Home Visit: The Rejection of Forced Online Learning by Islamic Religious Education Teachers During the COVID-19 Pandemic

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	ABSTRACT
Article Info: Submitted: 15/11/2021 Revised: 14/04/2022 Published: 25/06/2022	*Online learning has caused psychosocial trauma and decreased students' achievement during the Covid-19 pandemic, hence, Islamic Education (IE) teachers conducted home visits as an alternative learning activity. Therefore, this study aims to analyze the teachers' rejection of online learning and discusses a new model of home visits. This is a qualitative study with a phenomenology approach, and the participants were Islamic Education Teachers in the Yogyakarta Special Region, Indonesia. The data were collected through observation, interview, as well as online documentation, and analyzed using description, interpretation, and meaning creativity. The results showed online learning during the pandemic was carried out regardless of the students' mental health. Furthermore, the home visit program encompasses Islamic religion learning and therapy, especially for those suffering from psychosocial trauma. This visit can be adapted to solve more complex students' psychosocial conditions even after the Covid-19 pandemic.*
	Keywords: *Covid-19; Home Visit; Online Learning; Islamic Education*
	ABSTRAK
	Pembelajaran online telah menimbulkan trauma psikososial dan penurunan prestasi belajar siswa. Oleh karena itu, guru Pendidikan Agama Islam melakukan kunjungan rumah sebagai kegiatan pembelajaran alternatif di masa pandemi Covid-19. Penelitian ini bertujuan untuk menganalisis penolakan guru pendidikan agama Islam terhadap pembelajaran online. Selain itu, membahas model baru kunjungan rumah yang dilakukan oleh guru pendidikan agama Islam. Penelitian ini menggunakan desain penelitian kualitatif dengan pendekatan fenomenologi. Informan penelitian ini adalah Guru Pendidikan Agama Islam di Daerah Istimewa Yogyakarta, Indonesia. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi online serta dianalisis dengan menggunakan deskripsi, interpretasi, dan kreativitas makna. Studi tersebut menghasilkan beberapa temuan. Pembelajaran online di masa pandemi Covid-19 dilaksanakan tanpa memperhatikan kesehatan mental siswa. Selain itu, program kunjungan rumah yang dilakukan oleh para guru tidak hanya mencakup pembelajaran tentang agama Islam tetapi juga terapi religi, khususnya bagi mereka yang mengalami trauma psikososial. Kunjungan rumah dapat disesuaikan untuk mengatasi kondisi psikososial siswa yang lebih kompleks bahkan setelah pandemi Covid-19 berakhir.
	Kata-kata Kunci; Covid-19; Kunjungan Rumah; Pembelajaran Online; Pendidikan Islam

1. INTRODUCTION

The covid-19 disease has infected over 17.9 million people worldwide, with 686,703 deaths (Sohrabi et al., 2020; Abed, Abdeen, & Kehyayan, 2020). Indonesia recorded 115, 506 positive cases as of August 4, 2020, which is the highest in Southeast Asia, with 5,388 (4.7%) deaths (Djalante et al., 2020; Manusubroto et al., 2020; Science et al. al., 2020; Saefi et al., 2020). This disease has become a health disaster with a broad impact on socio-economic, political, cultural, and religious aspects of life. Furthermore, the virus has changed the worship procedures of Islam, with the cancelation of religious ceremonies, closure of mosques, and lockdown of Mecca as the center of Haj pilgrimage (Yezli & Khan, 2020; Alshammari et al. al., 2020; Shah et al., 2020; Qotadah, 2020; Yusuf & Zahri, 2020; Frei-Landau, 2020; Yusram, 2020). In the educational sector, the Covid-19 virus led to the temporary closure of school in over 165 countries with 1.5 billion students (Georgia, 2020; Owusu-F. et al., 2020).

The profession mostly affected by the pandemic is teaching due to the closure of schools, *madrasas,* and Islamic boarding houses, leading to their inability to function as spiritual guides and role models of religious behavior. Conversely, online learning during the pandemic has resulted in widespread psychosocial trauma such as anxiety, panic, depression, paranoia, stress, mass hysteria, and coronaphobia (Bentzen, 2020; Gjelten, 2020). The implementation of online learning in Islamic education (IE) can cause mental and spiritual health crises for students. Therefore, home visits were carried out as a form of online learning rejection. The teachers were persistent in the home visits because students need their presence as an educator, spiritual mentors, and religious role models.

Studies on home visits focused on three things, namely the impact of Covid-19 on the teaching profession, the role of teachers, and the implementation of online learning. Firstly, Vu et al. (2020) stated that teachers are the most affected due to the closure of all educational institutions. Similarly, sports teachers' existence is threatened because their activities have been temporarily banned. This is because they involve crowds and physical contact which cannot be carried out online (Varea & González-Calvo, 2020). Secondly, the role of IE teachers is to carry out virtual communication to reduce the risk of student anxiety (Talidong & Toquero, 2020), psychological pressure (Chao et al., 2020; Zhang et al., 2020), and self-isolation (Freedman, 2020). Thirdly, online learning during the pandemic tends to be ineffective because there is no prior preparation. Based on these three trends, no research focuses on home visits as a rejection of online learning in the form of spiritual mentoring and religious coping during the pandemic.

This study analyzes the home visits carried out by Islamic education teachers in Yogyakarta as a way of rejecting online learning. The focus includes three factors, namely the rejection of unprepared online learning, teachers' dysfunction as role models in religious behavior, and students' ability to cope with religion due to psychosocial trauma. This conceptual configuration can make home visits an alternative model for IE learning. In this context, home visits shifted the education role from religious rituals to spirituality-based, especially for students affected by psychosocial trauma (Tarjih, 2016).

This study is based on the argument that home visits during the pandemic have become a solution to the ineffectiveness of forced online learning and restore the teacher's function as spiritual guides and religious coping. Conole (2016) stated that no Islamic institutions are eligible to prepare digital technology devices for the implementation of online learning. Furthermore, this study is based on Lubis' statement, which stated that the transfer of values in IE cannot be carried out online (Lubis, Yunus, Embi, Sulaiman, & Mahamod, 2010). Bentzen also reported that in a crisis situation, all parties, including Islamic teachers need to contribute to providing solutions in order to reduce the risk of the impacts (Bentzen, 2020).

Boyinbode, Agbonifo, and Ogundare (2017) defined online education as a system that utilizes computer-based learning (CBL) technology dependently on mentoring. This process comprises several requirements, namely (1) ICT literacy: students need to be skilled in ICT mastery, (2) Independency: online education needs learners to be independent, and (3) Creativity and Critical Thinking: the facilities are very diverse and enable students to learn with various available tools such as browsing, chatting, group discussions, video conferencing, online quizzes, drill, and others (So, 2016; Techataweewan & Prasertsin, 2018).

According to Papetti et al. (2016), more than 4.5 billion people use the internet, with 3.8 billion social media users. Apuke & Omar (2020) stated that nearly 60% of the world's population is already online, with recent trends indicating that more than half of the world is likely to use social media by mid-2020. The advancement of internet technology continues to develop rapidly until the emergence of Computer Assisted Instruction (CAI), and the latest developments such as the Massive Open Online Course (MOOC), Small Private Online Course (SPOC), Little Open Online Course (LOOC) and Distributed Open Collaborative Course (DOCC) (Pol, Harskamp & Suhre, 2011).

Online learning is the only method during the Covid-19 pandemic to prevent the continuous spread of the virus through physical distancing and self-isolation (Sheth et al., 2020; Freedman, 2020). This method was proven to be effective in 1918 when the UK was hit by the Influenza pandemic and was reinstated after the death of 67,000 British citizens due to Covid-19 (Yu, Lin, Chiu, & He, 2017;

Uscher-pines et al., 2018). Although physical distancing causes anxiety and stress in students, it is proven to be effective in preventing infectious diseases, and viruses such as MERS, H1N1, and Covid-19 (Anastasia & Gurung, 2019; Wang et al., 2020; Ahmed, Zviedrite, & Uzicanin, 2018; Miller et al., 2010).

Before the inception of Covid-19, the term "home visit" was commonly known among guidance and counseling teachers (Patton, 2015), which is a supporting activity to solve students' problems. This strategy has been proven to solve problems and improve academic achievement (Ilhan, Ozfidan, & Yilmaz, 2019). Schools occasionally carry out home visits to improve emotional relationships with parents. However, after the pandemic, the visits changed to an emergency practice for offline learning. Therefore, a home visit during the pandemic is defined as teachers' visits to students in order to solve their religious and psychosocial health problems.

Presently, studies on home visits during the pandemic have only been carried out by doctors and nurses on patients infected with the virus (Liimatta, Lampela, Laitinen-Parkkonen, & Pitkala, 2019). In the field of education, existing studies are limited to virtual communication between teachers and students to reduce anxiety risk (Talidong & Toquero, 2020). Therefore, the visit is a sign of learning emergency (Kim & Corcoran, 2018).

Islamic education teachers are professionals that cognitively teach the knowledge of Islam and effectively internalize the religious values (Suyadi, 2019). The developing theories showed that cognitive knowledge of Islam can be taught online, while the affective internalization of values needs to be carried out offline (Taleb, 2020; Lubis et al., 2010; Suyadi & Sutrisno, 2018).

Teachers are the most affected professionals because all schools are closed, and not all learning can be carried out online (Varea & González-Calvo, 2020). The impact of the Covid-19 outbreak on Islamic teachers is worse because all worship houses such as mosques were closed (Barry et al., 2020; Yezli & Khan, 2020; Alyanak, 2020). In the Philippines, this condition is exacerbated by protests against teachers due to the social uncertainty and psychological trauma that is increasingly widespread (Wong & Moorhouse, 2020; Vu et al., 2020).

During the pandemic, the teachers had more duties as they were required to transfer values both offline and online. Consequently, they need to change the learning model from offline teaching with textbooks-based to blended and virtual learning videos. At the same time, the teachers need to become "Covid-19 coping" based on teachings for students affected by psychosocial trauma.

Religious coping takes three forms of Islamic psychology. The first is spiritual guidance, prayer, remembrance/dzikr, patience with gratitude, and reading the Al-Quran (Hamidi, Makwand, & Hosseini, 2010). This is followed by cognitive coping, namely suggestion, contemplation, and counseling (Yaacob, 2013; Hidayat, 2019;

Asman, et al., 2021). The last is a forgiving attitude towards oneself, others, and God. According to Bonab & Koohsar (2011), Islamic psychology is associated with forgiveness, which acts as a core value in therapy because it greatly affects mental health. Hamidi stated that people gain physical, psychological, and mental health through forgiveness (Hamidi, Makwand, et al., 2010). Islamic education plays an important role in mental health (Hamidi et al., 2010), especially during disaster emergencies, such as the Covid-19 pandemic. In practice, prayer, dhikr, forgiveness, patience, prayer, repentance, and reading the Al-Quran are various therapies that can be integrated into one intervention model for IE learning. Therefore, the learning materials function as Covid-19 coping.

2. METHOD

a. Research Context

Indonesia is a maritime country with approximately 17,491 islands, of which 122 or 11% are underdeveloped with poor access to internet networks. The majority of Indonesian people are Muslim, with 82.7% or 207.2 million worshippers. This number also places Indonesia as the country with the largest Muslim population in the world, therefore, Islamic education is compulsory at all levels. Furthermore, the country has 88,831 public and 28,194 private schools with Islamic characteristics.

Before the pandemic, IE rejected technology, including online learning due to its negative impacts such as pornography, gadget addiction, and radical. However, with the evolution of the virus, only a few teachers have accepted the technology, while the majority refused its usage. This is reinforced by the Indonesian archipelago's geographical condition with poor internet networks and high cost of access. The study location is Yogyakarta, which represents the quantity and quality of education in Indonesia.

b. Participants

This study consists of a total of 1,788 Islamic Education teachers in Yogyakarta with various genders and experiences. The participants are members of the Islamic Teacher Conference organization, which has an official website and a Whatsapp Group. This makes it easy to access their online community.

Out of the 1,788 teachers, 127 were selected to conduct home visits using Google Form with proof of uploading photos or other activities during the visit. The complete home visit documents were selected, with 12 teachers appointed as informants, as shown in Table 1. Also, the visit action of the informants was covered by online and printed mass media, hence, inspiring other teachers.

Table 1. Informant demographics

No	Informant	Gender	Age	Education	Teaching experience (yr)	Level	Class	The number of students
1	Teacher 1	F	49	S 1	27	Kindergarten	B5	14
2	Teacher 2	F	51	S 1	26	Kindergarten	B4	11
3	Teacher 3	F	38	S 1	21	Kindergarten	B3	12
4	Teacher 4	F	40	S 1	15	Elementary School	2	24
5	Teacher 5	M	44	S 1	17	Elementary School	4	26
6	Teacher 6	M	46	S 1	20	Elementary School	6	25
7	Teacher 7	M	30	S 1	12	Junior High School	7	23
8	Teacher 8	F	31	S 1	16	Junior High School	8	20
9	Teacher 9	M	36	S 2	18	Junior High School	9	20
10	Teacher 10	M	39	S 1	21	Senior High School	10	25
11	Teacher 11	F	40	S 1	20	Senior High School	11	25
12	Teacher 12	M	42	S 2	24	Senior High School	12	27

c. **Data collection**

Data were collected from March 16 to August 2020 based on offline and online observations. The offline was carried out by directly observing home visit points, while online was by exploring the informants' visit information. They were asked for data regarding those that rejected online learning, their role as a religious behavior guide, and therapy for students affected by psychosocial trauma.

This study included four stages; firstly, an observation was carried out for one month at each home visit point. This was followed by semi-structured interviews with each teacher to explore their persistence. Thirdly, field notes were made in the form of handwriting, photos, and videos to gather information on spiritual guidance and religious therapy. Finally, the previous three steps were reviewed with the latest information.

The data validity was achieved in two ways; the first method was compared with online learning, religious behavior guidance, and psychosocial trauma therapy. Secondly, the validity was determined by the various categories of information that allow comparison and data testing. This is subjective, therefore the truth can be obtained inter-objectively.

d. **Data analysis**

The collected data were descriptively and qualitatively analyzed in five stages. The first stage involved copying all interview information, reviewing it, and carrying out thematic coding. Meanwhile, the second stage was carried out by classifying themes based on the inspiration of the teacher's persistence in conducting home visits. The third involved developing a special or unique

categorization based on the teacher's experience in carrying out the visits. The fourth is by confirming the home visit activities carried out by the teacher related to spiritual coaching of students or guiding religious behavior during the pandemic. Lastly, by confirming the religious therapy practice during the visits.

3. RESULTS AND DISCUSSION

The result of this study is the rejection of online learning by Islamic education teachers, guidance on behavior, and religious therapy for students affected by psychosocial trauma during the Covid-19 pandemic.

a. Home visit: Against Online Learning

Islamic education teachers initially accepted government policy to implement online learning. However, irrespective of students' ability, they did not achieve maximum results. Therefore, after five days of implementation, both students and parents objected to joining online learning. This is because the cost of buying credit or an internet quota is quite expensive. Online education needs parental assistance, and they do not have relevant scientific competencies. The following statement was made by Teacher 1:

> *"Before using the home visit method, I conducted online learning. However, some students do not enjoy it, especially those living in remote areas without the right supporting facilities. Recently, there were protests from parents that they objected to online learning because the quota was expensive and do not have the competence on the material being taught." (Teacher 1, 49 Years old)*

The Covid-19 pandemic led to the dismissal of thousands of workers, therefore many parents have lost their jobs and income. They relied on their savings, which only lasted for four months. It is normal for parents to complain about having to pay extra for the internet quota, while school fees and daily necessities remain high.

Parents' low educational background is another cause because those with primary and secondary education are unable to help their children to study due to their inability to master the learning materials. Therefore, assisting children in learning within the conditions of not understanding the material is similar to guiding them on the dark path. The following statement was made by Teacher 5:

> *"Online learning adds to the burden on parents. At the same time, they need to work from home and assist their children in studying. This situation makes them angry." (Teacher 5, 44 Years old)*

The ineffectiveness of online learning during the Covid-19 pandemic continues to emerge both on social media, print, and online mass. Therefore, the head of the education office in the local city district urged teachers to look for

new innovative breakthroughs as a complement to online learning. The teachers felt they had received approval from the government, and agreed to make home visits. The following statement was made by teacher 10:

"Home visits are carried out at a parent's request and tend to solve student learning problems during the pandemic. Through the visits, we realized that students have longed to meet their teachers and friends. It also increased the bond between teachers and students, therefore encouraging them to *study harder. Our meeting can inspire enthusiasm for learning during a crisis."*

The process of teachers visiting students' houses is not easy because several informants mentioned that they had to go through steep and long terrain (>60km) with difficulty in getting transportation. They often have to stay with students due to the far distance. The following statement was made by Teacher 12:

"We conducted a home visit while adhering to health protocols such as checking body temperature, using hand sanitizers, and wearing masks. Our visit received written approval from the school, parents, and students. Furthermore, we scheduled home for every student at least twice per week. For those living close to each other, we conveyed them at one point with a maximum of 5 students to avoid crowds and maintain physical distancing. The teachers' spent a minimum of 4 hours per visit with the aim of visiting 2 student houses."

Based on the information above, it can be concluded that the main issue of rejection towards online learning is due to the following six factors, namely (1) online learning is not effective, (b) the teacher feels the need to help solve student problems during the pandemic, (c) expensive quota costs, (d) parents are unable to assist children in learning because they are also working from home, (e) a home visit is a request from parents and students, (f) the visits improved learning ethos based on the deep bond between teachers and students.

b. **Changes in worship procedures during the Covid-19 pandemic**

Worship is a ritual of a servant to God in sacred ways as regulated in the holy books of every religion. In *ijtihad* (agreement) by the ulama, religious leaders changed the worship procedures due to the Covid-19 pandemic. Although the institutions that hold religious authorities have legitimized the ulama's ijtihad, it was rejected by many adherents. Some of them still pray in the worship places, therefore it is a new cluster for spreading the virus.

Changes in worship procedures need real intervention from trusted figures, especially Islamic teachers. However, it is not easy for students to change their worship procedures to online media, especially with the current radicalism (Suyadi, 2019). In Islam, there are at least 10 forms of changes in the procedures for worship before and after the pandemic as shown in Table 2.

Table 2. Changes in the Islamic worship before and after the Covid-19 pandemic

No	Religious guidance	Worship Before Covid-19	Worship during the Covid-19 pandemic
1	*Adhan*	The *adhan* is echoed.	Adding the call to prayer or *adhan lafadz* with the sentence of *"ṣallū fī riḥālikum"*
2	Friday prayer	Friday prayers at the mosque.	Replaced by midday / *dhuhur* prayers at their homes.
3	The funeral prayers	Prayers and *ta'ziah* at the funeral home.	Replaced by ghaib prayers in their respective homes, and there is no ta'ziah.
4	Treatment of the corpse.	The body is wrapped in a shroud.	The body was wrapped in a special protocol.
5	Tarawih prayers in the Ramadan month	Held at the mosque.	This was cancelled because the mosque was closed. Tarawih prayers in their homes.
6	Eid prayers	Conducted in a wide field and in congregation.	Do it individually at home or with family members.
7	Congregational prayers	Pray the congregation in the mosque by closing the shaf (line).	Pray at home with family members.
8	Five daily prayers for medical personnel	The five prayers are obliged in an orderly manner.	Receive prayer relief (rukhsah) for Covid-19 medical or health service
9	Marriage contracts and *walimah* (wedding party)	Using a marriage ceremony celebration.	Only carried out in the Religious Affairs Office and the reception is not allowed.
10	*Zakat*, donations/*infaq* and alms	In accordance with the *nisaf* / size limit.	It is urged to give more than the recommendation.

Table 2 shows changes in worship are guidelines for religious behavior during the pandemic. Therefore, the change in procedures is an important theme for every teacher to conduct home visits. Violations of the new procedures have the potential to become a new cluster for the spread of Covid-19.

c. *Coping* **Covid-19 psychosocial trauma based on Islam**

As mentioned by Teacher 10, home visits are not just online learning assistance but also solve student problems such as psychosocial trauma. This is indicated by anxiety, panic, depression, stress, and mass hysteria. All the informants provided information during their home visit by carrying out Covid-19 coping for students affected by psychosocial trauma. This form of coping refers to part or all of the Islamic counseling, through prayer, worship, patience, gratitude,

repentance, forgiveness, and reading the Al-Quran. The interview results with informants are shown in Table 3.

Table 3. Religious therapy: an Islamic education for students affected by psychosocial problems due to the Covid-19 pandemic

Religious Coping	Covid-19 Coping: Islamic learning materials as a religious coping	Description
Pray	The teacher taught prayers to avoid danger, hence protected from the Covid-19 outbreak.	Prayer is an optimistic hope to relieve anxiety to still exist amid the Covid-19 pandemic.
Sholat worship	Changing Friday prayers to midday/*dhuhur,* praying at home and not at a worship house (mosque), and by applying distancing rows. This aims to ensure the students continue to pray even though the worship houses are closed.	*Sholat* worship is a helper. God uses it to help servants that are sad, stressed, panicked, and depressed.
Patience	Refrain from the health crisis due to the Covid-19 pandemic. Stay at home, maintain a healthy lifestyle, eat halal and nutritious foods.	Patience is the human ability to endure anxiety, panic, and hysterics while continuing to seek solutions.
Gratitude	The teacher invites students to be grateful for the slightest gift of God by comparing themselves with others that are not in better condition.	The ability to be grateful during a crisis is good stress management.
Repentance	Regret actions that violate religious norms and are committed to reproducing goodness.	Caring during a pandemic for Covid-19 victims is social repentance to prevent mass hysteria and coronaphobia.
Forgiveness	The teacher taught students to forgive their mistakes and others easily and not blame God for the Covid-19 pandemic.	Forgiveness of mistakes is to let go of the psychological burden, therefore experiencing peace that has the potential to increase the body's immunity.
Reciting Al-Qur'an	The teacher invites students to read the Al-Quran regularly and diligently, especially the verses about calamities, trials, and disasters.	Reading the A- Quran can calm the heart, thereby increasing body immunity.

The results showed the home visits carried out by Islamic education teachers are an attitude of rejection towards the forced online learning during the Covid-19 pandemic, which has a broad impact on the psychosocial trauma of students (Dubey et al., 2020). The closure of worship places with implications for changes in prayer procedures needs teachers to guide students' religious behavior (Yusram, 2020; Yusuf et al., 2020; Qotadah, 2020). Therefore, home visits are an alternative to restore the function of teachers, both as a guide for behavior and "therapy" for those affected by psychosocial problems.

These findings are related to introducing a new mechanism for Islamic education during the pandemic. Chiodini (2020), Jæger & Blaabæk (2020), and Sufian et al. (2020) stated that home visits have the potential to threaten online learning, which has been considered the most relevant model. Social or physical distancing is the main reason for online learning (Gurung, 2019, Freedman, 2020). The stay-at-home campaign is used to support online learning implementation (Tull et al., 2020; Castillo et al., 2020). The teachers completely adhered to the strict health protocol to prevent the spread of the virus by human movement (Contreras, et al, 2020; Sukmayadi, S. S. W., 2020). Previous studies acknowledged that online learning was unprepared and forced. Therefore, it contradicts the main spirit of Covid-19 prevention and threatens the mental, spiritual and intellectual health of students. Moreover, more teachers provided heavier tasks than offline learning.

Any threat or rejection of online learning is triggered by several factors, such as normativity, geography, and psychology. The first is the religious normative factor of the Indonesian community. In Islam, the term "learning without a teacher means learning to Satan," and this is similar to online learning, due to the inability to transfer values in Islamic education (Sukardi, 2016; Suyadi, et al., 2020; Lubis et al., 2010). Additionally, many Muslim scientists prohibit technology, such as the internet (Dashti, 2014) due to the risk associated with behavioral changes and being "lost" by Satan's temptations, such as pornography (Hosseini, Ramchahi, & Raja Yusuf, 2014). This is also associated with exposure to fundamentalism, radicalism, and terrorism (Suyadi, 2019). Secondly, geographical factors showed that not all areas in Indonesia have access to internet networks (Tampubolon, 2016; Suyadi, et al., 2020). The crisis caused by the Covid-19 pandemic also affected the parents' economy, which prevented them from affording internet quotas. Furthermore, the psychological factors showed the pandemic had an impact on the students' psychosocial trauma (Dubey et al., 2020). In this condition, the basic needs of students are mental and spiritual safety, hence, the teachers' presence is to heal their souls.

These impacts have implications for two factors; firstly, it changes the teacher's concept in the Islamic world, which is still a formal and professional competition (Chaharbashloo, et al., 2020; Suyadi, et al., 2021). However, in the current education crisis, outstanding teachers are those that persistently visit students for religious guidance and healing from psychosocial trauma. The indicators in the Covid-19 pandemic are not sufficiently measured by academic performance (Saatcioglu, 2020; Kim & Corcoran, 2018), rather persistence in conducting home visits to students in their homes, even though they have to go through steep roads, winding terrain, and very long distances. Secondly, it

expands the role of the teachers as counselors during a crisis and religious therapy for students affected by psychosocial trauma. The expansion of this role is based on the historical fact that teacher in the Middle Ages or the glory of Islam was also a spiritual guide that varies intellectually and spiritually (Frede, 2014; Nigosian, 2004).

Based on the above discussion, a home visit is interpreted as an alternative for teachers to maintain their existence, charisma, and dignity during the pandemic. Despite the closure of schools and classrooms, the teachers started home visits, which answered their longings. Therefore, the persistence to remain with students implies the teachers guide religious behavior and provides therapy for affected students.

4. CONCLUSION

In conclusion, most of the teachers in Indonesia conducted online learning during the Covid-19 pandemic under normal conditions, while adhering to the outlined preventive measures. Based on this, the rejection of online learning by Islamic teachers and replacing it with home visits is a response to students' basic needs, which are associated with their mental and spiritual health. In each home visit activity, the teachers do not just carry out learning, but also provide guidance on behavior and therapy for the students. This study recommends that teachers' roles and functions be expanded until Islamic education becomes a coping mechanism for students.

This study is limited to the review of a home visit from the teacher's perspective, irrespective of the student and parent variables. Therefore, further research is needed with more complex variables, especially involving teachers' religious therapy interventions for affected students. It needs to be admitted that home visits cannot reach all students widely at the same time, but they can perform substantial attributes such as guiding and conducting therapy which cannot be done online. Research is needed on online behavior guidance as well as psychosocial intervention. This study is methodologically qualitative with limited informants and a small setting. Therefore, quantitative research with a larger sample and wider settings is needed to achieve more comprehensive and comparative results.

5. ACKNOWLEDGMENT

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