

## **AFFECTIVE AND PSYCHOMOTOR EDUCATION THROUGH THE USE OF TECHNOLOGY DURING THE COVID-19 PANDEMIC**

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### **Abstract**

This research highlights the understanding of religion, as well as actualizing affective and psychomotor education based on the ability to explore sources of knowledge, then be positive and responsible so that understanding of religion through online learning by utilizing technology, learners can communicate and interact with their teachers well, especially in the midst of a pandemic. By utilizing technology even if it does not involve direct interaction between teachers and learners who are factors and indicators of the success of education implemented, Islamic learning in the midst of the Covid-19 Pandemic through the use of technology can be done. The purpose of the research is to explain that PAI learning with the benefits of IT (Information Technology) can actualize religious understanding as a discipline integratively and comprehensively, so that for learners Mathla'ul Anwar improves affective and psychomotor education that is actualized in the daily life of learners. Qualitative research methods with in-depth collection of interview results data and documentation related to research. The results showed that PAI learning by utilizing technology in the midst of a pandemic, learners were able to actualize comprehensively and effectively so that affective and psychomotor education of learners were able to contextualize religious guidance in accordance with the demands of the times with strict spiritual maintenance, while increasing individual piety and social piety in accessing information in accordance with the needs of society.

**Keywords:** Affective Education, Psychomotor, Utilization of Technology.

### **A. INTRODUCTION**

Learning in the midst of a pandemic outbreak, on the one hand is very inhibiting, but on the other hand it is very useful, especially in developing access to information technology. Indeed, online learning with the use of technology is able to provide wider access, especially in Islamic religious education learning which is full of interaction and communication in understanding religion, but in reality what is obtained is that online learning makes communication problems between educators and students hampered, such as delays in accessing the internet. , the ineffectiveness of learning as well as the inactivity of some students, so that this makes class noise, psychologically makes online learning depressed and ineffective both experienced

by educators and students (Eva Latipah, 2021, pp. 215–226). Affective education is used to describe the dimensions of the educational process, which are related to the non-cognitive domain. Thus affective education encompasses students' beliefs, attitudes, and emotions as well as their interpersonal relationships and social and personal development and skills. (Nazarudin, 2020, pp. 43–54) Affective education also tends to involve attention to the moral, spiritual, and value development of students. In addition, affective education is indirectly related to the partnership between schools and parents.

According to Sunhaji, learning, especially in schools, is very important to access information technology, which will integrate science and religious knowledge. (Sunhaji, 2016, p. 4) The theory of science in school is highly expected because it can be connected with the real world. Science is a scientific experiment that is considered an important method and process for understanding natural phenomena (pandemic outbreaks) and being able to further investigate how scientific principles can be developed in madrasas. Elsayed Ahmed, that experiments carried out by students in the laboratory play an important role in the teaching and learning process. (Ahmed, 2014) even from several studies show that the use of ICT which is integrated with other knowledge can improve the quality of education and connect learning with real life situations. (Miskiah et al., 2019) So that students can obtain good laboratory content information from two laboratories, both virtual laboratories and physical laboratories that support teaching and learning processes in the field of science. (Liu et al., 2015) or in the field of religion. (Fengren & Press., 2017, p. 5)

The experiment of each of these stages aims to compare the three conditions. First, the condition of face-to-face learning, namely direct interaction between students and teachers in the learning achievement process, it is hoped that both of them must be able to provide knowledge concepts by being practiced in real terms as valid evidence of an understanding of the content of the material then explained comprehensively through discussion and discussion. Both online learning are part of an alternative offer that is expected that both of them can design learning media as innovations by utilizing online media (online), so that teachers can do learning together, at certain times at the same time and both use groups on social media such as WhatsApp. (WA), telegram, instagram, zoom applications or other media as multimedia in learning, even though the difficulties experienced by students are not uncommon for students who are less serious in participating in learning, plus learning in madrasas is more theoretical and minimal in practice plus it is not possible to have direct interaction with students. Third, blended learning is a mixed learning program that combines learning methods between face-to-face learning systems (offline) and online learning systems (e-learning). This kind of learning is a form of actualization that integrates offline and online direct interaction learning while at the same time providing opportunities for students to learn independently in the sense that students are required to be more creative and independent. Even though the difficulties experienced by students are not uncommon, students are less serious in participating in learning, plus learning in madrasas is more theoretical and minimal in practice, plus it is not possible to have direct interaction with students. Third, blended learning is a mixed learning program that combines learning methods between face-to-face learning systems (offline) and online learning systems (e-learning). This kind of learning is a form of actualization that integrates offline and online direct interaction learning while at the same time providing opportunities for students to learn independently in the sense that students are required to be more creative and independent. Even though the difficulties experienced by

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Until recently, religion had to do with technology, in particular, with teletechnology which has taken over our world and changed our understanding of the world. (Unfortunately, 2012, pp. 125–151) This then makes the civilization developed in the context of Islamic education, the integration of religious education with general education should be realized. In the world of education, the form of cooperation that often occurs is the integration of a concept into other sciences so as to create a new scientific concept. (Fiteriani, Umi Hijriah, Yuberti, Sovia Mas Ayu & Latifah, 2020, pp. 145–149) Islam with religious education has universal and integrative scientific values, because in the concept of Islamic education, it includes religious education and technology, because the main sources are the revelations of Allah SWT. Even though in reality, Amin Abdullah emphasized that the integration of science and technology has difficulty in integrating Islamic studies, because both want to be prioritized. Therefore, wise interconnection is needed (Abdullah, 2006, p. 56). It aims to understand the complexity of the phenomena of life that humans face, whatever the

construction of science, whether social, humanities, or natural sciences, actually cannot stand alone, remain related and complement each other.

Islam as a Religion in Fanany's concept, does not only teach the teachings of principal things with sharia or religion,(Fany, 2011, p. 19)but the scope is much broader than the shariah approach with the maqashid sharia approach. What is meant by maqasid is not as a philosophy of Islamic law but as an approach to understanding and practicing Islam that defines identity and informs policies that favor Islamic orientation.(Rane, 2012). It becomes evident that noble character with knowledge and skills, physically and mentally healthy, becomes an independent and strong person and is responsible for society and the nation and religion. The purpose of affective education is to form students who are able to develop emotional attitudes, feelings that are inseparable from learning that refers to science and religion. Religion and Islam cannot be separated from the development of one's personality, because in essence humans in the world are alive and worshiping God(Rahardjanto et al., 2018). Based on research conducted by Yuval Noah Harari, the relationship between religion and humans has a long history.(Harari, 2018, p. 183) Religion, according to Harari, is the unification of humans on earth, their existence as a great kingdom and currency, which always binds humans so that human achievement is at the point of great optimism, as the transformation of humans from homo sapiens to homo deus, from humans to gods.

In the Islamic concept, the religious understanding of science and technology is directed at glorifying the creator, namely Allah. The integration of this understanding is a manifestation of the skills of knowing and feeling students in real life. Character in Islam is one of the main values written in the Qur'an using the term education itself. Achievement of affective education by strengthening good character can be done with character education in schools. But this education will be better if it is not only done at school(Pattaro, 2016, pp. 6–30). Affective and psychomotor education must be maintained, especially during a pandemic like this, based on a holistic approach, education with character strengthening,(Royhatudin, 2020)must continue to be carried out, so that the goals of Islamic education are achieved optimally, which reflects educational efforts to overcome the absence of religious extremism(Sahin, 2013, p. 74). The education in question is a process of teaching and learning principles originating from Islam as a living investigation material in the field of Islamic education which is developing in the international world(Claire Alkouatl, nd, p. 367). Government regulations based on scientific principles and international experience are of course very influential due to direct contact and collision which have the basis of religious teachings, beliefs and faith and the rules of worship of religious people in general, but according to Amin Abdullah, what is feared for followers of extreme religious teachings towards religious teachings, has considered that this corona virus is a curse from God for humans who no longer know God or the order of life that no longer follows and heeds religious teachings.(Abdullah, 2020, p. 17).

The presence of the Covid-19 pandemic, actually shows the interrelationships between technology, education and religion, because the relationship between education, religion and technology cannot be limited but penetrates and permeates each other, on the one hand understanding religion by not partially interpreting it, because the source of knowledge knowledge epistemologically with a religious approach and vice versa, in Amin Abdullah's language the relationship between various scientific disciplines and scientific methods is integrative-interconnective.(Abdullah, 2006, p. 56). It is different when the position of different

interpretations of disciplines assumes that the interpretation is the most correct and the other is incorrect, thus sharpening the point that has been built for a long time but only causes conflicts that cannot be resolved. (Rolston, 2011, p. 1).

Islamic education through online learning at madrasas, in fact, has offered many choices of material to be taught, even though madrasas are very unique because of the many curricula that follow modern trends, especially all digital in accessing information and communication. Moreover, this is done with appropriate learning so that the expected learning objectives are achieved, namely the development of all the potential of students, especially their religious character so that they become dignified human beings. (Asep Abdillah and Isop Syafei, nd, pp. 17–30) So that in the current of modernization, do not reduce the understanding of religion, especially Islam during the Covid-19 period as an entity outside of science, especially the Covid-19 entity (reductionist religion). Because basically the development of technology, including science, is part of Islam, Islam which inspires that science, without Islam becomes empty while without science, 'Islam' is conservative and creates a society of ignorance (Jahiliya).

According to Paul Gilster, a columnist who wrote a book entitled *Digital Literacy*, digital literacy is the ability to understand and use information through various digital sources (practices of communicating, relating, thinking and 'being' associated with digital literacy). media) (Nurjanah et al., 2017, p. 117). The concept of digital literacy in madrasas is in line with the development of communication media systems in the world of education that provide fast and broad information about certain study subjects and religious discourses that are contextual in developing Islamic education in particular. Findings from Oyarzo have shown that a teacher who can integrate technology well will be a better communicator in creating interesting and fun learning activities, encouraging student independence, and increasing student enthusiasm for learning. (Al-Munawwarah, 2014, pp. 1–11). This is the basis that digital-based religious literacy with web-based Islamic religious learning can be obtained by the concept of *littafaquh fiddin* for students as a form of cognitive domain, applied to the affective domain accompanied by the psychomotor role that students have.

Thus, in this paper it will be explained that the discussion of understanding religion and science and technology has long been a discourse and discourse, so with the Covid-19 outbreak this is an alternative offer by juxtaposing online learning which is in dire need of the benefits of technology, so that the following problems can be formulated: 1) How is the implementation of religious understanding through the use of technology in the midst of the Covid-19 Pandemic? 2) How is the use of technology and the implementation of affective and psychomotor education in online Islamic religious learning in the midst of the Covid-19 pandemic at Madrasah Mathla'ul Anwar (MA)?

## **B. METHOD**

In this study, researchers chose Madrasah Mathla'ul Anwar Pandeglang, as the research setting with a focus on discussing the use of technology and the implementation of Islamic Religious Education Learning. Furthermore, the researcher also conducted a search of the observation field to get the actual data. The main data collected from descriptive information obtained in a holistic descriptive manner, so that words and languages are in certain contexts and by utilizing various methods (Lexy J. Moleong, 2014, p. 4). In

addition, in this study, researchers act as planners, implementers, data collectors, data analysts as well as reporters of research results. Given these characteristics, the researchers here will try to prevent subjective influences and keep themselves from being too intervened, but the researchers here will also maintain a harmonious relationship in communicating with informants, so that this research can run well and obtain data that is guaranteed to be valid.(Sugiyono, 2015, p. 90). Data analysis used an interactive qualitative analysis model from Miles & Huberman. The data obtained from the questions were categorized related to the integration of technology with Islamic religious education. After the categorization process, the entire data was retyped and displayed in the form of a description. The final part consists of drawing conclusions, drawing and verification, with the initial conclusions still tentative and potentially changing if no strong evidence is found to support the next stage of data collection.(Miles, M. B & Huberman, 2014, p. 81). Conclusions in qualitative research can answer the problem questions as formulated.

This study aims to implement affective and psychomotor education in Islamic religious education as the basis of faith in shaping the character of students at Madrasah Mathla'ul Anwar through the use of technology that is realized in online learning. The data analysis of this research uses descriptive qualitative techniques through Islamic religious learning through the use of technology for students, is able to make patterns and processes of Islamic religious learning to become a pious and responsible person, as well as having a high ability to be tolerant as well as understanding several different views. different. In psychomotor education, students are able to live a noble social life, have a broad desire to understand life, have work readiness, have intelligence according to their talents/interests, as well as have an attitude of responsibility in dealing with the surrounding environment. Data collection was carried out using documents in madrasas and literature studies related to research. The data analysis of this study used descriptive qualitative techniques.

### C. RESULT & DISCUSSION

Indeed, scientific disciplines (knowledge) comprehensively cover both religious and general knowledge, traditional Islamic thought tends to identify the totality of that knowledge as religious knowledge. The typology of knowledge in Islam divides all human knowledge into two all-encompassing categories, al-'ulūm al-'aqlīyah (rational/argumentative knowledge) and 'al-ulum al-naqlīyah (knowledge by transmission). This division conceptualizes the basics of Islamic epistemology and forms the order of education in Islam(Leaves & Arjmand, 2018, pp. 763–780), although the local social, political and cultural climate has significantly influenced the development of educational institutions, especially national education policies, that madrasas as the end product of Islamic development, however, are being challenged by the wave of information technology flows along with modernization and the dominance of westernization in Indonesia.

In this model(Veysel Sonmez, 2017, pp. 347–356), affective and psychomotor education is taken as the basis for improving learning to students who have been adapted based on the principles mentioned above. Here's the table:

Affective	Psychomotor
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Receiving : Receiving (Evaluation of receiving)	Excitement (Evaluation of excitement)
Responding: Responding(Evaluation of responding)	Making Control Manually (Evaluation of making manual control)
Assess : Valuing(Evaluation of valuing)	Ability (Evaluation of skills)
Organization : Organization(Evaluation of organization)	The right situation (Evaluation of fitting situation)
Characterization : Characterization(Evaluation of characterization)	Creating (Evaluation of creating)

Understanding requires knowledge, understanding applications, analysis of application requirements, and requires the former. This can be true for all domains and each step with evaluation after knowledge is evaluation of knowledge; evaluation after understanding is understanding; evaluation after application is application; evaluation after analysis is analysis. Evaluation of all of this evaluation can be considered as the last step, because in the evaluation criteria and actions must be found and implemented according to the situation and conditions in the midst of a pandemic in learning Islamic religious education in madrasas.

In the midst of an endemic pandemic like this, the learning process at the MA madrasah has indeed been going well and effectively, especially with the presence of information technology that is currently developing rapidly including whatsapp, zoom meeting, google classroom, e-learning, as well as other information media and networks. internet or often referred to as a learning system in a network (online)(Pakpahan et al., 2019, pp. 43–48). Online is one form of using the internet to increase the role of implementers in the learning process. Technological developments can provide benefits in distance learning activities during social restrictions in the midst of the Covid-19 pandemic.

Anxiety in the midst of a disaster really affects the health condition of students, one of which is in the psychological aspect, because all human behavior and actions (individuals), related to the environment and conditions are a comprehensive learning process involving psychological aspects and must receive attention to know(Dicky Pelupessy, SS Budi Hartono, nd). In a psychological review that learning includes the potential for intelligence, interests, attitudes, motivation and activities as well as creativity that arises or develops through the learning process(Lilik Sriyanti, 2015, p. 17). Among the influencing factors such as intelligence, the learning environment that influences, solving a problem experienced, and the mindset can be trained with good habits.

Thus, it is very demanding for learning that can balance issues related to integration with religion through Islamic religious learning as a form of implementing Islamic education with values and attitudes carried out by students at MA madrasas through online, psychomotor (psychomotor, skills and crafts) aspects of learning. ), Affective (affective, attitude, mental, emotion, feeling)(Perawironegoro, 2019), which contains

PAI learning with an understanding of the Islamic religion (al Qur'an Hadith, Akidah Akhlak, Islamic Cultural History and Fiqh), Al Qur'an Hadith becomes a guide and guide for religious people as well as a main prerequisite in living Islam kaffah and moderately. Moral aqidah that is oriented to faith and piety. The history of Islamic culture is focused on the date of tasyri' describing the example and attitude of the Prophet as a benchmark for the life journey of his people which is implemented in daily life, while Fiqh is the result of ijtihad and religious understanding of the scholars (fuqoha) as taught by the Prophet and then applied and implemented for student learning to become productive and innovative regeneration. This is what distinguishes it from schools in general.

Online learning by studying Islam through the use of technology can foster a passion for learning to increase accuracy and speed of understanding as evidenced by the concept of littafaquh fiddin, namely understanding and practicing Islamic teachings contained in the PAI book, whose content prioritizes practice rather than mere cognitive achievement in the form of rote memorization. memorization and so on. Therefore, applicative support is needed through the use of technology so that students are able to access the internet easily and effectively in opening books either on smartphones, or on laptops and desktops. Freedom as self-actualization for students to be creative, free in a positive sense is what Madrasah Mathla'ul Anwar offers to its students.

Affective education emphasizes Islamic religious learning, students are able to convey information to other students, students learn how to collect, analyze, and evaluate the information itself. Incorporating active learning into the classroom requires a change in the environment, from one of receiving information to one of questioning and wanting to understand. This shift in thinking can be achieved by adopting several related practices and attitudes through student life activities and experiments, showing that affective abilities can be developed through recognizing or conveying activities about what and how PAI content and materials are delivered, so that they can be understood and applied around the world. environment.

In the context of online learning in the midst of a pandemic, teachers can use different assets to convey the knowledge that students need. Bloom's Taxonomy Theory as a guide, by starting a question asking with the aim of repeating something from the content(Ratniece, 2018, p. 53). At this stage, students are able to absorb knowledge while communicating the understanding they understand. In such a situation, it is hoped that positive activities from students will automatically discover and be able to develop their potential by discussing in depth, which is then applied in society, pious individuals must understand the role of Islam in a transformative way. In Muhammadiyah principles, religious adherents often understand the meaning of Islamic da'wah in the language of amar ma'ruf nahi munkar, but it needs to be explained in the role of the descent of Islam, namely religion must be present in the world to change society from various darkness to bright light.(Nurhayati et al., 2018, p. 213). Understanding religion is present for the development of taghyir, namely Islam as a religion and education is able to carry out transformation starting from individual changes gradually followed by social changes. Islamic education and technology exist to occupy a space that integrates intellectual, emotional and spiritual as well as the application of science, both religion and technology to eliminate inequality in economic and social structures, both in the personality of students and in their social environment.

Understanding religion is the content of Islamic religious learning material which is manifested through affective and moral actions and actions. It is part of the affective domain owned by madrasa students. It needs further thought, especially to fulfill the rights of students to access advanced technology in accordance with values and Islamic culture. Here the presence of teachers or educators is important to accompany students. Teachers with religious understanding who integrate the needs of students with easily accessible information technology can occupy the empty space with a unique strategy. Teachers must also be able to understand the development of modern flows and globalization can provide affective values, attitudes, and messages of wisdom towards all content of subject matter, especially Islamic religious learning,

On the other hand, students face life for the benefit of the future that can be spiritually accounted for. Although conceptually, motor skills are the maturity of muscles and nerves in supporting the movement of the limbs (Toto Haryadi, nd). The higher the motor development ability of students, it is possible that their work power will be higher and vice versa

The shift and transformation of learning from monomedia to multimedia featuring a combination of text, audio, video, graphics, photos, media is one of the improvements in the design of learning videos. (Irwandani et al., 2019, p. 135). Likewise, understanding religion by integrating multimedia principles that are applied to learning videos and user experiences with multimedia is an important thing to do, because practice and experience in online learning by understanding the contents of book material with a combination display of multimedia can stimulate students, so that the activeness and effectiveness of the learning materials can be seen from the MA Madrasah students (Mathla'ul Anwar) the achievement of learning, both from the content of the material and tools and i'rob.

Islamic education is identical with normative, deductive, theological and exclusive. Islamic ideals that dwell on the issue of monotheism and aqidah as the fulfillment of sharia needs, Islam should be present with sharia maqasid, so that the problem of declining morals and morals of students is due to the fact that many curricula are too dense which contain material and theory, prioritize aspects of faith rather than building complete and pious personal consciousness. In addition, the approach or methodology of religious education is felt to be less encouraging to inspire religious values and the limited religious references. Religious education package books are not sufficient to build religious awareness, provide religious functional skills and encourage moral and noble behavior in students.

The learning process is an educational component that must be adapted to the goals of Islamic education, namely students are able to build religious awareness, because learning outcomes are measured to determine the achievement of educational goals through the learning process. The result domain and the learning process are psychological behaviors that will be changed in the affective and psychomotor education process (Purwanto, 2016, p. 39). With the implementation of online learning, through Islamic religious learning as a representation of religious education to overcome moral problems, while general or national education only deals with how to master the development of science. This is the problem of the scientific dichotomy, which has become an endless debate in Islamic education.

This is commented by Ahmad Barizi, with further mapping between what is called revealed knowledge (knowledge that comes from God's revelation) and scientific knowledge (knowledge that comes from and comes from the analysis of human thought) such as philosophy, social sciences (social sciences), the humanities (humanities sciences), natural sciences (natural sciences), and the exact sciences (mathematical sciences)(Mas'ud et al., 2012, p. 15). Islam is a conscious spirit that does not recognize any dichotomy, let alone its relation to science. The Qur'an as the big key for Muslims of course contains many things, including information about Allah's creations, which encourage humans to investigate the secrets of nature through scientific activities oriented to the use of technology, because in fact the main instructions of the Qur'an for formation of a spirit and a critical way of thinking(Barizi, 2011, p. 23). Apart from that, humans play an important role in developing civilization from an active intellectual, emotional and even spiritual role through a complete and creative educational process. The process that is urgently needed for now and in the future is the integration of religion and technology in the midst of a pandemic like this, namely online learning of Islam with the use of technology.

The purpose of Islamic online learning through the use of technology in affective education can be seen in the thinking behavior or intellectual behavior of students. In this case the teacher is expected to be able to conceptualize interesting learning, to be able to collaborate between methods, media, and learning models that can provide variety and not be monotonous.(Laelasari & Anggraeni, 2017). Learning that is packaged more attractively is able to develop students' creativity and also increase their curiosity. Of course, learning must reach the reasoning aspects of students' thinking. At the level of knowledge, affective education carried out by students is able to recognize and remember learning materials that contain religious values which are then contextualized in class by identifying problems related to current conditions (epidemic) and then being understood and discussed by students who are integrated into the classroom. the concept of tafaqquh fiddin so that this level of understanding will always be related to the ability of students, especially in understanding and interpreting the material studied in learning, at the implementation level after understanding those related to the ability of students to use the knowledge gained in solving problems, while at the psychomotor education, which is oriented to the ability of students, they are able to examine and describe the content of teaching materials into specific components. Likewise with affective and psychomotor education which is integrated with PAI learning through the use of technology, students' abilities, are able to combine various concepts through creative activities, so that at the evaluation stage, students' abilities can formulate and provide an assessment of an event using certain standards and norms. oriented to the ability of students, able to examine and describe the content of teaching materials into specific components. Likewise with affective and psychomotor education which is integrated with PAI learning through the use of technology, students' abilities, are able to combine various concepts through creative activities, so that at the evaluation stage, students' abilities can formulate and provide an assessment of an event using certain standards and norms. which is oriented to the ability of students, able to examine and describe the content of teaching materials into specific components. Likewise with affective and psychomotor education which is integrated with PAI learning through the use of technology, students' abilities, are able to combine various concepts through creative activities, so that at the evaluation stage, students' abilities can formulate and provide an assessment of an event using certain standards and norms.

Affective education focuses more on the domain that includes how we deal with things emotionally, such as feelings, values, appreciation, enthusiasm, motivation, and attitudes. This domain is categorized into five subdomains, among them: (M. Enamul Hoque, 2017, pp. 45–52) First, Acceptance: Acceptance is awareness of feelings, emotions and the ability to make use of the chosen attention. Like, listening attentively to a friend. Listening to someone attentively; watching movies, listening to lectures; watching the waves hit the sand. Second, responding is the active participation of students. For example, actively participate in learning in group discussions while having conversations; participate in group discussions, give presentations, follow procedures, or follow directions. Third, the ability to judge, which is to see the value of something and express it. Judging relates to values, objects, phenomena, behaviors, or information. In simpler terms, acceptance may include a desire for a more complex level of commitment, including taking responsibility for overall improvement. Fourth, organization, namely the ability to prioritize one value over others and create unique value in a system. Fifth, characterization, namely the ability to internalize values and let those values control one's behavior.

The psychomotor education produces compilations for psychomotor domain models, including: First, imitation means observing and imitating other people. Second, manipulation, through instructions to perform skills. Third, the precision of an accuracy, proportion, and precision is in the performance of the skill without the presence of the original source. Fourth, articulation is a skill that is combined, sequenced, and performed consistently. Fifth, naturalization, which is more focused on skills that are combined, sequenced, and carried out consistently and are easy to do with little physical or mental effort.

Affective education at several levels for students, one of which is the level of acceptance. At this level, students have a strong desire to pay attention to a special phenomenon that becomes a stimulus, such as situations in class, activities, and so on. Educators must be able to direct students' attention to the phenomena that become the object of affective learning. For example, directing students to enjoy reading books, especially digital-based, happy to work together. This pleasure will then become a habit, and this is expected, namely a positive habit, then increasing to the responding stage is the active participation of students, namely as part of their behavior. At this level, students not only pay attention to special phenomena but also react. Learning outcomes in affective education by students emphasize getting responses, wanting to respond, or satisfaction in responding. A high level in this category is interest, that is, things that emphasize the search for results and pleasure in specific activities. Happy reading books, happy to ask questions, happy to help friends, happy with cleanliness and tidiness means that students like to do habits continuously, so that they reach the peak of happiness that reading books is part of an inherent and fun need. namely things that emphasize the search for results and pleasure in specific activities. Happy reading books, happy to ask questions, happy to help friends, happy with cleanliness and tidiness means that students like to do habits continuously, so that they reach the peak of happiness that reading books is part of an inherent and fun need. namely things that emphasize the search for results and pleasure in specific activities. Happy reading books, happy to ask questions, happy to help friends, happy with cleanliness and tidiness means that students like to do habits continuously, so that they reach the peak of happiness that reading books is part of an inherent and fun need.

In the next affective area, at the organizational level, students are expected to be able to understand the value of one value with another, the interrelationships between values, conflicts between values can definitely be resolved, and are realized to start building a consistent internal value system. Learning outcomes at this level are in the form of conceptualization of values or value system organization, as valid evidence such as the development of a philosophy of life. At the highest affective level are the characteristics of values that exist in students, have a value system that controls behavior up to a certain time until a good and normal lifestyle is formed, so that learning products at this level are closely related to the personal, emotional, and social aspects of students. especially on issues that touch the psychomotor domain.

Psychomotor education in online learning of Islam at MA madrasah, this is reinforced by policies in many schools in Indonesia that still apply the conventional education system, with a curriculum that focuses mostly on the cognitive domain. Affective intelligence through the 2013 Curriculum (K-13) has now begun to receive special attention through the Character Improvement Education (PPK) program. Meanwhile, the realm of intelligence that is still less than optimal is developed in the Madrasah by paying attention to intelligence in the psychomotor realm. However, the psychomotor education implemented by the MA madrasah, has had learning outcomes, including starting from receiving (perception), each student of course must absorb from all the delivery of the teacher,

It is no exaggeration to say that psychomotor education is very important, because it is a domain that includes movement behavior and coordination of one's motor skills and physical abilities. In addition to having an effect and impact on health and fitness, psychomotor aspects can cause skills to develop well if they are often practiced, and these skills can be measured based on distance, speed, accuracy, technique and method of implementation, so that it is found that students' activities are able to be implemented both inside and outside the classroom. classroom and outside the school according to the needs of the community.

#### **D. CONCLUSION**

The implementation of Islamic education does not only explain how religion is translated into the language of faith and piety, but Islamic education as a religion, is able to understand deeply and comprehensively with the ability of religious knowledge based on God's revelation as well as its creation, then the content of litafaqqh fiddn material based on an integrated understanding with online learning is then implemented in life. This is the goal of Islamic education in general which is used as the vision and mission of Madrasah MA education by continuing to learn Islamic Religion which builds Islamic education as a whole, so that Madrasah MA teachers are able to translate the curriculum on cognitive, affective and psychomotor aspects in the online learning process of Islam which was far before have long prioritized spiritual intelligence.

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