

EFFECTIVENESS OF NETWORKED LEARNING IN SCHOOLS (REDIRECTED FROM KUTTAB AL FATIH BEJI DEPOK)

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Abstract. In general, this study aims to determine the effectiveness of online learning at the Kuttab Al Fatih Beji School, Depok. This research uses case study qualitative research methods and data collection tools using interviews, observations and document studies. Data analysis uses reduction, data presentation and verification. Informants in this study were teachers as main informants as many as 5 people and students as supporting informants as many as 10 people at Kuttab Al Fatih Beji School, Depok. The results of this study indicate the effectiveness of learning in the network, namely learning can be done anywhere and anytime without being limited by time. The effectiveness of Kuttab education includes Kuttab in accordance with the concept of education built by the Prophet, more freedom in making curriculum according to the vision and mission; recognized syar'i against secularism, restore the role of parents as primary educators; in line with the goals of National education, to be a solution to existing educational problems, namely adab or character; more effective, namely diniyah education is more dominant, while general knowledge is only taken that is useful (ulumun nafi'ah), more flexible in managing school management, coordination and evaluation is easier because of the similarity of vision and mindset of the educators; not busy with a lot of administration. Obstacles in implementing education during the Covid-19 pandemic are the reduction in time during the pandemic causing curriculum achievements to be adjusted to conditions; there is value lost when learning is done online; students' different understandings; signal and device constraints in the network; cannot directly control the implementation of children's faith and etiquette; The solution to these obstacles is the selection of the material to be delivered according to the conditions; learning activities through zoom meetings so that they can meet face to face; create study groups or home visits; strive for face-to-face learning; charity control in collaboration with parents with a check list with google form. The application of online or online learning at Kuttab Al-Fatih Beji includes: making videos and audio of KBM faith classes, videos of Al-Qur'an material, adab, and motivation for learning Al-Qur'an classes, videos of sports materials, videos of pledge materials, video material for stories and tasmi'as well as online learning directly through zoom meetings. Offline or face-to-face learning is also carried out, but only once a week for the Early Kuttab class and once every two weeks for the Qonuni class.

Keywords: Online Learning, Student Learning Effectiveness, Elementary School

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1. INTRODUCTION

Learning the Qur'an in the Covid-19 era is carried out in various ways by educators in each region. This is based on different local wisdom, learning methods, goals and learning objectives to be applied by educators. Thus, the learning provided is also tailored to specific regions. In fact, learning the Qur'an in the Covid-19 era has become a serious concern for researchers since the outbreak of the corona virus. This is marked by a number of previous studies related to learning the Qur'an and the current Covid-19 era, including discussing management aspects, the use of e-learning in learning the Qur'an in the Covid-19 era, moral education, value transformation, and student learning motivation [1].

On March 24, 2020, the Minister of education and culture of the Republic of Indonesia issued Circular Number 4 of 2020 concerning the implementation of education policies during the Emergency period of the spread of COVID, by canceling all educational activities and must present alternatives for the educational process for students who are currently unable to carry out the learning process at an educational institution. The conditions mentioned above, require creative and innovative ideas to develop the learning of the Qur'an in order to reach a wider community. Thus, all Muslims wherever and at any age level, he will be able to follow the learning of the Qur'an.

Although the process of educational activities can not be done in an institution or not done face to face, the purpose of Education will still be carried out where education is basically an effort to develop the ability/ potential of individuals so that they can live optimally both personally and as members of society and have moral and social values as their life guidelines. Education is the main capital of students in order to develop themselves into people with knowledge, attitude, and skills that are in accordance with what is needed for themselves, society, nation and state.

Law No. 20 of 2003 Chapter 1 Article 1 Paragraph 1 on the National Education System (Sisdiknas) states that : education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills themselves, society, nation, and state. Education is a means to prepare the human resources of the present and future generations at the same time. Education is an obligation for every muslim and muslimat from the time he was little until he died.

Therefore, we as Muslims are obliged to seek knowledge and learn whenever and wherever is not limited by space, time and circumstances. Because learning is one of the ways that makes it easier for us to go to heaven. Allah will make it easy for him the way to paradise there are four, as mentioned by Ibn Rajab Al Hambali, namely: first, by taking the path of seeking knowledge Allah will make it easy to enter paradise, second, seeking knowledge is because a person gets guidance and guidance is what leads a person to paradise, third, seeking knowledge will lead to other knowledge with which knowledge will lead to paradise, fourth, with knowledge also Allah will make it easy for a real path to paradise, namely when passing shirath. Even Ibn Rajab Al Hambali concluded that seeking knowledge is the most concise path to heaven [2].

Learning in the network does cause some problems but on the other hand must still be done. However, the advanced technology used has not been able to replace the implementation of face-to-face learning because the face-to-face interaction method is still more effective than in-network learning . in addition, limitations in Internet accessibility, hardware (hardware) and software (software), as well as financing are often obstacles in maximizing online learning resources [3].

The effectiveness of learning according to Miarso is one of the standards of educational quality and is often measured by the achievement of goals, or can also be interpreted as accuracy in managing a situation of "doing the right things". Then effective learning can be measured by the achievement of the desired goals and accuracy in managing the situation or condition that is happening. According to supardi, effective learning is a combination that consists of human beings, materials, facilities, equipment and procedures directed to change student behavior in a positive and better direction in accordance with the potential and differences of students to achieve the learning goals set [4].

No matter how good the learning in the network has not been able to match face-to-face learning. Because when teachers and students interact directly, there can be felt touches, greetings and teachers can assess whether this lesson has been understood by students or not. On the other hand, the level of students ' learning spirit also triggers whether or not learning in this network will be effective considering the face-to-face learning culture that is still inherent in themselves so that, during online learning activities, it is not uncommon for many students to feel bored or bored, thus making the expected learning outcomes ineffective. The impact of learning in the network on the psychological, students feel

saturated and bored when learning takes place. Likewise, learning in this network is applied at Kuttab Al Fatih Beji Depok school. This institution is located at Jl. Palakali Tanah Baru Beji Depok West Java.

2. RESEARCH METHODS

The primary data source is the learning in the network at school Kuttab Al Fatih Beji Depok in the effectiveness of student learning and secondary data is in the form of documentation in the code of conduct on learning in the network at school Kuttab Al Fatih Beji Depok in the effectiveness of student learning. Data collection techniques are part of data collection instruments that determine the success or failure of a study. Errors in the use of data collection methods or data collection methods that are not used properly, fatal to the results of research conducted. Data collection techniques in this study using observation, interviews, documentation, and triangulation.

Miles and huberman that activities in analyzing qualitative data are done interactively and continuously, data analysis activities are : data reduction, data presentation, conclusion. The third step in qualitative data analysis according to Miles and Huberman is inference and verification. Checking the validity of data in qualitative research can be done by testing credibility (interbal validity), transferability(external validity), dependability (reliability) and confirmability (objectivity) [5].

3. RESULTS AND DISCUSSION

The spread of Covid-19 in 2020-2021 was very widespread and alarming throughout the world including in Indonesia. In early 2022 it is still not complete because there is still a new variant called omicron although it is not as worrying as in previous years. Finally, all activities are hampered due to the spread of Covid-19, both economic activities, tourism, and education. So that community activities in Indonesia are very limited, including educational activities in schools. Based on Circular No. 4 of 2020 concerning the implementation of education policies during the Emergency period of the spread of Covid-19, one of the policies contains learning from home. Effectiveness to guide the success of a learning activity. This can be seen from the response of students and Asatidz during learning [6]

Based on this explanation, researchers have observed students and teachers to determine the effectiveness of learning in the network at Kuttab Al-Fatih Beji school. Researchers observed students in Grades 4, 5, and 6 as many as 60 students with different materials, namely 30 students about the effectiveness of learning and 30 other students about learning in the network. Asatidz also observed about the effectiveness of learning. Because the teaching and learning process is inseparable from teachers and students, so researchers see it is very important to know the effectiveness of learning from pupils and students to get maximum results.

According to Tomi, online learning as a form of emergency learning for school students Kuttab Al-Fatih Beji , began because of various things and considerations that became the background for the holding of online learning or in the network. Then the head of Kuttab with the other team held a meeting to discuss the learning system and management. Since coronavirus cases began to increase, schools and universities no longer carry out their usual activities. This also has an impact on Kuttab school . As a result, education in Kuttab Al-Fatih school also did not run. Because the government imposes a home learning system, teaching and learning activities, both formal and informal, which are usually carried out at Kuttab Al-Fatih, are all carried out in a network or in a network in 2020 in even semesters. students or students Kuttab Al-Fatih are at home while teachers use electronic facilities or in the network. At this time facilitated by the presence of more sophisticated facilities making it easier for the implementation of learning systems in the network. Although there is still much to be prepared and improved [7].

Furthermore, the Imam explained again that as long as the students are at home, the policy of paying tuition fees is still running. So, this requires the manager of Kuttab Al-Fatih to provide the rights of students at home, in the form of learning activities in the network. Monthly tuition paid by students is not cut or reduced, because the nominal is considered not too large. In addition, there are concerns from the management of Kuttab Al-Fatih Beji about the condition of students who have been at home for a long time, which is about 4 months (March – July) 2020. The condition that is feared is the morals and competence of students who are increasingly declining due to the absence of touch and learning from the Asatidz and Ustadzat Kuttab Al-Fatih Beji [7].

Tomi explained that the implementation of learning in Kuttab during the pandemic experienced obstacles as well as other schools in general. In addition to the ban on face-to-face in schools, the government also limits the learning time. At the beginning of the pandemic, face-to-face learning activities in Kuttab were eliminated. Learning activities are carried out by means of in-network (in-network). The application used is by communication via whats app and learning through zoom meetings. Deposits of

santri are also made online, namely via video call. The schedule is made as usual, only the time duration is shorter and the implementation is more flexible. The method that can be used in the implementation of faith and the Qur'an that can be applied is the method of Mau'idzah, or advice. Learning activities in the network are carried out with the zoom meeting application, because teachers can meet directly with santri. According to the Imam, there is a direct face-to-face, the teacher can assess the manners of the students to the teacher and the practice of communicating and dressing in a Syar'i way. The implementation of faith and Qur'an education during the Covid-19 pandemic in Kuttab really requires the role of parents in mentoring learning and science applications. Under normal conditions, learning with parents (BBO) is an important program in Kuttab, especially during a pandemic. Before entering the child to Kuttab, parents are asked for their commitment to accompany the learning and mentoring of children at home. During this pandemic, the yaumi charity check list or the task of implementing faith and manners is carried out via google form. Parents as assessors of students' activities at home fill out and report with the form [7].

Tomi, explained that the curriculum of Kuttab Al Fatih which is oriented to faith and the Qur'an was born from the thoughts of several figures including Ustaz Budi Ashari, Ustaz Muhaimin Iqbal, Ustaz Herfi, Ustaz Walid Ilham, Ustaz Galan Sandi, Ustaz Lilik and others who are members of the “Cahaya Shiroh” community. Kuttab curriculum formulated in regular discussions every week since 5 years ago in 2007 and began to be applied since June 2012. Kuttab Al Fatih curriculum formulation team that formulates the vision, mission, goals, and tools such as learning modules is a curriculum team that comes from the Al Fatih Foundation. They consist of several skilled people with various backgrounds. There are religious, educational, and entrepreneurial backgrounds. In the process of making the curriculum, they remain inseparable from the knowledge that science is based on the Qur'an and Hadith [7].

Furthermore, the Imam explained again that the curriculum that had been formulated was then applied in Kuttab Al Fatih Depok and Kuttab branches in the area. They just have to accept and implement the finished curriculum according to the target effectively and efficiently with the guidance and direction of the Al Fatih Foundation. Kuttab Al Fatih Depok and Kuttab branches are not allowed to be creative in adding or subtracting curriculum concepts from the center. Even if there is input, it is limited to providing input at the level of curriculum tools such as in modules related to verse or Hadith content that is still not correct or lay out modules. Not at the level of curriculum ideas such as vision, mission, and goals. Kuttab Al Fatih curriculum was born not suddenly. Kuttab curriculum goes through a long dialectical process of a group of people who want a generational change for this country. There are several things behind the birth of the curriculum Kuttab Al Fatih.

Furthermore, he explained that Maman, the problem of the current educational results of the muslim generation can at least be seen from 3 points of view; first, in terms of religion, if seen the purpose of National Education is to form people who believe and are pious. In the field, the religious curriculum in formal schools is still very limited to 2 hours or 90 minutes. For example, judging from the understanding of Islamic teachings, there are still many children and even adults who cannot read the Qur'an. Not to mention the other religious issues that must be implemented such as prayer, fasting, zakat in the field are still many who have not run. Second, the problem of manners related to the purpose of National Education is to form noble morals. In fact, the morale of students is currently declining. The moral decay of today's students is a reflection of the quality of the curriculum that exists today. Third, the problem of graduates who have not been established. Educational orientation needs to be straightened out. Education is about getting knowledge, not finding a job. If the goal is to find work, why not work directly. If education is the goal to get jobs, the results are also still unsatisfactory. Data shows a lot of unemployment even from undergraduate graduates [7].

According to Maman, the curriculum of Kuttab Al Fatih is a solution offer according to educational purposes, namely people of faith and piety who in the application in Kuttab Al Fatih refer to the Qur'an and As-Sunnah. In order for the curriculum to be completed properly during the process of its journey and can be given the freedom to focus on an independent curriculum, the choice of Kuttab Al Fatih licensing is on the path of non-formal education or PKBM. Over time, the method in this network is considered not optimal and raises problems. Technology cannot replace the role of a teacher. This is because the Kuttab model Education prioritizes adab, application of knowledge, and memorization, while the learning content will be difficult to realize if teachers and students do not meet directly. Kuttab policy to anticipate the above obstacles is trying to hold face-to-face learning in schools. Although officially the government still restricts face-to-face learning in schools, given the relatively small number of Kuttab perkelas students, this is possible. The steps taken are to inform and ask the santri guardians to be willing to admit their children to school. In addition, of course, health protocols are applied such as wearing masks, checking temperatures and often washing hands with soap. For Guardians who are not ready to send their children to school, they

will be served in a network, namely through zoom meetings directly when teachers teach in the classroom [7].

1. Application of learning in the network at school Kuttab Al-Fatih Beji

a. The online learning scheme is updated every two weeks from March to July 2020

Teaching and learning activities at Kuttab Al-Fatih beji which were originally carried out face-to-face changed due to the Covid-19 pandemic which began in early March 2020. So that the model and learning scheme is not as usual. In Kuttab itself, starting from March 15, 2020 until July 2020, the Learning scheme used is the in-network method. Students study at home and asatidz teach at school online or in a network. The Learning scheme starts on March 16, 2020 until July 2020 with online learning. Every two weeks the activity is reviewed whether the learning process in the network is conducive or not. So every two weeks is always given information and news to parents related to online learning.

1) Learning scheme in August 2020 to December 2020.

a) *First*

(1) For the initial Kuttab 1, 2, and 3 kindergarten level B, Grade 1 and 2 SD then KBM is done in a network and KBM offline once a week.

(2) Video material faith once a week and audio material faith twice a week.

(3) Video material quran once a week & video call talaqi quran once a week.

(4) Video pledge every Monday-Thursday, biweekly.

(5) Video or audio sports stories & videos once a week.

(6) Tasmi quran once a week.

b) Qonuni Class

(1) KBM offline biweekly.

(2) Video material faith once a week & audio material faith twice a week.

(3) Video material quran once a week & video call talaqi quran once a week.

(4) Video pledge every Monday-Thursday, biweekly.

(5) Video / audio sports stories & videos once a week.

(6) Tasmi quran once a week.

a. KBM scheme Technical Guide

1) KBM in network or Online

a) Faith class material Model

(1) KBM video faith class contains material on the modules of each level. This Video can be listened to starting at 10.00 WIB according to the specified day for each class. Maximum video duration of iman material is 30 minutes.

(2) Audio KBM faith class contains material on the module of each level. This Audio can be listened to starting at 10.00 WIB according to the specified day for each class. Audio duration of iman material maximum 30 minutes.

b) Al-Qur'an Class Material Model

(1) Video KBM Qur'an class contains material Qur'an, adab, and motivation. This Video can be listened to every Friday starting at 10.00 WIB. Maximum video duration of quran material is 30 minutes.

(2) Talaqi quran Video call starts at 07.30-09.30 WIB using WhatsApp media.

(a) Duration of talaqi quran video call per santri maximum 15 minutes.

(b) The distribution of group video calls is done by each quran teacher

(c) The order of the talaqi time of the Qur'an is determined by the mother's father/guardian of the students assisted by their respective korlas.

(d) The teacher will contact the students in accordance with the order / time given by korlas.

(3) Sports Material Videos

KBM sports videos are given according to the class sports schedule. This Video can be listened to starting at 07.30 WIB. Maximum video duration of 15 minutes.

(4) Video Material Pledge

Pledge videos can be accessed on Monday-Thursday starting at 07.15 every other week. Video duration pledge maximum 15 minutes.

(5) Videos of stories and Tasmi'

(a) Video / audio stories filled by the head Kuttab or other fillers of the coordinator or Asatidz. This Video can be listened to every Friday starting at 07.30 WIB. Maximum video / audio story duration 30 minutes.

- (b) Tasmi is held every Friday live via zoom, starting at 08:30-09: 30 WIB and is not mandatory (can participate or not) according to the spaciousness of the mother and father at home.
- 2) KBM Offline
 - a) The first Kuttab offline KBM is carried out at any time every day apart from two sessions: one session at 07.30-09.30 WIB(Group A) and two sessions at 10.00-12.00 WIB (Group B).
 - b) KBM offline level Qonuni conducted biweekly every Thursday which consists of two sessions: one session at 07.30-09.30 WIB (Group A)and two sessions at 10.00-12.00 WIB (Group B).
- b. KBM rules of conduct in the network / Online and Offline
 - 1) The video material will be uploaded to the google classroom account created by the teacher, the father and mother simply provide their respective gmail accounts and the teacher will give the login code to the classroom (more technical details will be guided by their respective teachers).
 - 2) Father and mother can access the video material in accordance with the spaciousness of each time, but still on the same day according to the show schedule specified for each video.
 - 3) Iman Audio material will be uploaded to the google classroom account created by the teacher, mother and father simply provide their respective gmail accounts and the teacher will give the login code to the classroom (more technical details will be guided by their respective teachers).
 - 4) Father and mother can access the audio material in accordance with the spaciousness of each time, but still on the same day according to the airtime schedule specified for each audio.
 - 5) A collection of offline KBM collections of the first and last Kuttab students performed by the mother's father or guardian of the students with their respective korlas.
 - 6) The location of offline KBM can be done at the teacher's House, and the House of the mother's father or guardian of the students or other places determined by taking into account the comfort of the surrounding environment.
 - 7) KBM offline is two hours long which consists of one hour of Quran class and one hour of Iman class.
 - 8) Students do not need to wear Kuttab uniforms during offline KBM, do not wear hats when traveling, do not need to carry school bags (can be with a tote bag or the like), and do not need to wear shoes. Students only bring stationery and mushaf Al-Qur'an as necessary.
 - 9) Father mother reminded her son to always maintain the protocol of Shari'ah such as morning dhikr, pray, and keep ablution from home.
 - 10) Mother's father put on his son a mask or face shield, and bring hand sanitizer, respectively.
 - 11) Kuttab will continue to broadcast offline KBM activities through the Zoom application, so that students who cannot follow offline KBM can still listen to learning.
 - 12) For classes that cannot ideally follow the schedule or scheme that has been determined, please inform the head of Kuttab.
 - 13) Kuttab will continue to monitor the implementation of offline KBM activities and will take preventive measures if necessary, in accordance with existing conditions and situations.
 - 14) Kuttab urges the mother's father to always maintain and monitor the health of ananda. If you feel that you are not feeling well, then you do not need to take part in offline KBM activities first.

2. Constraints and influence of learning in the network on the effectiveness of learning in schools Kuttab Al-Fatih Beji

Tedy Darussalam argues that the constraints in online learning or in the network include:

- a. Students are not familiar with e - learning learning (in the network).
- b. Students do not pay attention to learning in the network well.
- c. Devices in the network are less supportive.
- d. The internet network in certain areas is problematic.

- e. The spirit of students has begun to decline due to saturation and boredom.
- f. It is difficult to give understanding in learning.
- g. Students are less active in learning activities. Few students are willing to collect assignments.
- h. Students are tired of online learning.
- i. Students who still have difficulty making resume material.
- j. The reduction in time during the pandemic caused the curriculum achievement to be adjusted to conditions.
- k. There is value lost when learning is done in the network
- l. Understanding of different students.
- m. Signal constraints and devices in the network.
- n. Can not control the direct implementation of the child's faith and manners.

The influence of learning in the network on the effectiveness of learning in Kuttab Al-Fatih beji include:

- a. Students play a lot of mobile phones after learning in the network, such as playing games and other applications, so parents have to be extra hard to re-condition their children who are accustomed to playing mobile phones.
- b. Studying is out of focus due to a lot of incoming notifications, causing students to be tempted to open other applications.
- c. Parents withdraw students from school because it is considered learning in the network is not going well and is not effective. There are nearly 30 students who left school due to dissatisfaction with learning in the network.
- d. Students are less social with their friends because they study alone in front of a laptop or cellphone.
- e. Decreased health due to a lot of interaction in front of a laptop or cellphone.

The solutions for implementing education during a pandemic are as follows:

- a. Selection of materials to be delivered.
- b. Learning activities through zoom meetings so that they can directly meet face to face.
- c. Create a study group or home visit.
- d. Strive for face-to-face learning.
- e. Charity control in collaboration with parents with check list with google form.

Kuttab includes non-formal education at the basic level based on Islam. Non-formal education is a type of education that is organized independently by the community. Although Kuttab has obtained a PKBM (Community Learning Center) license, Kuttab graduates must take the chase package a Exam. Kuttab aims to present the concept and curriculum of education that is able to create a superior generation, which is taken from the exemplary values of the Prophet Sallallahu ' alaihi wa Sallam, the companions, and the Tabi'in then implement it in this era and promote adab education before science and instill faith before the Qur'an.

The purpose is in line with the purpose of National Education, which is to make people who believe and fear. In addition, the purpose of this Kuttab education is broadly in accordance with the purpose of Kuttab Al-Fatih Center. The purpose as mentioned in Chapter III, namely to realize the students who have the character of faith, memorizing the Qur'an, studying the miracles of the Qur'an, mastering the language of civilization, and having life skills from a young age. If it is concluded Kuttab-Kuttab currently have the same philosophy, namely "faith before the Qur'an and adab before science". In addition to the big goals above, Kuttab also has a basic goal of completing reading and writing from an early age. This is in accordance with the theory of the origin of the meaning of Kuttab is itself the education of writing and reading at the basic level. Based on the classification of Kuttab in Chapter III theory, Kuttab includes Kuttab which is used to teach the Qur'an and other Islamic principles. The analysis of the data obtained showed that Kuttab Ibn Abbas Surakarta has a commitment to carry out teaching and learning activities in accordance with the Kuttab that became a reference Kuttab-Kuttab today, namely Kuttab al Fatih. This Kuttab model education generally has the same curriculum or philosophy, namely "Iman before Qur'an and adab before science".

Based on theoretical analyses and existing data, Kuttab model Education has advantages and disadvantages. It can be observed the following:

Table 4.3
Advantages & Disadvantages of Kuttab Model

Advantages	Disadvantages
In accordance with the concept of Education built by the Prophet Shalallahu ‘alaihi wa Sallam	Not yet widely known and need to instill confidence in the general public
More freedom in making the curriculum in accordance with the expected vision and mission	There is no prototype as a reference, until high school
Syar'i recognized against secularism, because science is applied in life	It is a non-formal school
Restoring the role of parents as primary educators	Does not have administrative standards so it needs a lot of adjustments if there is accreditation from the National Education Office
Aligned with National Education goals	
Be a solution to existing educational problems, namely manners or character	
More effective, namely diniyah education is more dominant, while general knowledge is taken only useful (ulumun Nafi'ah)	
More flexibility in managing the school	
Coordination and evaluation is easier because of the common vision and mind set of the educators	
Not busy with a lot of administration	

3. Effectiveness of online learning in Kuttab Al Fatih

a. Management and implementation of learning

The indicator is seen in the way teachers manage classes from the beginning of learning to the end of learning in accordance with the learning implementation plan (RPP) in the network that has previously been distributed to learners. How to process situations and conditions in the learning process will greatly affect the quality of ongoing learning. Before learning begins, teachers first distribute lesson plans in the network to students, so that students know the flow and material to be learned in learning in the network. Teachers are very concerned about how learning materials can be delivered properly. In the delivery of learning materials in accordance with the lesson plan (lesson Implementation Plan) in the network that has been prepared by the teacher. So that activities during learning take place in the opening , core, and closing or evaluation in learning can be carried out properly and there is nothing different from learning that is done face to face, it's just the activities that take place. through zoom media. Learning is done with RPP in the network only lasts about 30 minutes, this is a regulation from the minister of education and culture. Activities during in-network learning are not much different from face-to-face learning. In the opening activity, the teacher still gives greetings, then asks how the students are doing and presents to the students, and a little review of the previous material, the last teacher conveys the purpose of the learning that will be

learned according to the lesson plan in the network. Core activities in learning in the teacher network does not explain much material.

The teacher only gives one problem to be discussed and several important points in the material, then gives the opportunity to students to ask, answer questions, or refute suggestions from other students. After the discussion, the teacher provides keywords to memorize and understand the material being discussed. The last activity is the closing, the teacher first gives the opportunity for students to ask questions, after which the teacher gives a conclusion from what has been submitted before. The difference between RPP in the network and face-to-face lesson is the reduction in learning time and not all material can be delivered quickly, therefore teachers choose material that is considered very important to then provide solutions so that students understand more quickly the material presented by the teacher. During the learning process there is good interaction between teachers and students so that the learning objectives of the teacher can be conveyed well to students.

b. Communicative interaction foothold in measuring the success of learning in the network

Communicative interaction is a step in measuring the success of learning in the network implemented. when learning in the network is underway, where teachers still deliver learning materials more easily. The delivery of material delivered by teachers using formulas or keywords prepared, the goal is that learners are able to memorize and understand learning materials more quickly and easily remembered. The material presented by the teacher is inseparable from the successful interaction created by the teacher to the learners.

This process is clearly seen when the study took place teachers deliver learning materials using keywords that have been prepared by the teacher and many students respond by asking or refuting. So that the learning material presented can be achieved even though the learning goals are not as long as when learning face to face. The existence of adequate interaction between teachers and students proves that the learning atmosphere in the network can run conducive, because it is not a teacher center but a student center due to the interaction that occurs.

c. Active response of learners with the delivery of interesting material

The response of learners is the result of an impression obtained from the observation of the subject, the event by way of inferring information and messages can be conveyed properly. The response of learners in learning in the network is very visible in the active interaction between teachers and learners, or learners with learners. When the teacher delivers the material easily and differently, namely with keywords that have been prepared, as well as a question and answer quiz from the teacher, students are enthusiastic enough with their responses not to leave the zoom Room without permission from the teacher. Students are also very active respond to questions submitted by teachers, in addition to they answer questions from teachers. Learners are also active in providing input or rebuttal submitted by fellow learners.

At the end of the lesson, students can submit conclusions about the material they have learned together. The existence of interesting material delivery activities from teachers, then this can be a foothold that participants will respond more actively to learning materials because students have a deeper sense of curiosity about the material that teachers convey.

d. Motivate teachers with innovations

Learners and teachers continue to carry out learning such as learning in networks such as face-to-face learning. There is no difference between learning in a network that takes place with learning as usual. Teachers only add motivation every time learning takes place, it is intended that students do not easily feel bored and lazy in carrying out learning in the network. Learning activities created by teachers in accordance with the above theory where students and teachers are still involved in active interaction between the two. Learners also continue to show evidence of their presence in learning in the network. It's just that the motivation given by teachers during face-to-face learning with learning in the network is very different, because teachers emphasize students to always be present and continue the spirit of learning even though only through zoom media.

The motivations given by the teacher are not only in the form of sentences, but the teacher also gives examples of great people's motivation in the video that has been provided with a duration of time that is not long so that it will not interfere with the learning time. Motivational video playback also aims so that students are not easily bored when carrying out learning in the network. With the motivation delivered with innovation by the teacher proves that this activity is very influential on the results of the spirit of learners in following the learning in the network.

e. Learning Achievement

Students managed to get a value exceeding the KKM (minimum completeness criteria) even though the learning was carried out in a network. This proves that learning in the network with face-to-face learning has a not so significant impact on the value obtained by learners. The learning that they carry out while in

the network can be carried out well, and the learning outcomes of students do not change with face-to-face learning, because almost 90% of students pass KKM. With the activities that trigger the desire to learn higher learners, then this gives the achievement of learning well and according to the expectations of teachers and students.

4. CONCLUSIONS

Based on the results of research and discussion, some conclusions can be drawn including the following:

1. The effectiveness of learning in the network is that learning can be done anywhere and anytime without being limited by time. The effectiveness of Kuttab education include Kuttab more freely in making the curriculum in accordance with the vision and mission, recognized by Syar'i, developing the role of parents as the main education, being a solution to existing educational problems, more flexible in understanding school management, coordination and evaluation easier because of the security of the vision and mind set of educators, does not conflict with.
2. The obstacles in the implementation of Education during the covid-19 pandemic are the reduction in time during the pandemic causing curriculum achievements to be adjusted to conditions; there are lost values when learning is carried out in a Network; different student understanding; signal and device constraints in the network; cannot control the direct implementation of children's faith and manners; the solution to; create study groups or home visits; strive for face-to-face learning; charity control in collaboration with parents with a check list with google form.
3. The application of learning in the network or online at Kuttab Al-Fatih Beji includes: making video and audio KBM faith classes, video material Al-Qur'an, adab, and motivation for learning al-Qur'an classes, video material sports, video material pledge, video material stories and Tasmi'serta learning in the network directly via zoom meeting. Offline or face-to-face learning is also done directly, but only once a week for the initial Kuttab class and once every two weeks for the Qonuni class.

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