

INDONESIA EDUCATION PORTRAITS WHEN PANDEMIC COVID-19

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Abstract: *Different but still one, Indonesia is used to various situations but the situation that occurs is very different from the habit. Not only Indonesia, but foreign countries are also feeling the impact of the Covid-19 virus. Various sectors in the government were affected, including the education sector. Education is experiencing tremendous shocks in this situation, the implementation of teaching and learning activities, but must not stop. Various efforts have been made by the government to keep it optimal even though the situation cannot be optimized. This research illustrates how the portrait of Indonesian education during the Covid-19 pandemic. Besides, this research also presents the nature of education, indigenous education, and a little preview of the new normal period. In this study, the authors used a qualitative research approach to field studies with observation techniques and documentation. In addition, the study used various references sourced from 11 reputable national journal articles, the Covid-19 cluster website, 2 bare books, and documents from the Ministry of Education and Culture. The result of the research states that education is trying to understand everything that is in the universe, all-natural phenomena that occur not by chance, because of the will of the creator. The new normal period is a transitional period with new habits, the author calls it a transitional period because in life everything that is done is still within a limit. The portrait of Indonesian education during the pandemic continues to adapt to the situation, various color zones are set to indicate whether education can be carried out face-to-face or through networks. Various efforts are continuously being made to create the ideal education that is currently happening.*

Keyword: *Education, Indigenous, Covid-19 Pandemic*

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INTRODUCTION

Indonesia has many tribes and languages, different but still, one, united in building the archipelago. Indonesia is very plural, very diverse, and very different from one another. The existing diversity sometimes becomes an inevitable division. Starting from differences in skin color, speech style, hair shape, race, and others, sometimes it can blind the eyes of residents to intolerance to others. There are so many assumptions that still glorify the standard of judgment from one point of view, without seeing it from another perspective. If people can understand and study in-depth, they will find the uniqueness of each individual among other individuals.

Likewise in the case of education, many still think that intelligence in quotation marks is the cognitive aspect of everything. So that the treatment of educators often puts forward cognitive aspects and ignores other aspects. The reality on the ground shows that not all smart people have a decent life, they are not necessarily able to manage their lives well, and they are not necessarily able to win events in the world of work. It is often found out there, people who used to be (during school) were considered less capable of following the learning process, are successful in a career. A big question that comes to the minds of many people, what is wrong with education in Indonesia.

Education policies in Indonesia also often encounter points of irregularities, many policies have started to be implemented, have not yet been completely revised with the latest policies. Educators as policy implementers also often complain about this, especially educators who in their advanced age certainly need more time to socialize these policies. In this case, it looks as if the policymakers made a mistake, but it is not. If the author looks from the perspective of both parties, policymakers have a share to carry out the progress of education in Indonesia by carrying out stages. On the other hand, education implementers also need time to adapt so

that they do not immediately appear to be negating previous policies. Students and the academic community also need time to adjust to new things that come to be assimilated with existing habits.

Various problems related to education policy have never subsided, not yet come to a common ground, followed by other problems. The problems that arise are not usually easily resolved, but various countries are still confused, not only Indonesia. Covid-19 as they call the name of the virus. The emergence of severe acute respiratory syndrome Covid-19 was discovered by the Novel Coronavirus in China at the end of 2019 which has caused a large global outbreak and is a major public health problem (Lai, Shih, Ko, Tang, & Hsueh, 2020).

Another source stated that the discovery of severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2), a new coronavirus strain disease that is more easily transmitted and more than 600,000 cases have been confirmed as well as an increase in deaths in China (Giannis, Ziogas, & Gianni, 2020). As of July 12, 2020, the virus has been responsible for 12,698,995 confirmed cases and 564,924 deaths worldwide and the numbers are continuing to rise. To date, no specific treatment is effective against SARS-CoV-2 (Bchetnia, Girard, Duchaine, & Laprise, 2020). However, life and education must continue, therefore currently the earth's population, especially in Indonesia, is experiencing a new normal period. Unusual but accustomed periods, such as the obligation to use masks at any time and anywhere, habituation to clean and healthy living, and always comply with health protocols. So what about the portrait of indigenous education in the new normal period of Indonesian education?

The author considers that this study is very urgent to do so that the benefits can be felt by the community, especially the Indonesian people. This study will complement the research conducted by Suci Prasasti which examines indigenous in

terms of counseling, He stated that counseling is needed as a solution to help humans face the problems and realities that occur with the individual's local cultural approach (Prasasti, 2020). The author also tries to complete the study of Sri Wahyuni Saepudin, et al about learning readiness in the face of the new normal period, his research states that the Covid-19 pandemic situation is very fast and sudden so it is urgent to provide solutions to these problems, namely the new normal period which changes educational policies that are usually face-to-face to distance learning (Saefudin & Maula, 2020).

METHOD

The author uses qualitative research methods of field studies with observation and documentation techniques. In addition, the study used various references sourced from 11 reputable national journal articles, Covid-19 cluster website, 2 bare books, and documents from the Ministry of Education and Culture. At first the research was conducted by looking at common things that occur in the surrounding community related to community problems when facing the Covid-19 pandemic. Then the author begins to collect the data obtained and then analyzed. The author also does not forget to participate in providing solutions in overcoming ongoing problems. All data obtained will be reduced to make it easier to understand. After the data is neatly arranged, then the data is presented so that conclusions can be drawn with verification based on credible sources.

RESULTS AND DISCUSSION

The Essence of Education

Too much has been discussed what the meaning of education is, either according to the views of experts or the law regarding the National Education System, and dear readers of course already know what the meaning of education is. The author in this case emphasizes that education is an effort made so that humans can fully recognize their identity. So that

educated humans can know between Haq and what is false, between rights and obligations, between black, white, or gray, and between what is good or only "looks" good.

Another opinion states that the essence of education is to guide the abilities of passion, reason, and ambition, as well as intuition based on the principles of good and right values. Education contains educators who act as role models or teachers in Javanese which are analogous to "trusted and imitated" and the existence of students or pupils as imitating recommendations from the teacher. When humans know between good and right, they can further explore these values in their application in social life (Mesiono, 2018).

Educated humans are those who can respond appropriately to the problems they are facing so that after they identify the problems correctly, they can make formulas or designs to deal with these problems. Education can make people consciously aware of their identity to gain deep insights and clarity about the essence of life (Murtaufiq & Fahrudin, 2019).

Education is essentially trying to bring humans to understand everything in the universe, all-natural phenomena that occur not by chance, but because of the will of the creator (Rumondor & Putra, 2020). The creator wants humans to be willing and able to think deeply so that humans get knowledge for what and because of what nature was created.

Syarah Ibn Kathir explains that the verse states that the word *Ulul Albab* is those who have a clean and perfect mind so that they know the essence of many things in real terms and are not full of doubts, while the way to obtain this is of course with education (Katsir, 2009):110. Even Syeikh Nawawi bin Umar in his book *Nashoihul Ibad* states that thinking for a moment (with knowledge) is better than praying for 60 years because the mind is a lamp and if the lamp is lost then civilization

will also disappear (Nawawi bin Umar, 2016):35.

New Normal

The new normal period is a transitional period with new habits, the writer calls it a transitional period because basically everything that is done is still within a limitation level. New normal exists because of gaps in society who are tired of living with many restrictions due to the Covid-19 pandemic. These limitations resulted in a large number of layoff victims which of course harmed the community because their economic conditions were also disrupted. Unemployment is increasing, people who work are sent home because they are not allowed to work in places that are usually used, even in some areas, the existence of large-scale social restrictions (PSBB). At the time of writing, DKI Jakarta, which some time ago has withdrawn the PSBB, is starting to be reinstated because more people are infected with the Covid-19 virus.

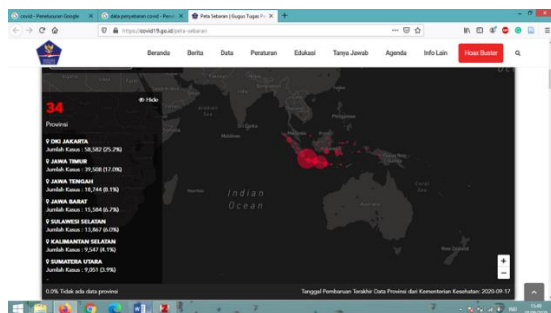


Figure 1. Covid-19 Distribution Map (COVID-19, 2020)

The data above states that out of 34 Provinces in Indonesia, DKI Jakarta is the province with the largest Covid-19 cases in Indonesia at present with 58582 cases. There are so many factors that cause the numbers to be so large, such as disobeying health protocols, disregarding social distancing, still frequent crowds in public places, even ironically, there are still those who don't care about the Covid-19 virus outbreak.

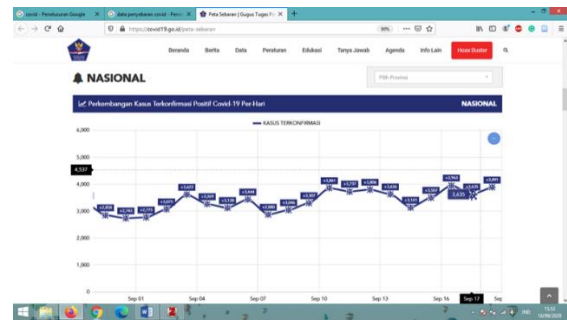


Figure 2. Confirmed Cases of Covid-19 per Day (COVID-19, 2020)

Even though the data from <https://covid19.go.id/> clearly shows that every day new cases are found, and the average increase of cases per day is up to 3000. This should be an evaluation for the Indonesian people to start and get used to a healthy lifestyle because the Covid-19 virus does not see a person's position or position, whether as an official or commoner can be infected by it.

The Covid-19 pandemic has not ended, but the life and welfare of the community must continue in this new normal period. New normal can also be interpreted as the reintroduction of activities in general by paying attention to health protocols (Saefudin & Maula, 2020). The use of masks is an obligation for Indonesians during the new normal era, not only in big cities but even in rural areas. Actions to support this movement are also very diverse, starting with public service advertisements, posters, pamphlets, invitations to influencers, even the police have also carried out inspections in several areas to control the wearing of masks. Apart from that, washing hands using soap or hand sanitizer has also begun in public places. In some places such as banks also apply very strict health protocols such as taking body temperature before being allowed to enter the bank.

Indonesia Education Portraits When Pandemic Covid-19

Based on the references that the writer got regarding the word indigenous, among them mentioning it means "original". It can also be translated that indigenous means local wisdom. Local

wisdom includes culture which is the inheritance of the predecessors or ancestors of a certain area that is likely to be different from other regions. The local culture has noble values that govern social life, as well as moral values. The value of morality or politeness is highly respected in community customs, whoever violates will get social sanctions that have been agreed upon in advance (Prasasti, 2020).

Education that runs in the new normal period is based on the Joint Decree of the Minister of Education and Culture, Minister of Religion, Minister of Health, and Minister of Home Affairs that the government through the Covid-19 Task Force has defined several zones, namely green, yellow, orange, and red. Education units are required to consider their respective regional zones in implementing learning policies starting from the 2020/2021 academic year (Kementerian RI, 2020).

The impact of distance learning has a variety of obstacles that are more complex than face-to-face learning, some obstacles experienced by learners such as difficulty in understanding the material delivered by teachers. Obstacles in understanding the material can occur because not all learners have the same competencies, learners come from different families, so that the family's economic income is different, and learners urgently need adaptation to the learning process that is relatively new to the learning process (Malik & Sukiman, 2021).

Face-to-face learning can be carried out in the green zone in education units after obtaining permission from the education office according to established procedures. Whereas in the yellow, orange, and red zones, only distance learning or Learning from Home processes can be carried out. This policy applies to primary and secondary education and does not apply to higher education, religious education, and Islamic boarding schools (Kementerian RI, 2020).

During the new normal period in the green zone, educational units may hold

face-to-face activities starting in September 2020 (for secondary education), November 2020 for basic education and special schools), and January 2020 (for Early Childhood Education). However, it does not mean that learning will run like it used to be before the Covid-19 pandemic, there are several provisions including maintaining a minimum distance of 1.5 meters, a maximum of 18 students in one classroom, and a maximum of 5 students for SLB and PAUD. Besides, students are also required to wear masks, wash their hands with running water or hand sanitizers, and maintain ethics when sneezing (Kementerian RI, 2020).

The yellow, orange and red zones continue to carry out the distance learning activities as previously mentioned. However, distance learning has various obstacles that are more complex than face-to-face learning, some of the obstacles experienced by students such as difficulties in understanding the material presented by the teacher. This can occur due to various factors, first, the student competency factor. Not all students have the same competence, some are smart but some are not smart. Smart learners will easily adjust, while less smart participants will certainly have a little difficulty. Because in reality, face-to-face learning does not necessarily produce maximum output, especially distance learning. Second, the facility factor. Students come from different families so that the economic income of the family is different. Some come from rich, middle, and less fortunate families. Third, environmental factors. The environment must support the implementation of distance learning activities because students need adaptation to the learning process that is relatively new to them.

Apart from the zoning established by the government, it would be better for educators to prioritize the needs of students and adapt to the current situation. Educators can see that the Covid-19 virus is a disaster or a blessing. When viewed from a blessing point of view, many things can be learned,

for example, the amount of time spent by students at home gives more time for them to spend quality time with their family, so that the assignments given should also support the quality time, of course with still prioritizing the portrait of indigenous Indonesia which preserves cultural values and politeness. The easiest example, for example, is by implementing Pancasila values, students can help their parents at home such as sweeping the yard, cleaning the bed, washing their clothes, and washing dishes.

The author is not providing a stimulus to “employ” children at home, but to train children's independence and care at home. Many facts are found that children are more obedient to their teachers than their parents. This reality can be used so that children care more about their parents and act as "good children" who are ready to lighten the burden on their parents. Independence is the most important thing for children. In reality, many "country children" are more independent than "urban children". Because in the village it is very rare for a family to have a household assistant, so all members of the family are the ones who help solve the problems they are experiencing, such as dirty floors, clogged toilets, garbage, and so on. Therefore, take advantage of the situation you are experiencing, whether it is easy or difficult, even if you use it for useful things, not complaining.

Apart from being obtained from the implementation of the values taken from the essence of learning, Indonesian indigenous education can also be obtained through Islamic boarding schools. Education at the pesantren has been able to maintain its independence since it was founded until now, this can be proven by the teaching of the yellow book with the sorogan or bandongan system. Pesantren always hold firmly the vision in tafaqquh fiddin or religious understanding through mastery of the yellow book. As indigenous education, Indonesian pesantren also have characteristics and advantages in

cultivating sincerity, independence, simplicity, brotherhood, and struggle under the banner of Islam with the principles of al-muhâfazhah 'alâ al-qadîmi ash-shâlih wa al-akhzu bi al-jadîd al-ashlah which means maintaining the previous good traditions and taking new, better traditions (Jamhuri & Chozin, 2019).

Today's millennial generation should have strong faith and morals in addition to having skills in this advanced science and technology field. Faith can fortify themselves so that they do not get lost in the glitz of sophisticated technology, faith is like a filter that can separate what is good and what is bad. The pesantren-style education model can be used as a solution in the 21st century because pesantren learning can be used to strengthen millennial character based on ta'dzim, khidmah, uswatun hasanah, targhib, ta'zir, and silaturrahim (Nawafil & Nur, 2020).

CONCLUSION

Education is essentially trying to bring humans to understand everything in the universe, all-natural phenomena that occur not by chance, but because of the will of the creator. Indigenous means local wisdom, local wisdom includes culture which is the inheritance of the predecessors or ancestors of a particular area that is likely to be different from other regions. When viewed from a blessing point of view, behind the Covid-19 pandemic many lessons can be learned, for example, the amount of time spent by students at home gives more time for them to spend quality time with their family so that even the tasks given should be supportive. The quality time is of course still prioritizing the portrait of indigenous Indonesia which preserves cultural values and politeness.

Also, indigenous education can be obtained from pesantren institutions because pesantren have characteristics and advantages in cultivating sincerity, independence, simplicity, brotherhood, and struggles under the banner of Islam with the principles of al-muhâfazhah 'alâ al-qadîmi

ash-shâlih we al-akhzu. bi al-jadîd al-ashlah. The author hopes that this paper can be used as a stepping stone to explore the essence of indigenous education which is needed by the Indonesian people and implemented in the national education curriculum.

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