

# The Role Of Islamic Religious Education Teachers In Mental Strengthening Post-Covid-19 Pandemic Students In The Coastal District Of Serang

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**Abstract.** One of the traces left by the fading of the Covid-19 pandemic is the mental aspect of students. The mental strength of students is considered to have weakened along with the birth of the pandemic caused by Covid-19. Educators are government partners who carry out the task of providing mental reinforcement to students. The purpose of this study is to describe in detail the role of Islamic Religious Education teachers in strengthening the mentality of students after the Covid-19 pandemic in the coastal areas of Serang Regency. The method used in this study is a qualitative method, with descriptive analysis, which is obtained from the process of collecting data through structured interviews with valid sources. The pattern of mental strengthening by PAI teachers in the coastal area of Tirtayasa District is carried out in the form of fostering religious studies, providing motivation and direct guidance to students, fostering Islamic creativity, and habituation to carry out Islamic teachings in the school environment. The process was carried out by Islamic Religious Education teachers, attended by all students and accompanied by regional security apparatus as a form of synergy between Islamic Religious Education teachers and other government partners. Indicators of mental strengthening of students staffed by Islamic Religious Education Teachers can be seen from the behavior of students who are committed to being religious, tolerant to each other, anti-violence so that they are able to behave well in the local environment and culture.

## 1. Introduction

Research on the role of Islamic Religious Education teachers in strengthening the mentality of students after the Covid-19 pandemic is still rare. Existing research places much more emphasis on discussing Islamic Religious Education teachers and online learning (Elianur, 2020; Azis, A., Abou-Samra, R., & Aprilianto, 2022). In fact, the Covid-19 pandemic has resulted in more than 1-7 students aged 10-19 years being diagnosed with mental health disorders (Rudianto, 2022). In implication, Islamic Religious Education Teachers are mentors to produce a strong mentality of students (Taufik, 2020), both from the aspect of understanding (Rohmawati, A., & Ismail, 2018), behavior (Andrian, 2018), as well as a crisis perspective on mental reinforcement (Julina, 2020; Jackson, R., & Everington, 2017). There is also an association of Islamic Religious Education teachers who have a crucial role (Su'dadah, 1970), apart from providing religious understanding (Patsan, 2020), as well as counselors in mental strengthening (Fuad, 2018; Wahyuni, S., & Bhattacharya, 2021). Islamic Religious Education teachers in their distribution extend to remote rural areas (Abidin, Z., Ibrahim, B., & Putra, 2019). This is intended to seek to strengthen the mentality of students, as well as providing and facilitating the needs of mental reinforcement and religious understanding of students after the Covid-19 pandemic (Muhibah, 2022; Patimah, 2022).

The Covid-19 pandemic has gradually faded (Shiddiq, H. A., & Khikmawati, 2022) and produced a new era that gives its own color to society in general (Raji, A. R. A., Sulaiman, A. S., Zulhamize, Y., & Farique, 2022). The impact resulting from the lengthy period of the pandemic has been felt by various sectors. Education, economics, social, politics, tourism to various other sectors (Wasehudin, W., Anshori, I., Rahman, M. T., Syafe'i, I., & Kesuma, n.d.). Studying the education sector, which became an important focus for policy makers during the past pandemic era, resulted in a new order and many positive and negative mindsets and behaviors. A different social order than usual produces a new point of view for students who sit in school. Teaching and

learning activities carried out online produce minimal individual products with mental values (Suhrawardi, 2020). In fact, the online learning process creates an escape from teacher supervision towards students directly (Wasehudin, W., & Anshori, 2021). Thus, dominant students have weak mentality values. Therefore, an encouraging figure is needed who can grow and strengthen the mentality of post-pandemic students apart from parents in the family environment.

Islamic Religious Education Teachers can be defined as the spearhead of education (Harmita, D., Sofiana, F., & Amin, 2022) as well as government partners (Tonta, N., Siraj, A., & Yaumi, 2019) in developing and implementing all forms of religious guidance and instilling the values of strengthening students' mentality (Idris, M., & Ziaulhaq, 2022). Providing religious understanding to students (Muchith, 2017), transfusing religious norms and values to students (Kolb, 2021; Bali, M. M. E. I., & Fadilah, 2019). The struggle of Islamic Religious Education teachers can be defined as a joint struggle in strengthening students' mentality (Ikwandi, 2022). Struggle involving various aspects (Jafar, I., & Amrullah, 2019), which ultimately leads to the benefit of the people (Ilham, 2019) in understanding the importance of a religious understanding. Besides that, by strengthening the students' mentality they will avoid extreme, radical and intolerant behavior (Darmayanti, D., & Maudin, 2021; Suyanto, B., Sirry, M. I., & Sugihartati, 2022). Extreme attitudes are also developing in this modern era (Syafi'i, I., & Nugroho, 2021), which can be seen from the many cases of teenagers claiming to be a group from a radical association (Hizbullah, 2018).

Experiences from the journey of Islamic Religious Education teachers can vary (Hadi, 2022), apart from providing learning at school (Mansir, 2020), understanding students the importance of religious understanding (Utari, L., Kurniawan, K., & Fathurrochman, 2020), is also able to get closer to any element (Koeswinarno, K., & Fakhrudin, 2013) as a form of approach to students to provide ammunition in the mental strengthening sector of students, especially after the prolonged Covid-19 pandemic. Therefore, Islamic Religious Education teachers can always give color to students (Darimi, 2015). Can provide a deep understanding so that a conflict does not arise (Supriadi, U., Romli, U., Islamy, M. R. F., Parhan, M., & Budiyaniti, 2021), so that Islamic Religious Education teachers are required to have a lot of theory and materials (Winarto, W., Syahid, A., & Saguni, 2020), both material on mentality, religion, economics, social and politics (Malović, N., & Vujica, 2021).

Islamic Religious Education teachers from a different point of view can be likened to the eldest child in the family sphere. This is because Islamic Religious Education Teachers must communicate with the community intensely (Hilal, 2019). Thus, the task of Islamic Religious Education teachers is as a tool to convey various information to the public (Rodriguez Garcia, 2019), both information about religious and social materials (Yasa, I. K. A., & Oktaviana, 2020). Besides that, Islamic Religious Education teachers are given the mandate to be agents of public information (Haderani, 2021), and are also able to provide students with a new perspective on the importance of mental strengthening now post-pandemic (Andita, P. A., Sudiana, I. G. N., & Sukabawa, 2021).

Studies on the role of Islamic Religious Education teachers in strengthening the mentality of post-pandemic students are still limited, especially those that focus on strengthening the mentality of post-pandemic students in coastal areas. Until now, no empirical research has been conducted on the role of Islamic Religious Education teachers in the coastal area. Existing studies focus more on aspects of spiritual service in the pandemic era (Mazid, S., Rumawi, R., Prabowo, W., & Hakim, 2021), providing religious understanding (Julina, 2020), and increasing congregational prayers (Syamsidar, S., Sukma, S., & Asrul, 2021). Until now, there are still many researchers who are still active in studying the role of Islamic Religious Education teachers in the context of congregational prayers, such as (Ruslan, W., & Juddah, 2021; Tabroni, I., & Romdhon, 2022).

From the several studies mentioned above, when compared with the role of Islamic Religious Education teachers in the coastal environment, there are not many who examine the role of Islamic Religious Education teachers who serve in coastal areas, especially the coasts of Serang Regency. Various studies have emerged from different perspectives, using findings that are not at all fundamental to the main context. Various arguments emerged in line with the efforts of Islamic Religious Education teachers to strengthen the mentality of post-pandemic students, especially in coastal areas. There is still much to be explored in research areas about the role of Islamic Religious Education teachers in strengthening the mentality of students after the Covid-19 pandemic in the coastal district of Serang.

## 2. Rational Studies

Consistently, previous studies have proven the important role of Islamic Religious Education teachers in the learning process of Fiqh in the Covid-19 pandemic era (Mansir, F., & Purnomo, 2020), fostering an interest in

reading the Koran during the Covid-19 period. 19 (Usman, D. H., Sauri, S., & Fath, 2021), increasing understanding of religious moderation in the Covid-19 pandemic era (Hannan, A., Rahmawati, F., & Khairi, 2020). Religious moderation is one of the popular elements that is being discussed (Hu, X., Cheng, S., & Lai, 2022; Irama, Y., & Zamzami, 2021). Research on the role of Islamic Religious Education teachers in strengthening the mentality of students after the Covid-19 pandemic, especially those located on the coast, has not been found much. In addition, those studying the role of Islamic Religious Education teachers in coastal areas are still limited. Coastal areas contain many varieties and uniqueness and habits that are different from usual (Nurhayati, I., & Agustina, 2020). So that researchers are interested in conducting a study that focuses on coastal areas that have different perspectives and social contours.

### 3. Research Objectives And Questions Of The Current Study

In general, the purpose of this research is to expand the research area on the role of Islamic Religious Education teachers in strengthening the mentality of students after the Covid-19 pandemic. In line with the general objective, the specific objective of this study is to develop a comprehensive framework which is then able to produce an in-depth study of the phenomena or incidents of Islamic Religious Education teachers. This research will at least be guided by several research questions. First, how is the condition of the teaching staff in the coastal environment of Serang Regency? Second, what factors hinder Islamic Religious Education teachers in strengthening the mentality of students after the Covid-19 pandemic in coastal areas? Third, what are the efforts of Islamic Religious Education teachers in strengthening the mentality of students after the Covid-19 pandemic in coastal areas? Thus, with these various questions, various findings that are synthetic in nature will appear, which are integrated from various new elements and produce new results.

### 4. Method

#### Research design

This empirical research was arranged qualitatively. This research was conducted based on general summarized ethical principles. There are several stages in the preparation of this research which are then designed systematically. First, the researcher conducted interviews, interviews were conducted with people who agreed to be interviewed. Interviews are a form of data collection conducted by researchers. The interview was conducted at the Coastal District of Serang, to be precise at the Alang-alang State Elementary School, Tirtayasa District. Interviews are conducted in the second quarter of 2022 which are conducted regularly. Subsequent interviews were conducted with Islamic Religious Education teachers in the Alang-alang State Elementary School. In addition, interviews were also conducted with students and parties from the school where the students studied. Parents of students were not spared from the interview objectives, as a form of complementing the results of this study. Second, the researcher conducted data analysis by combining the results of interviews with theories from the existing literature. Third, In general, the development of this research design is to achieve general and specific objectives which are synchronized through the questions described in the previous chapter.

#### Interview Procedure

Interviews were conducted both formally and informally. Interviews were conducted with several educators and Islamic Religious Education teachers who were at the Alang-alang State Elementary School, right in the coastal area of Tirtayasa District. In addition, interviews were conducted with coastal communities in Tirtayasa District. There are also several institutional elements that were also included in the interview in order to produce maximum research results. Apart from government institutions, elements of security were also included in this research interview. This was done as a form of synergy between Islamic Religious Education teachers and other government institutions to provide mental reinforcement for students after the Covid-19 pandemic in the coastal area of Tirtayasa District. Because this research focuses on students' mental strengthening elements, parents are also included and interviewed in completing this research.

#### Data Transformation

The results of the interviews which constitute qualitative data constitute a narrative which is then constructed by the researcher (McAlpine, 2016). In this study, the results of interviews with informants were then narrated into several paragraphs covered by sub-headings (Lwo, L., & Lin, 2012). The results of the research presented are the results of interviews conducted by researchers with respondents about the truth of the stories that were found by those interviewed (Moen, 2006). So that the results of the interviews that will be presented are narratives covered by several sub-headings, which aim to facilitate understanding, as well as provide a structured narrative presentation.

#### Research Analysis Plan

Researchers will conduct data analysis in the following way: First, data collection. Second, the presentation of data. Third, drawing conclusions from existing data. Then, it can be verified in advance the resulting data.

With the data that was successfully collected, the researchers then presented the data packaged in a narrative manner in a systematic form, by presenting theories that were relevant to the results of interviews to strengthen the mentality of students in coastal areas after the Covid-19 pandemic. Because there is too much data collected, to facilitate the understanding of readers and data processing by researchers, data reduction will be carried out before drawing conclusions. Data that are classified as not included in the criteria of this study will be simplified and not presented in the study. This is intended to produce valid information that contains concrete meaning and makes it easier to conclude a study.

## 5. Results And Discussion

### Portrait of an Islamic Religious Education Teacher in the Coastal District of Serang

Geographically, Serang Regency is located at the western tip of the northern part of the island of Java. This regency is the main gate that connects the islands of Java and Sumatra. History records that Serang Regency is inseparable from the History of Banten Civilization (Khairuummah, 2021). The geographical location directly adjacent to the shoreline requires that Serang Regency has many coastal areas (Khaeruman, K., Fauji, A., Hidayat, S., Romli, O., Komarudin, M. F., Yuliah, Y., & Suflani, 2022). The coastal area owned by Serang Regency is very, very stretched, including the coastal area which is used as the object of this research. Alang-alang Village, Tirtayasa District, is one of the coastal areas included in the Serang Regency area, with fairly dense settlement conditions (Naryanto, 2020; Setiawan, R., & Larasati, 2020).

Islamic Religious Education teachers who carry out their duties in each public and private educational institution are Muslim scholars (Hartati, 2015), who have a religious education background (Hamidah, L., Siregar, S., & Nuraini, 2019), who have in providing information and understanding to their students (Yulianti, H., Iwan, C. D., & Millah, 2018). Sourced from an ancient story that talks about the ancestral figures of Banten, Sultan Maulana Hasanuddin and Sultan Syekh Nawawi al-Bantani, both of whom are the most popular figures in Islamic civilization (Pangestu, 2021; Wibowo, T. U. S. H., Gilang, M. I., & Nashar, 2021) and civilization Banten (Fadhilah, N., & Muhlisah, 2022). It's no wonder that in the era of Society 5.0, many PAI teachers have emerged from the homeland of these two Islamic figures.

The Islamic Religious Education teacher at Alang-alang State Elementary School is an educator under the auspices of the Ministry of Religion of Banten Province. In this research study, it was explained that there were several Islamic Religious Education teachers spread across Serang Regency, which were then scaled down at the sub-district level focusing on the Alang-Alang State Elementary School which is located right in the coastal area. In its performance, Islamic Religious Education teachers have the main task. As is the case at the Alang-alang Public Elementary School, Tirtayasa District. As stated by Mr. Ahmad Fahrurroji, in his interview, he stated that the performance of Islamic Religious Education teachers involves many parties who are considered qualified to be involved in realizing the work program of Islamic Religious Education teachers (Interview with FH, 01/06/2022). Among the several parties involved in realizing the mental strengthening of students after the Covid-19 pandemic, especially in the coastal areas of Serang Regency, include religious and community leaders, as well as cultural figures who have unique values within the scope of society, especially the coastal communities of Tirtayasa District, Serang. The following is the data of the teacher council at Alang-alang Public Elementary School, Tirtayasa District, Serang-Banten:

**Table 1: Names of Teachers at Alang-alang Public Elementary School, Tirtayasa District**

No	Name	NIP	Rank/ Goal	Status
1	<u>Sudin, S.Pd</u>	19700120 200012 1 002	III/d	Head Office
2	<u>Ganda Firmansyah, M.Pd</u>	19820504 200604 1 007	III/c	Teacher
3	<u>Sakinah, S.Pd</u>	19741003 200801 2 006	III/c	Teacher
4	<u>Fahrurroji, S.Pd.I</u>	19700412 200902 2 001	III/b	Teacher
5	<u>Mulyadi, S.Pd</u>	19830301 201406 1 002	II/b	Teacher
6	<u>Irman, S.Pd</u>	991023003		Operator
7	<u>Ade Irma Sagita</u>			Teacher
8	<u>Ida Nurhidayati</u>			Teacher

The people needed to develop the mental strength of post-pandemic students are Islamic Religious Education teachers. The main tasks carried out by Islamic Religious Education teachers include instilling student character values (Afifah, A., & Mashuri, 2019), coaching students' social behavior (Shofiyuddin, 2019), and strengthening the mentality of children/students (Idris, J., & Ak, 2021; Amiruddin, A., Nurdin, N., & Ali, 2021) especially for people who are in coastal areas. Of course, the intended goal is not only to strengthen the mentality of students, but parents are also equipped with an understanding of how to grow mental strength in children, so that forms of collaboration between PAI teachers and parents can produce a strong child's mentality. A strong mentality of students will give birth to positive personalities (Hidayati, R., Rahman, A., & Zalik Nuryana, 2022), who are fond of religious values and instill a solid foundation of faith in their souls. As explained in the regulation of the minister of religion of the Republic of Indonesia Number 6 of 2010 article 16 which states that Islamic Religious Education teachers must have a myriad of competencies, including pedagogic, personality, social professional and leadership.

### **Inhibiting Factors of Islamic Religious Education Teachers in the Mental Strengthening of Students in Coastal Areas**

Seen from a different perspective, Islamic Religious Education teachers are intellectuals who have a strategic position/position (Katu, 2015; Farrell, 2016), especially in conveying religious missions and missions in strengthening students' mentality. The strategic role that Islamic Religious Education teachers have is expected to be able to provide motivation and stabilization in the aspect of strengthening students' mentality.

However, the reality that occurs in the field, in every activity is certainly inseparable from various factors (Fauzi, M., & Sumiarsih, E. Adriman., Rusliadi, & Hasibuan, 2020). One of them is the inhibiting factor. The inhibiting factors that become obstacles for Islamic Religious Education teachers in the process of strengthening the mentality of post-pandemic students, especially in the coastal areas of Serang Regency are the lack of the number of Islamic Religious Education teachers who are at Alang-alang State Elementary School in coastal areas, inappropriate time efficiency and increasingly rapid technological developments (Interview with ML, 01/06/2022).

The number of Islamic Religious Education teachers in the Alang-alang State Elementary School, in this case the Tirtayasa District, is classified as very limited. Therefore, this is one of the inhibiting factors in strengthening the mentality of students in the coastal areas of Serang Regency. The number of Islamic Religious Education teachers spread across the Alang-alang State Elementary School, Tirtayasa District, is shown in the Table. 1. When examined from the contents of the table. 1 above, the number of Islamic Religious Education teachers is not considered sufficient to cover the entire number of students. The total number of participants at the Alang-alang State Elementary School was 103 students (Aryani, L., & Desmintari, 2021).

This is certainly not comparable to the number of single Islamic Religious Education teachers. Sakinah, S.Pd, one of the educators at the Alang-alang State Elementary School, said in her interview that the relatively minimal number of Islamic Religious Education teachers had an impact on the process of strengthening the mentality of students who were at the Alang-alang State Elementary School in the Tirtayasa

District. . The relatively large number of students is not comparable to the number of single Islamic Religious Education teachers. Thus, Islamic Religious Education teachers feel that they are not optimal and uneven in the process of strengthening students' mentality. The number of students in the Alang-Alang State Elementary School in the Tirtayasa District is 103 students. There is 1 Islamic Religious Education teacher at the Alang-alang State Elementary School. From this presentation, it is not surprising that several other educators participated in providing mental reinforcement for students in the coastal area of Serang Regency (Interview with SK, 01/06/2022).

Sudin, S.Pd, as the principal of the Alang-alang Public Elementary School in the Tirtayasa District, in his interview stated that the obstacle in strengthening the mentality of students in the coastal area of the Tirtayasa District is the number of Islamic Religious Education teachers who are not proportional to the number of students which exists. With the limited number of Islamic Religious Education teachers at Alang-alang State Elementary School, many students are not directly touched by Islamic Religious Education teachers. Thus the spread of the efforts of Islamic Religious Education teachers in strengthening the mentality of students is not evenly distributed as a whole. This certainly affects the aspect of time. Time efficiency that is uncontrolled and limited in nature causes inequality in the mental strengthening of students in coastal areas, to be precise at Alang-alang State Elementary School. However, this certainly does not dampen our enthusiasm as Islamic Religious Education teachers and educators in providing mental reinforcement to students in the Serang Regency Coastal area for the sake of creating a generation that is mentally strong and based on Islamic teachings (Interview with FH (SD), 01/ 06/2022). The limited number of Islamic Religious Education teachers will affect a large number of students (Abu-Nimer, M., & Smith, 2016; Syaroh, L. D. M., & Mizani, 2020).

In building a new habit that is adapted to the post-pandemic situation of Covid-19, Islamic Religious Education teachers must understand and understand the character and culture that exist in the school and community environment. Thus, messages, appeals as well as invitations can be easily accepted by students. The current new normal era gives birth to many disturbances in the mental aspects of children so that it has a negative impact on their growth (Weisbrot, D. M., & Ryst, 2020; Djayadin, C., & Munastiwi, 2020). In fact, many students were found whose aspects of mental health were not equal (Fineberg, N. A., Pellegrini, L., Wellsted, D., Hall, N., Corazza, O., Giorgetti, V., ... & Laws, 2021). However, there are several ways for students to maintain their health and mental stability after the pandemic (Rozali, Y. A., Sitasari, N. W., & Lenggogeni, 2021), including by fighting passions which tend to refer to things that are damaging, by replacing them with things - things that build (Lestari, S. D., & Fuada, 2021).

The issue of time also becomes the second obstacle factor in the mental strengthening of students at the Alang-alang State Elementary School which is in the coastal area of Serang Regency. Coastal communities in their daily lives have the habit of farming and going to sea, which are then used as a livelihood (Hamdan, 2016). Students often follow the profession of their parents as a form of dedication to their parents. On the other hand, Islamic Religious Education teachers, who are tasked with strengthening the mentality of post-pandemic students, are certainly hampered in the implementation process. The process of implementing mental reinforcement must of course be followed by Islamic Religious Education teachers and students as the target. Thus, time efficiency is needed in the process of strengthening students' mentality as a prolonged form of stimulus after the Covid-19 pandemic. Islamic Religious Education teachers and students must have a discussion space that unites the two of them, so that good communication is established (Nugroho, A., Seroh, G. A., & Suradi, 2022).

As explained by Ahmad Jaenal, one of the students who sat at the Alang-alang State Elementary School in his interview explained that the majority of coastal residents have jobs as fishermen and farmers. the ocean is used to relieve fatigue or rest. Not infrequently we also help with the work of our parents, so that after school we spend it helping our parents with their work (Interview with AJ, 03/06/2022).

### **Efforts of Islamic Religious Education Teachers in Strengthening Students' Mentalism After the Covid-19 Pandemic**

Humans are the most perfect structure created by the All-Wise (Ramdhani, 2021). Physical and spiritual aspects are forms of human structure. One of the essential human traits is to achieve happiness (Muazaroh, S., & Subaidi, 2019), and achieving this requires religious values. In Islamic teachings, a pious child is a child who is devoted to both parents, has knowledge, does not leave prayer, observes amar ma'ruf nahi munkar, is patient, not arrogant, maintains good relationships with others and is humble (Zainuddin, 2022). Thus, the basis for strengthening students' mentality is certainly inseparable from the basis of Islamic education. As is the case with Islamic Religious Education teachers in strengthening the mentality of students in the coastal areas of Serang Regency, to be precise at the Alang-alang State Elementary School, Tirtayasa District.

### **Conducting Religious Studies**

The Covid-19 pandemic that occurred a few months ago also stopped religious activities that had been carried out. This religious study activity takes place routinely every day during the teaching and learning process. This activity was held at the Alang-Alang State Elementary School in the Pesisir area of Tirtayasa District.

The Islamic Religious Education teacher is a student mentor, so that the Islamic Religious Education teacher becomes a captain in the ongoing moral development of students in the Alang-alang State Elementary School environment, the coast of Tirtayasa District. Ganda Firmansyah, M.Pd.I in his interview explained that the study in strengthening the mentality of post-pandemic students was focused on studying aqidah development, worship that is routinely carried out every day, such as performing Duha prayer before entering class, to reciting verses of the Koran and before the learning process begins. This is done to have a good influence on students, especially in the aspect of mental strengthening (Interview with AN (GF), 03/06/2022).

### **Provide Motivation and Guidance**

Providing direction to students regarding motivation and guidance is a concrete form of teaching staff, especially Islamic Religious Education teachers, in instilling a strong mentality in students. This is done with the encouragement to take positive action which can then produce the desired goals. The motivation and guidance provided by Islamic Religious Education teachers are expected to be able to increase students' self-confidence so that they can strengthen their mentality perfectly.

The process of strengthening the mentality of students in coastal areas in its implementation combines all students in a room with Islamic Religious Education teachers. The Islamic Religious Education teacher then presents his presentation which contains elements of mental reinforcement for students. As stated by Mr. Ganda Firmansyah, in his interview, he stated that the process of delivering material to students in coastal areas, especially at Alang-alang State Elementary School, requires the right time, so that Islamic Religious Education teachers and students can sit together in one room. Then, in the process the Islamic Religious Education teacher presents materials that are closely related to the mental strengthening of students after the Covid-19 pandemic (Interview with AN, 03/06/2022).

### **Habituation of Carrying Out Islamic Teachings**

Habituation is an activity or action that is carried out in a row so that it becomes an adaptation and is difficult to abandon (Hagger, 2020; Ma'ruf, 2022). Islamic teaching is value education, so it requires an aspect of habituation in carrying it out. Islamic teachings are considered to be able to shape Islamic character in students (Khaidir, E., & Suud, 2020), so that they are able to adhere to Islamic teachings and strengthen students' mentality.

The form of habituation to carrying out Islamic teachings that are applied by Islamic Religious Education teachers to students is by calling for congregational prayers, praying on time, not opposing parents' calls, so that they always behave and be kind to others. Besides that, the pattern carried out by Islamic Religious Education teachers towards students provides space for direct face-to-face discussion between Islamic Religious Education teachers and students. This was built because it is considered to be able to provide maximum results for the prolonged post-pandemic mental strengthening process of students. The prolonged Covid-19 pandemic resulted in a mental decline in students (Lane, J., Therriault, D., Dupuis, A., Gosselin, P., Smith, J., Ziam, S., ... & Dufour, 2022; Khadijah, 2021).

### **Building Creativity for Creation**

Islamic Religious Education teachers maximally build the mental strengthening of students post-pandemic, because there are many mental declines that occur in students. As explained by Mr. Sudin, the principal of the Alang-alang State Elementary School located on the coast of the Tirtayasa District, explained that providing creative presentations to students is an additional element after carrying out the various strengthening patterns described earlier. This form of creativity in creating includes holding activities that are constructive and bring closer to Islamic teachings. Such as calligraphy competition activities, short letter reading competitions, to presenting speech competitions specifically for students. (Interview with Elementary School, 03/06/2022).

These constructive activities that are packed with creativity are one of the agendas that are included in the work agenda of Islamic Religious Education teachers which are devoted to strengthening the mentality of students after the prolonged Covid-19 pandemic.

## PAI Teacher Synergy in Strengthening Students' Mentalism After the Covid-19 Pandemic in Coastal Areas

For the sake of realizing the results of mental strengthening of post-pandemic students, of course this cannot be separated from the collaboration built by teachers at the Alang-alang State Elementary School with other parties. This form of synergy is considered as a form of collaboration between Islamic Religious Education teachers and other parties, for the sake of strengthening the mentality of students in the coastal areas of Serang Regency.

The first form of synergy is synergy with non-formal educational institutions. Islamic Religious Education teachers carry out synergy with non-formal educational institutions where students attend religious schools. Religious schools are usually held in the afternoon after the end of formal schools in general (Karim, 2020). This form of cooperation resulted in strong efforts to provide mental reinforcement for students in coastal areas. In the process, Islamic Religious Education teachers and other educators held an extracurricular called "rohis" as a form of forum to strengthen the mentality of students after a long absence due to the prolonged Covid-19 pandemic. Activities packaged through Rohis extracurriculars contain a myriad of activities, including small-scale talks conducted by Islamic Religious Education teachers, getting used to reading short surahs of the Koran, to holding congregational prayers which are closed with religious advice. These various activities are routinely carried out as a form of mental strengthening for post-pandemic students, especially in the coastal areas of Serang Regency.

Community leaders and parents of students are the next aspect that is used as a foundation by Islamic Religious Education teachers in strengthening students' mentality. This should be done, because community leaders and parents are the next place of education after educational institutions (Rochana, S., & Bungsu, 2019). Synergy between Islamic Religious Education teachers and community leaders is the most basic thing that Islamic Religious Education teachers must do in strengthening students' mentality (Apriyanto, 2020; Herdian, H., & Septiningsih, 2020). The purpose of carrying out synergy between the two is to provide a stimulus for students to always be positive in the scope of social life. This is of course under the supervision of parents and local community leaders. Mr. Mulyadi, one of the educators in the coastal area of Serang Regency, explained in his interview that the establishment of synergy between Islamic Religious Education teachers and community leaders and students' parents is intended to provide students with an understanding of mental strengthening. In order to establish positive activities outside of school hours (Interview with ML, 03/06/2022).

Another form of synergy is with the security apparatus around which covers the scope of the coastal area of the Tirtayasa District. In this case, namely the Sector Police (Polsek) and the District Military Command (Koramil) of Tirtayasa District. The synergy between Islamic Religious Education teachers and the Koramil-Polsek is a form of strengthening Islamic Religious Education teachers in strengthening the mentality of students, as well as a form of preventing intolerance and radicalism among students (Aslati, A., Silawati, S., Darmawati, D., & Zatrahadi, 2019). Islamic Religious Education teachers with their status as government partners should establish synergies with other government partners, in order to realize the coveted golden goal. In its existence, both the Polsek and Koramil simultaneously facilitated activities in which a small discussion space was filled by the students as a whole. In the study he discussed, namely about strengthening the mentality of post-pandemic students and instilling the values of tolerance and moderation in the existing diversity. Besides providing mental reinforcement, the value of religious moderation was also inserted as a form of mental strengthening of students after the Covid-19 pandemic, especially in the coastal area of Tirtayasa District (Interview with KR, 03/06/2022).

Inf Captain Karmadi as the Koremil Commander (Danramil) 0602-11/Tirtayasa and AKP Suhara as the Head of the Tirtayasa Sector Police, in his interview stated that he was happy when there were educational institutions that established synergy in order to maintain and strengthen the mentality of the next generation (Interview with SH, 03/06/2022). Furthermore, the biggest hope of government partners, both community leaders, and security forces who are government partners, is that students have a strong mentality so that they are able to face a bright future based on religious values which are the foundation of their lives.

## 6. Conclusion

Coastal areas have different cultural values, so they have a lot of cultural diversity and habits in it. Islamic Religious Education teachers who are in the scope of the coastal area find more diversity in values, characters, and attitudes of students. The Covid-19 pandemic has written its own color for students who are in the coastal area of Tirtayasa District, Serang Banten. The mental aspect has also been the impact of the pandemic. The role of Islamic Religious Education teachers in strengthening the mentality of students at this time is urgently needed by the coastal communities of Tirtayasa District, especially in strengthening religious understanding,



understanding religious moderation and in strengthening the mentality of students after the Covid-19 pandemic. The pattern of mental strengthening by Islamic Religious Education teachers in the coastal area of Tirtayasa District is carried out in the form of fostering religious studies, providing motivation and direct guidance to students, fostering Islamic creativity, and habituation to carry out Islamic teachings every day. This process is always carried out by a board of teachers led by an Islamic Religious Education teacher, followed by all students and accompanied by regional security apparatus as a form of synergy between Islamic Religious Education teachers and other government partners, for the realization of students who have mental strength. Mental strengthening also targets both male and female students. Indicators of mental strengthening of students staffed by Islamic Religious Education teachers can be seen from the behavior of students who are committed to being religious, tolerant to each other, anti-violence so that they are able to behave well in the local environment and culture.

#### THANK-YOU NOTE

This research is part of the Covid-19 pandemic which has left its mark after entering the new normal era now. The author would like to thank all sources who have agreed to be involved in this research. The author also thanks the entire board of teachers of Alang-alang State Elementary School, Tirtayasa District, Serang Banten Regency, who have provided a lot of data and information to complete this research. Thanks are also addressed to parents of students and local community leaders as well as Koramil 0602-11/Tirtayasa and the Tirtayasa Sector Police who have helped collect a lot of information related to this research/research data. Finally, the authors would like to thank the editors, reviewers, and editorial team for handling, reviewing, and editing the manuscript from the submission stage to publication.

#### AUTHOR CONTRIBUTION STATEMENT

Imam Syafe'i, Washudin, and Irfan Anshori, were responsible for all aspects of this research, from research design and implementation to data collection and analysis, and writing of the manuscript.

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