiar with the term rotation. This learning model is carried out by calling students to the madrasa in turn so that the class is not filled up. Some madrasas bring in students based on the serial number of attendance, some are based on grade level, some are based on parental consent, and some impose face-to-face classes only for grade 5 students for Mathematics subjects. Face-to-face learning with shifting model allowed students to interact with friends and teachers in madrasas, although it cannot be done every day. Some madrasas applied limited face-to-face classes with a one-day limitation for only 2 classes. Some madrasas applied face-to-face learning twice a week for each class.

Third, distance learning. At the start of the COVID-19 pandemic, almost all schools and madrasas implemented distance learning, which is mostly done online by relying on internet networks. After an evaluation by the Madrasa KSKK Directorate, online distance learning encountered many obstacles, especially in providing quotas for underprivileged students and the availability of internet networks. The uneven availability of the internet network has resulted in 15 thousand villages having poor internet access, even some villages have not been reached by the internet at all/blank spots (Hernawan, 2019). Departing from the constraints of online learning, the emergency curriculum guide issued by the Ministry of Religion accommodates madrasas in low signal areas and students who have limited quotas by providing offline learning options. Thus, distance learning during the COVID-19 pandemic that was implemented in madrasas had two models, namely online learning and offline learning. Online learning is carried out by most of the madrasas in the research locus. Online learning is provided by teachers in the madrasa by utilizing network and computer facilities in the madrasa, while students take online learning at home (BDR). This is where learning constraints arise considering that not all students have cellphones and can afford internet quota. Also, internet signals in some areas are still difficult to reach properly. This is in line with the survey (Direktorat KSKK Madrasa, 2020) that there are 11.6% of respondents who said that students who have cellphones are only around 0-25%.

Apart from owning digital devices, online learning also requires teachers and students, and even parents, to be IT literate. Mastery of IT is not a significant obstacle in online learning, considering that the majority of students and teachers have mastered IT. At least, this can be seen from the results of a survey conducted by (Iswanto et al., 2020) that the constraints of online learning caused by a lack of IT mastery are only 0.37%. Offline learning is carried out by several madrasas as a solution to the problems of online learning, but still makes online learning the main learning. However, there is one madrasa in Magelang Regency which imposes full offline learning (not available online). Offline learning is carried out by bringing all students to the madrasa to take assignments on a weekly cycle, of which two weeks are for notes and one week is for practice. The full offline policy is taken with various considerations, including the ineffectiveness of online learning, not all students have cellphones, quota constraints, and signal constraints considering the location of madrasas in sub-districts with the majority of the rural category.

5.3 Challenges and obstacles in implementing the emergency curriculum

The implementation of the emergency curriculum certainly experiences many challenges and obstacles that are complex not only for madrasas and teachers but also for students and parents. This is very understandable considering that not all of the elements involved have an established readiness, including readiness in infrastructure, socio-economic, cultural, and psychological aspects. Based on the research results, the obstacles to implementing the emergency curriculum are as follows.

5.3.1. Regulatory Obstacles

The majority of parents and students want face-to-face learning to be carried out immediately by the madrasa. Many parents have complained about the condition of her and her child during distance learning. In fact, 98% of parents in one madrasa object to distance learning and want face-to-face learning immediately (H, interview, 27 August 2020). Although some madrasas have obtained permission from their parents as evidenced by a written statement, face-to-face learning does not necessarily take place in madrasas. This is because madrasas are required to comply with regulations related to preventing the spread of COVID-19. The regulations referred to today, both by schools under the Ministry of Education and Culture and madrasas under the Ministry of Religion are the Joint Decree of the Four Ministers (Minister of Education and Culture, Minister of Religion, Minister of Health, and Minister of Home Affairs). This regulation has implications for synergies between the local government (district/sub-district/village), the education office, the ministry of religion, and the health office (*puskesmas*) in terms of face-to-face learning readiness in schools/madrasas. Regulations that involve task forces not only in ministerial areas are quite an obstacle for madrasas wishing to conduct face-to-face learning. This condition causes madrasas that have held face-to-face feeling "afraid" to declare them face-to-face madrasas. This is because, from the aspect of madrasa and the surrounding community it has met the standard health protocols, however, community health centers and police, still prohibit face-to-face learning. This condition has led to the emergence of a stigma that the government and security apparatus are overly supervising.

The regulation also requires madrasa in all zones to fill out a checklist on the EMIS regarding the readiness they already have or DAPODIK for public schools. The EMIS and DAPODIK checklists are considered not yet uniform, where EMIS is still limited to the infrastructure facilities checklist, while DAPODIK has details starting from how students and teachers go to school, during learning, and how the procedures are when they go home from school.
One of the regulations issued by the government is a guide to the use of BOS funds for the prevention of COVID-19 in madrasas. One of them is the allocation of quotas for teachers and students. For the purchase of credit for teachers, not all madrasa, especially private madrasa can allocate BOS funds for this, considering that BOS funds are the main source of operational funding such as teacher honoraria. The absence of support for internet quotas for teachers has resulted in teachers relying entirely on madrasa internet networks, which are sometimes inadequate.
Meanwhile, the provision of internet quotas for students is constrained by regulations that require poor students to receive assistance. Many students whose parents work in factories have been laid off, and have been directly affected by COVID-19. Their existence is not accommodated in the regulations so that some madrasas have difficulty allocating quota assistance for students.

5.3.2. Infrastructure Obstacles

Face-to-face learning is also constrained by aspects of infrastructure, especially adequate facilities. As stipulated in the joint decree of the four ministers, madrasas are obliged to provide clean toilets, means of washing hands using running water (CTPS), hand sanitizers, disinfectants, thermogenic, being able to access health services, the obligation to wear masks, and so on. Some of the facilities and infrastructure for health protocols have been provided in the madrasa, but this is not yet optimal. For "established" madrasa, the fulfillment of health protocol infrastructure is almost unhindered. However, madrassas that are relatively "small" have only limited facilities. For example, the CTPS facility, most of which use a permanent/portable sink, just use a bucket.

Besides, the presence of local or inadequate classrooms causes face-to-face learning not to be carried out fully, but face-to-face is limited. Only madrasas have few students who can carry out full face-to-face learning, while in other madrasas, face-to-face learning is carried out by shifting or rotation so that the class is not filled and following health protocols. In online learning, infrastructure constraints are the biggest obstacle experienced by the majority of madrasas and schools in implementing online. This is because online learning requires digital devices, internet signals, and quotas, whether owned by madrasas, teachers, or students. This is because the availability of the internet network is not evenly distributed, causing 15 thousand villages to have poor internet access, even though some villages have not been reached by the internet at all / blank spots (Hernawan, 2019). Some madrasas take a solution by organizing offline learning. Some arrange online schedules every other day, some also conduct home visits. Meanwhile, the quota constraint for teachers has more or less been accommodated through the quota assistance from the BOS funds, although in practice not all madrasa have been able to allocate BOS funds for the teacher quota.

5.3.3. Cultural Obstacles

Adaptation to new habits (AKB) is a condition where there are new habits that must be carried out by all groups because of the condition of Covdi-19. Among the new habits are always wearing a mask, washing hands, and keeping the distance (3M). This new habit has not completely become a new culture in the community, especially for students who are mostly children and adolescents. This is certainly an obstacle in the implementation of face-to-face learning, where students do not fully have the awareness to use masks properly, wash their hands, and keep their distance. This was once pointed out by one of the principals of the madrasa, that when madrasa tried to implement limited face-to-face learning, outside the classroom students could not keep their distance and even crowded around a lot. This is why madrasas do not dare to hold limited face-to-face classes (H, interview, 28 August 2020). Also, the prolonged presence of children at home as long as there is a BDR policy makes children experience a decrease in learning sting. Here, family culture is very influential on student motivation in learning, considering that not many madrasas have implemented full face-to-face implementation. Parents who tend to be indifferent cause their children to be less attentive and less responsible for the tasks they have to complete. Some students have never attended lessons at all during the COVID-19 Pandemic.

5.3.4. Socio-Economic Constraints

Socio-economic constraints are the biggest obstacle in implementing online learning in Indonesia, considering that there are still many poor people in Indonesia. BPS recorded the number of poor people in 2020 as many as 26.42 million people, an increase of 0.56% from the number of poor people in September 2020 (Central Statistics Agency, 2020). This condition causes that many parents do not have HP and cannot provide quotas for online learning. This has become a "heart scream" for parents who do not have enough money to buy internet quota for their children. Meanwhile, the quota assistance for students originating from BOS funds cannot be fully provided. Moreover, quota assistance restrictions are only given to poor students so that students whose parents are affected by COVID-19 find it difficult to get quota assistance.

In addition to quota constraints, the existence of the majority of students' parents who work also contributes to online learning constraints. Moreover, there are still many students who rely on their parents' cellphones for online learning. This greatly affects the activeness of students in online learning, because the learning schedule is carried out when parents are working. Besides, parents who are tired of working have implications for the lack of attention and monitoring of the implementation of online learning by their children.

5.4 Government and Community Support in the Implementation of the Emergency Curriculum

The government has taken many steps to prevent the transmission of Covid-19 by continuing to provide education and learning services to students. Among the strategic steps that have been taken by the government is to issue regulations and guidelines for implementing an emergency curriculum in schools/madrasas. The government has given authority to each educational unit to determine the type of online/offline learning in accordance with the conditions for the spread of Covid-19 in their area. In addition, the policy of relaxing BOS funds is a form of government support in implementing the emergency curriculum. In addition to the government, support for the implementation of the emergency curriculum is provided through the policies of the head of madrasa. Many madrasas are increasing the capacity of the internet to support the implementation of online learning. This policy will greatly assist teachers in implementing online learning in the madrasa environment. In addition, madrasas also provide training support for madrasa teachers, especially training related to the use of educational platforms or distance learning media. Some madrasas organize training activities in the form of in-house training (IHT). Other support provided by madrasas in implementing the emergency curriculum is the provision of health facilities such as masks, hand sanitizers, disinfectants, facilities for washing hands with soap, and others in accordance with the provisions of the health protocol.

The teacher as the main actor in learning in an emergency period has provided maximum support in the implementation of learning. The implementation of online learning is strongly supported by the IT skills of the majority of teachers. Teachers' skills for mastering IT are obtained through training activities, but there are also teachers who are self-taught IT skilled. As for teachers who are less skilled in using digital devices, collaboration and mentoring by peers has been carried out in most madrasas. Cooperation between teachers is not only limited to how

to use IT tools, but also includes making learning media and emergency learning modules. In addition, the teacher has given moral support, in the form of enthusiasm, motivation, and patience in accompanying students during online learning. Like teachers, students also occupy positions as main actors in the learning process. Student support is absolutely necessary in learning, both online, offline and face-to-face learning. In online learning, some teachers say that students are quite active in participating in learning activities. This can be seen from the presence and some students actively ask questions to the teacher. Regarding digital devices, the majority of students have been facilitated by smartphones and internet quotas so that they can participate in online learning well. As for students who do not have cellphones and internet quotas, they are willing to come to school to pick up and collect assignments. For madrasas that apply offline learning with home visits, students are quite enthusiastic about coming to the learning place to learn and meet their teachers.

The implementation of the emergency curriculum cannot be separated from the support of parents. Although many parents work, not a few of them provide full support for their children's learning. The support they provide is in the form of providing cellphones, internet quotas, and assistance during the online learning process. Some parents have given good cooperation in order to discipline their children to participate in online learning. Meanwhile, in offline learning such as home visits, which are widely applied at the MI level, parental support is in the form of providing a place for the implementation of learning. For other offline learning, some parents are willing to come to school to pick up and submit the results of assignments given by the teacher. Learning during the COVID-19 period is also supported by the community around the madrasa. For students who are in pesantren, the pesantren fully supports the learning process. Santri are allowed to go to school and take materials and assignments. Not only that, there are also Islamic boarding schools that allow students to bring and use cellphones during online learning. The cellphone was handed back to the pesantren caregiver after the lesson was finished. In addition, the community also provides support to madrasas to conduct offline learning through home visits, especially for madrasas that are in the green zone. Community support is also provided in the form of monitoring the fulfillment of health protocols, especially for madrasas that have implemented face-to-face learning. The community also did not hesitate to give warnings to students who were seen crowding around the madrasa.

6. Conclusion

The implementation of the emergency curriculum is still being implemented in madrasas regarding existing regulations, both regulations issued by the Ministry of Religion and joint decrees of four ministers. In practice, the implementation of the emergency curriculum is carried out with a variety of KTSP modifications and innovations. In general, modification and innovation can be seen in reducing the learning load, allocating lesson hours, determining essential materials, media, and learning methods. During the COVID-19 epidemic, it is a must for madrasas to continue to provide education and learning services to students. Real classes and virtual classes are still being applied, considering the readiness of madrasas and the conditions of the surrounding community. The learning model is provided in the form of face-to-face learning and is limited by a small number of madrasas and online/offline distance learning by most madrasas. However, not all students are recorded as actively participating in learning regardless of its form. Therefore, face-to-face learning is currently a "demand" for most parents who are starting to "give up" with online and offline learning. As learning is carried out in an emergency situation, the many obstacles encountered can be understood and understood together. The biggest obstacle that is often encountered is in the infrastructure aspect, both in the form of limited learning infrastructure (HP/laptop/internet) and health protocol infrastructure that has not been fully fulfilled. Meanwhile, in the socio-economic aspect, the existence of underprivileged students causes them to be unable to participate in learning optimally. The regulatory aspect also contributes to variants of learning constraints during emergencies, one of which is the quota assistance which is limited to poor students only.

References

Abaido, G. M. (2020). COVID-19: Virus or Viral Conspiracy Theories? *American Journal of Biomedical Science & Research*. https://doi.org/10.34297/ajbsr.2020.08.001252

Abidah, A., Hidaayatullaah, H. N., Simamora, R. M., Fehabutar, D., & Mutakinati, L. (2020). The Impact of COVID-19 to Indonesian Education and Its Relation to the Philosophy of "Merdeka Belajar." *Studies in Philosophy of Science and Education*. https://doi.org/10.46627/sipose.v1i1.9

Abudi, R., Mokodompis, Y., & Magulili, A. N. (2020). STIGMA TERHADAP ORANG POSITIF COVID-19. *Jambura Journal of Health Sciences and Research*. https://doi.org/10.35971/jjhsr.v2i2.6012

Ahmed, W., Vidal-Alaball, J., Downing, J., & Seguí, F. L. (2020). COVID-19 and the 5G conspiracy theory: Social network analysis of twitter data. *Journal of Medical Internet Research*. https://doi.org/10.2196/19458

Aji, R. H. S. (2020). Dampak COVID-19 pada Pendidikan di Indonesia : *Jurnal Sosial & Budaya Syar'i*. https://doi.org/10.15408/sjsbs.v7i5.15314

Atsani, L. G. M. Z. (2020). Transformasi Media Pembelajaran pada Masa Pandemi COVID-19. *Al-Hikmah Jurnal Studi Islam*, *1*(2), 44–54.

Azzahra, N. F. (2020). Mengkaji Hambatan Pembelajaran Jarak Jauh di Indonesia di Masa Pandemi COVID-19. *Center for Indonesians Policy Studies*.

Badan Pusat Statistik. (2010). *Peraturan Kepala Badan Pusat Statistik No. 37 tahun 2010 tentang Klasifikasi Perkotaan dan Perdesaan di Indonesia (Buku 2)*. Badan Pusat Statistik.

Badan Pusat Statistik. (2020). *Persentase Penduduk Miskin Maret 2020 naik menjadi 9,78 persen*. https://www.bps.go.id/pressrelease/2020/07/15/1744/persentase-penduduk-miskin-maret-2020-naik-menjadi-9-78-persen.html

Bainus, A., & Budi Rahcman, J. (2020). Editorial: Pandemi Penyakit Menular (COVID-19) Hubungan Internasional. *Intermestic: Journal of International Studies*. https://doi.org/10.24198/intermestic.v4n2.1

Bao, W. (2020). COVID -19 and online teaching in higher education: A case study of Peking University . *Human Behavior and Emerging Technologies*. https://doi.org/10.1002/hbe2.191

Bhavya Bhasin, Gautam Gupta, & Sumedha Malhotra. (2021). IMPACT OF COVID-19 PANDEMIC ON EDUCATION SYSTEM. *EPRA International Journal of Environmental Economics, Commerce and Educational Management*. https://doi.org/10.36713/epra6363

Bima Jati, B. J., & Putra, G. R. A. (2020). Optimalisasi Upaya Pemerintah Dalam Mengatasi Pandemi Covid 19 Sebagai Bentuk Pemenuhan Hak Warga Negara. *SALAM: Jurnal Sosial Dan Budaya Syar-I*. https://doi.org/10.15408/sjsbs.v7i5.15316

Burhanuddin, C. I., & Abdi, M. N. (2020). Ancaman Krisis Ekonomi Global dari Dampak Penyebaran Virus Corona (COVID-19). *AkMen*.

Chen, X., Zhang, S. X., Jahanshahi, A. A., Alvarez-Risco, A., Dai, H., Li, J., & Ibarra, V. G. (2020). Belief in Conspiracy Theory about COVID-19 Predicts Mental Health and Well-being: A Study of Healthcare Staff in Ecuador. *JMIR Public Health and Surveillance*. https://doi.org/10.2196/20737

Chick, R. C., Clifton, G. T., Peace, K. M., Propper, B. W., Hale, D. F., Alseidi, A. A., & Vreeland, T. J. (2020). Using Technology to Maintain the Education of Residents During the COVID-19 Pandemic. *Journal of Surgical Education*. https://doi.org/10.1016/j.jsurg.2020.03.018

Dani, J. A., & Mediantara, Y. (2020). COVID-19 dan Perubahan Komunikasi Sosial. *Persepsi: Communication Journal*. https://doi.org/10.30596/persepsi.v3i1.4510

Darmawan, D., Miharja, D., Waluyajati, R. S. R., & Isnaeniah, E. (2020). Sikap Keberagamaan Masyarakat Menghadapi Wabah COVID-19. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*. https://doi.org/10.15575/rjsalb.v4i2.8596

Direktorat KSKK Madrasa. (2020). *Kesiapan dan Kendala Madrasah dalam Menjalankan Pembelajaran Jarak Jauh Selama Wabah Virus Corona di Indonesia*.

Firman, & Rahman, S. R. (2020). Pembelajaran Online di Tengah Pandemi COVID-19. *Indonesian Journal of Educational Science (IJES)*, *2*(2), 81–89.

Georgiou, N., Delfabbro, P., & Balzan, R. (2020). COVID-19-related conspiracy beliefs and their relationship with perceived stress and pre-existing conspiracy beliefs. *Personality and Individual Differences*. https://doi.org/10.1016/j.paid.2020.110201

Hadiwardoyo, W. (2020). Kerugian Ekonomi Nasional Akibat Pandemi COVID-19. *Baskara Journal of Business and Enterpreneurship*. https://doi.org/10.24853/baskara.2.2.83-92

Haripin, M. (2020). *Dampak Politik-Keamanan COVID-19*. Http://Www.Politik.Lipi.Go.Id/Kolom/Kolom-2/Politik-Nasional/1383-Dampak-Politik-Keamanan-COVID-19.

Hasbiyallah, Suntiah, R., Ainisyifa, H., & Fatimah, T. (2020). Fikih Corona (Studi Pandangan Ulama Indonesia terhadap Ibadah dalam Kondisi Dharurat COVID-19). *Http://Digilib.Uinsgd.Ac.Id/30568/1/Artikel%20KTI%20Hasbiyallah.Pdf*.

Herliandry, L. D., Nurhasanah, Suban, M. E., & Kuswanto, H. (2020). Pembelajaran Pada Masa Pandemi COVID-19. *Jurnal Teknologi Pendidikan*.

Hernawan, A. K. (2019). *Berkolaborasi Atasi Blankspot Internet di Desa-desa*. https://kominfo.go.id/content/detail/18262/berkolaborasi-atasi-blankspot-internet-di-desa-desa/0/sorotan_media

Hikmat, Hermawan, E., Aldim, & Irwandi. (2020). Efektivitas Pembalajaran Daring Selama Masa Pandemi COVID-19 : Sebuah Survey Online. *Digital Library, UIN SUnan Gung Djati, Bandung*.

Https://www.worldometers.info/. (2020). *Reported Cases and Deaths by Country, Territory, or Conveyance*. https://www.worldometers.info/coronavirus/

In. Setyorini. (2020). Pandemi COVID-19 dan Online Learning: Apakah Berpengaruh terhadap Pembelajaran pada Kurikulum 2013? *Journal of Industrial Engineering & Management Research (JIEMAR)*, *1*(1), 95–102. https://doi.org/https://doi.org/10.7777/jiemar.v1i1

Indradi, A. R. I. S. A. H., Arsyah, A. M., Mulyani, C. K., Athilla, K. D., Faruq, M. H. Al, Rayhan, M., Aldebarant, N. R. R., & Dinda, S. (2020). Politik Hukum Pemerintah dalam Penanganan Pandemi COVID-19. *Universitas Gajah Mada*.

Irwan Widjaja, F., Gunawan Marisi, C., Tua Togatorop, T. M., & Hartono, H. (2020). Menstimulasi Praktik Gereja Rumah di tengah Pandemi COVID-19. *Kurios (Jurnal Teologi Dan Pendidikan Agama Kristen)*. https://doi.org/10.30995/kur.v6i1.166

Iswanto, A., Muzayanah, U., & Muawanah, S. (2020). *Pembelajaran Jarak Jauh Secara Online di Masa Pandemik COVID-19*.

Iyer, P., Aziz, K., & Ojcius, D. M. (2020). Impact of COVID-19 on dental education in the United States. In *Journal of Dental Education*. https://doi.org/10.1002/jdd.12163

Jamaluddin, D., Ratnasih, T., Gunawan, H., & Paujiah, E. (2020). Pembelajaran Daring Masa Pandemik COVID-19 Pada Calon Guru : Hambatan, Solusi dan Proyeksi. *Karya Tulis Ilmiah UIN Sunan Gunung Djjati Bandung*.

Jolley, D., & Paterson, J. L. (2020). Pylons ablaze: Examining the role of 5G COVID-19 conspiracy beliefs and support for violence. *British Journal of Social Psychology*. https://doi.org/10.1111/bjso.12394

Jusuf, R., & Maaku, A. (2020). Kurikulum Darurat Covid 19 di Kota Kotamobagu; Fenomena dan Realita Guru Madrasah. *Jurnal Ilmiah Iqra'*. https://doi.org/10.30984/jii.v14i2.1188

Kementerian Agama. (2020). *SK Dirjen Pendis No. 2791 Tahun 2020 tentang Kurikulum Darurat pada Madrasah*.

Khasanah, D. R. A. U., Pramudibyanto, H., & Barokah Widuroyekti. (2020). Pendidikan dalam Masa Pandemi COVID-19. *Jurnal Sinestesia*, *10*(1), 41–48.

Khasanah, D. R. A. U., Pramudibyanto, H., & Widuroyekti, B. (2020). Pendidikan Dalam Masa Pandemi COVID-19. In *Jurnal Sinestesia*.

Kumparan. (2020). *UNESCO: 850 Juta Pelajar Tidak Sekolah Karena Virus Corona*.

Latip, A. (2020). Peran Literasi Teknologi Informasi dan Komunikasi pada Pembelajaran Jarak jauh di Masa Pandemi COVID-19. *Edu Teach: Jurnal Edukasi Dan Teknologi Pembelajaran*, *1*(2), 107–115.

Liputan6. (2020). *UNESCO: Penutupan Sekolah Akibat COVID-19 Berdampak pada 290 Juta Pelajar di Dunia*.

Mahasnah, M. H. (2016). *Sejarah Peradaban Islam*. Pustaka Al-Kautsar.

Mokodompit, I. S. (2020). Home Visit sebagai Refleksi Kurikulum Darurat Covid-19: Kesiapan Guru, Respon Siswa, Materi dan Hasil Belajar di Madrasah Tsanawiyah. *Dirasat: Jurnal Manajemen Dan Pendidikan Islam*. https://doi.org/10.26594/dirasat.v6i2.2200

Muis, A. R. C. (2020). Transparansi Kebijakan Publik Sebagai Strategi Nasional Dalam Menanggulangi Pandemi COVID-19. *SALAM: Jurnal Sosial Dan Budaya Syar-I*. https://doi.org/10.15408/sjsbs.v7i5.15317

Nurwati, R. A. M. dan R. N. (2020). Dampak pandemi COVID-19 terhadap peningkatan angka pengangguran di indonesia. *Kesejahteraan Sosial*.

Owusu-Fordjour, C., Koomson, C. K., & & Hanson, D. (2020). The impact of COVID-19 on learning-the perspective of the Ghanaian student. *European Journal of Education Studies*. https://doi.org/10.5281/zenodo.3753586

Purwanto, A., & dkk. (2020). Studi Eksplorasi Dampak Pandemi COVID-19 Terhadap Proses Pembelajaran Online di Sekolah Dasar. *EduPsycouns Journal*, *2*(1), 1–12.

Purwanto, A., Pramono, R., Asbari, M., Hyun, C. C., Wijayanti, L. M., Putri, R. S., & Santoso, P. B. (2020). Studi Eksploratif Dampak Pandemi COVID-19 Terhadap Proses Pembelajaran Online di Sekolah Dasar | EduPsyCouns: Journal of Education, Psychology and Counseling. *Journal of Education, Psychology and Counseling*.

Rahmadia, S., Febriyani, N., Kuala, U. S., Islam, J. E., & Kuala, U. S. (2020). Dampak COVID-19 terhadap ekonomi. *Jurnal Ekonomi Islam(JE Islam)*.

Rajab, M. (2020). Pendidikan di Tengah Pusaran Wabah Corona. *Detiknews*.

Rusyana, A. Y., Supriyadi, D., Khosim, A., & Nugroho, F. H. (2020). Fatwa Penyelenggaraan Ibadah di saat Pandemi COVID-19 di Indonesia dan Mesir. *Perbandingan Mazhab Dan Hukum, UIN Sunan Gunung Djati Bandung*.

Salam, M. A. K. (2020). Perilaku Produksi di Tengah Krisis Global Akibat Pandemi COVID-19 dan Memanfaatkan Media Online Facebook Sebagai Alternatif Pasar. *Ekonomi, Manajemen Dan Akuntansi ISSN: 1979-9888*.

Sallam, M., Dababseh, D., Yaseen, A., Al-Haidar, A., Ababneh, N. A., Bakri, F. G., & Mahafzah, A. (2020). Conspiracy Beliefs Are Associated with Lower Knowledge and Higher Anxiety Levels Regarding COVID-19 among Students at the University of Jordan. *International Journal of Environmental Research and Public Health*.

https://doi.org/10.3390/ijerph17144915

Schleicher, A. (2020). The impact of COVID-19 on education: Insights from education at a glance 2020. *OECD Journal: Economic Studies*

Schneider, S. L., & Council, M. L. (2020). Distance learning in the era of COVID-19. *Archives of Dermatological Research*. https://doi.org/10.1007/s00403-020-02088-9

Shofwan, I., Aminatun, S., Handoyo, E., & Kariadi, M. T. (2021). The Effect of E-Learning on Students' Learning Interest in the Equivalence Education Program. *Journal of Nonformal Education*, *7*(1).

Stepanović, S. (2020). The impact of the COVID-19 pandemic on education. *Nastava i Vaspitanje*. https://doi.org/10.5937/nasvas2002183s

Syah, R. H. (2020). Dampak COVID-19 pada Pendidikan di Indonesia: Sekolah, Keterampilan, dan Proses Pembelajaran. *SALAM: Jurnal Sosial Dan Budaya Syar-I*. https://doi.org/10.15408/sjsbs.v7i5.15314

UNESCO. (2020). COVID-19 Educational Disruption and Response. *Unesco.Org*.

Uscinski, J. E., Enders, A. M., Klofstad, C., Seelig, M., Funchion, J., Everett, C., Wuchty, S., Premaratne, K., & Murthi, M. (2020). Why do people believe COVID-19 conspiracy theories? *Harvard Kennedy School Misinformation Review*. https://doi.org/10.37016/mr-2020-015

WHO. (2020). *Coronavirus Disease (COVID-19) Pandemic*. 2020.

Yezli, S., & Khan, A. (2020). COVID-19 social distancing in the Kingdom of Saudi Arabia: Bold measures in the face of political, economic, social and religious challenges. *Travel Medicine and Infectious Disease*. https://doi.org/10.1016/j.tmaid.2020.101692

Biographies

Umi Muzayanah is a researcher at the Office of Religious Research and Development, the Ministry of Religion. She obtained the position of an intermediate research expert in just 6 years from his appointment as the first researcher. She completed his undergraduate education in the mathematics program at Diponegoro University Semarang, and her master's education at the State University of Semarang by taking an educational research and evaluation program. Muzayanah joined the education research team starting in 2013 and has produced many scientific publications in journals and proceedings. Currently, he is conducting some educational research, namely a survey on the religious moderation attitude of students at *madrasah aliyah*, a student character survey, a survey on student independence during distance learning, and an evaluation of the development of Islamic religious and religious education.

Siti Muawanah is a young researcher at the Office of Religious Research and Development, the Ministry of Religion. Undergraduate education was taken at IAIN (now UIN) Walisongo Semarang, while S2 was completed at UIN Syarif Hidayatullah Jakarta. Currently, Muawanah is actively participating in educational research at the Office of Religious Research and Development Semarang. She has also published many scientific papers in national journals and proceedings. Apart from being a researcher, he also serves as managing editor of Analisa: Journal of Social Science and Religion. The research she is currently doing are survey on the religious moderation attitude of students at *madrasah aliyah* and a student character survey.

A.M. Wibowo is a intermediate researcher at the Office of Religious Research and Development, the Ministry of Religion. He took his undergraduate and postgraduate education at IAIN Walisongo Semarang. and now, he is taking a doctoral program at a semarang state university. He has been a researcher in education since 2009, and has produced many scientific papers published in journals and proceedings. Apart from being a researcher, Wibowo is also one of the editors of Analisa: Journal of Social Science and Religion. Currently, he is the team leader of the survey on the religious moderation attitude of students at *madrasah aliyah*.

Imam Shofwan is a Lecturer in the Department of Nonformal Education, Faculty of Education, Universitas Negeri Semarang. Besides, related to research focuses on learning strategies, learning management, and learning design. Also related to the membership that followed include Edurasia.