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## **Evaluation of Teaching Patterns at Kusala Citta Buddhist Sunday School, North Lombok Regency**

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### **Abstract**

*The purpose of this research is to identify and assess teaching patterns at the Kusala Citta Buddhist Sunday School. This style of investigation is qualitative with descriptive analysis. This study's data gathering methods included observation, interviews, and documentation. Five teachers of the Kusala Citta Buddhist Sunday School and three representatives of Kusala Citta Buddhist Sunday School students provided the data for this research. The findings of this research indicate that students are inactive participants in the learning process due to the low implementation of instructional patterns. At Kusala Citta Buddhist Sunday School, the traditional teaching pattern and the technological teaching pattern are often used as instructional strategies. In conducting the examination of teaching patterns at Kusala Citta Buddhist Sunday School, the significance of curricular guidance in the implementation of learning was determined. The curriculum is the teacher's primary instructional base. Before teaching, the teacher must create a Learning Implementation Plan to make it simpler for them to establish patterns, approaches, and strategies. Students become learning centers throughout the learning process so they may explore their potential, perfect their abilities, and communicate their views. In order to inspire Buddhist Sunday School students to think critically and prudently, teachers must be able to create an engaging learning environment. In developing instructional patterns, techniques, and strategies, teachers must be creative and imaginative.*

**Keywords:** *Evaluation; Teaching Patterns; Buddhist Sunday School*

## Introduction

The establishment of a Buddhist Sunday School is an endeavor to maintain Buddhist teachings. Through non-formal education, Kusala Citta Buddhist Sunday School education is supposed to build faith and improve morality in the future generation of Buddhists on a continuous basis. According to Philip H. Coombs, non-formal education encompasses all types of education conducted in an organized way outside the official education system, both individually and from all broad forms of activity with the goal of providing students with services to fulfill learning goals (Joesoef, 1992:50). Therefore, the presence of non-formal education is very beneficial for molding the character of religious students.

Achieving learning goals needs the involvement of several organizations, including teachers, since Buddhist Sunday School learning promotes intellectual, emotional, and social student activities. Buddhist Sunday School promotes a greater grasp of the Buddhist teachings that are imparted at a young age. The cycle of Buddhist Sunday School presentation cannot be isolated from the educational system (Wijoyo and Partono, 2020: 2). Therefore, the Buddhist Sunday School is a venue to educate competent and intelligent Buddhist generations via education.

Buddhist Sunday School education is a tiered structure from kindergarten to senior high school that attempts to give extra Buddhist education-related studies. Decree of the Directorate General of Buddhist Community Guidance No. 63 of 2017 contains the Buddhist Sunday School educational curriculum, which includes the curriculum applicable to Buddhist Sunday School students at the Buddhist religious education level, which are divided into four groups: *Adi Sekkha* (equivalent to Early Childhood Education), *Culla Sekkha* (equivalent to Elementary School), and *Majjhima Sekkha* (equivalent to High School). According to Thaib and Siswanto (2015: 20), the curriculum is an integral aspect of the education system unit that serves as both a tool for accomplishing teaching objectives and an aid in the implementation of teaching at different levels of education. Implementation of learning without curricular guidance or reference will result in suboptimal learning. This is the result of teachers who lack a basis in education and do not comprehend the educational program.

The Buddhist Sunday School curriculum, modified to the 2013 curriculum, intends to assist educators in effectively communicating Buddhist ideals. Ideal because learning is student-centered, allowing students to discover their potential and develop their abilities. Similarly, learning adjustments at Buddhist Sunday School based on the 2013 education plan are well suited for non-formal schools, since Buddhist Sunday School activities emphasize joyful learning, notably increased play, while Buddhist principles are infused in every game and throughout learning. The purpose of Buddhist Sunday School is to mold student personalities in accordance with the virtuous principles of Buddhist teachings (Pranata and Hadion, 2020: 780). Character building based on Buddhist teachings is the objective of the Buddhist Sunday School curriculum.

In the learning process, it is inseparable from a teacher's responsibilities, how the teacher delivers the prepared content, and by concentrating on teaching tactics that are readily comprehended by students, so that the desired outcomes are reached. In the event that the learning goals cannot be met, the teacher must conduct an assessment to analyze student learning results and enhance teacher performance (Nasution, 2008: 5). Teaching and learning activities are inseparable from evaluation, which is the last series as a measuring instrument for accomplishing learning goals, so that learning targets may be observed precisely and persuasively via assessment.

A Buddhist Sunday School teacher must have a teaching pattern that is used throughout learning in order to facilitate the delivery of learning content. The effectiveness of learning will be enhanced if the teacher prepares a lesson plan in advance. Kusala Citta Buddhist Sunday School teacher, often does not develop lesson plans and is not governed by the Buddhist Sunday School curriculum during learning activities. In this instance, the researchers saw firsthand the learning process conducted by Kusala Citta Buddhist Sunday School teachers in July of 2021. In order for the teacher to meet the learning goals, a lesson plan must be developed in line with the relevant

curriculum. In addition, teachers must be able to choose the most effective approach for delivering instructional content to Buddhist Sunday School students.

On April 10 and 17, 2022, the researchers conducted firsthand observations of the teaching and learning process in order to collect correct data. During the study process, it was discovered that several Kusala Citta Buddhist Sunday School teachers were not directed by the curriculum and lacked teaching patterns. In addition, a lack of information about teaching patterns is a problem in the classroom, resulting in boring teaching and learning activities.

### **Methods**

This style of investigation is qualitative with descriptive analysis. This study's data gathering methods included observation, interviews, and documentation. This research included four steps of data analysis: data collection, data classification, data explanation, and data conclusion. This form of writing is included in the paradigm of interpretation. The investigation was done between 1 April and 30 May 2022 in Gronggong, Tuban Hamlet, Tegal Maja Village, Tanjung District, North Lombok Regency. Five teachers of Kusala Citta Buddhist Sunday School and three representatives of Kusala Citta Buddhist Sunday School students provided the data for this research

### **Result and Discussion**

The findings and discussion of this study pertain to the teaching pattern used in the Kusala Citta Buddhist Sunday School and the researcher's assessment of the teaching pattern on Kusala Citta Buddhist Sunday School teachers. The following are the conclusions and comments based on the study done by the researchers.

#### **1. Teaching Pattern at Kusala Citta Buddhist Sunday School**

Important to the learning experience is the teaching pattern of the teachers, one of the goals of which is to instill a love of learning in the students. Teaching expertise is the most important factor in determining the success of a learning process (Safari, 2014: 172). Therefore, teaching pattern skills are the most important trait that any educator must possess in order to develop students with diverse abilities.

Teachers have duties and responsibilities to lead and nurture students individually and in groups, both within and outside of the classroom (Djamarah, 2010:32). Not only are teaching skills required in formal education, but they are also required in non-formal education. Kusala Citta Buddhist Sunday School is an informal institution of learning. Teachers at Kusala Citta Buddhist Sunday School have their individual pedagogical abilities while implementing learning. Based on the findings of interviews with key informants, Kusala Citta Buddhist Sunday School employs a number of teaching patterns, including the following:

#### **1. Traditional Teaching Pattern**

In the traditional teaching pattern, learning remains repetitive and there is no progression. The traditional teaching pattern is a one-way model, consisting of the teachers and the students. In this situation, the instructor has more control over the class without allowing students to participate, resulting in passive students throughout the learning process. Implementing passive learning will hinder student progress and result in little student learning (Ali, 2008:59). Students will assume a passive stance if they only get information in one direction. In addition, the knowledge held will be superficial.

If class circumstances are not favorable, a teacher may use the traditional teaching pattern. In traditional teaching patterns, the teacher's role is preeminent since they are responsible for transmitting a greater quantity of educational content. Therefore, a teacher must be an expert in the field of study he teaches. Students are seldom engaged in this instructional technique (Majid, 2013: 279). If the class settings do not enable the employment of traditional teaching patterns, they may be used occasionally.

Throughout the study process, several Kusala Citta Buddhist Sunday School teachers use traditional teaching patterns. Kusala Citta Buddhist Sunday School teachers have the objective and purpose of executing the classical teaching pattern, with the result that there is no time for students to engage in recreational activities. The teacher only tells the students what they need to know, and the students listen carefully. In this instance, students are required to concentrate on learning so that what the instructor conveys may be internalized or accepted. So that pupils may concentrate on studying, the Kusala Citta Buddhist Sunday School Teacher employs traditional teaching patterns.

Passive learning allows for the fast presentation of several types of information and knowledge. It also provides the teachers with more control over the learning environment and makes the presentation of the subject more structured and straightforward. However, passive learning has downsides, primarily that students tend to be idle and unmotivated. Likewise, passive learning often leads in a superficial knowledge of the content. Although there is some student input, it is modest, and there are few chances to assess student comprehension. Students also avoid asking inquiries and expressing confusion (Warsono and Hariyanto, 2012:12). Therefore, the utilization of instructional patterns is crucial for ensuring that students retain the information presented.

In addition, interviews with key informants revealed that the Kusala Citta Buddhist Sunday School Teacher became a focus for student learning throughout the learning process. In the interview, the informant indicated that the teacher became a learning center because the teacher became a guide and guided students at the children's level who had not had any formal education or early childhood education. If the learning process is teacher-centered, however, students will likely to remain passive. Typically, students will listen attentively and pay close attention to a teacher's explanation. However, this does not imply that it is absolutely awful. The integrality of the teacher's message is a benefit of teacher-centered instruction. This teacher's message may influence and restrict student's thinking ability and room for growth so that they can provide the response requested by the teachers.

Lectures are used by Kusala Citta Buddhist Sunday School teachers throughout the learning process. This method was used since it was deemed successful and the stuff explained was acceptable to students. According to Djafar (2001: 71), most teachers favor the lecture style since it is the simplest to administer and plan. In fact, the lecture approach may be used to impart courses in line with learning goals. However, the continual use of lectures in the learning process is inappropriate since it might result in student ennui. Especially when utilized without learning materials. The one-way character of the lecture style will render pupils inactive during direct learning. Therefore, the lecture technique should only be used as a component of an overall learning plan and not as the only way.

The Kusala Citta Buddhist Sunday School teacher utilizes a functional approach while implementing the conventional teaching pattern. According to Thoifuri (2008, p. 89), the functional approach is a teaching style that emphasizes the utilization of demonstrative materials for students in daily situations. This is shown by the fact that Kusala Citta Buddhist Sunday School teachers provide content to students based on their requirements in daily life. Particularly for students at the early childhood education level who need direction and supervision, with the goal that the teacher dominates the classroom and learning is centered on the teacher.

## 2. Technological Teaching Patterns

Technological teaching patterns are instructional patterns that adapt learning media to learning content. Before instructing, a teacher must ensure that his students are receptive to learning. During the learning process, the teacher must give a stimulus to elicit a response from the students. Teachers operate as mentors, guides, and facilitators for students when they use media throughout the learning process. This instructional strategy places an emphasis on the abilities of each learner. The student's goal is to learn how to utilize the teacher-created media since the teacher has programmed and made it easy for students to learn (Rusman et al, 2011: 46). Therefore, the usage of media in education will facilitate student learning.

Throughout the learning process, several Kusala Citta Buddhist Sunday School teachers use technology teaching strategies. The employment of electronic teaching methods is intended to increase student engagement with learning. Teachers use available learning resources, particularly for early childhood education students. The function of students in this context is to study; through using gadgets or media, students may acquire life-skills. The teacher's function is limited to guiding, directing, or facilitating learning due to the device's preprogrammed courses.

According to interviews with key informants, the utilization of instructional media is particularly important in the modern technological age. The use of learning material will facilitate the teaching process. In the learning process, teaching techniques and learning media are two crucial components. These two elements are interdependent. The selection of a certain instructional strategy will undoubtedly impact the choice of learning material. Although there are other more factors to consider when selecting media. Consequently, the adoption of suitable learning techniques and media will increase student interest in learning, and in addition, students will readily comprehend the teacher's teachings.

Counting and reading learning materials are often used by Kusala Citta Buddhist Sunday School teachers at the early childhood education level. Students at the early childhood education level need instruction and direction while utilizing media. Therefore, the teacher employs a technology teaching strategy. Before beginning their studies, Kusala Citta Buddhist Sunday School students often sing, play games, or do gymnastics. Therefore, the teacher use audio-visual material to increase students' interest and willingness to study.

In the learning process, teachers often use uninteresting and monotonous learning materials, causing students to get bored with the content. According to the findings of interviews with supportive informants, a number of Kusala Citta Buddhist Sunday School students felt bored while studying. Especially in the elementary and high school levels, Kusala Citta Buddhist Sunday School teachers seldom utilize instructional media while delivering content. This creates a reduction in student interest in learning. In order to increase students' interest in learning, teachers must be creative and imaginative while creating learning media, particularly when presenting content. It is anticipated that the selection of learning material would boost students' enthusiasm in learning.

The application of learning remains repetitious based on the two teaching styles used by Kusala Citta Buddhist Sunday School teachers. In order to increase student learning interest, a teacher must make learning lively. Through active learning, students are supposed to be capable of independently discovering new information. In addition, students will increase their talents and abilities with relative ease.

Implementing learning involves more than just transferring information from teachers to students. Learning needs students' mental and physical participation. However, the implementation of learning is intended to influence student learning outcomes via cooperation between teachers and students. If learning is offered via dynamic learning tasks, student learning results will be relatively long-lasting and will not be forgotten over time. Dynamic learning must be adaptable, enjoyable, passionate, and active. Dynamic acquisition training cannot be divorced from an educator's responsibility to design an appropriate and effective learning system so that learning becomes meaningful and meets learning goals (Uno and Nurdin, 2011:77). To attain learning objectives, every teacher is needed to comprehend the applicable learning strategies. A teacher must consider the learning technique or strategy to use. System choices must be suitable, particularly in line with the situations and conditions faced, so that they effect the intellectual, psychomotor, and emotional authority of students as well as student learning outcomes.

Learning strategy is the method selected to provide learning content in a certain learning environment. In addition, learning techniques that involve the type, expansion, and grouping of learning activities that might facilitate student growth. Learning activities that teachers and students must do in order to fulfill learning goals accurately and successfully. Then, it may be argued that the

learning technique is a collection of resources and learning methods utilized to impart learning objectives to students (Dimiyanti and Mujiono, 1996:115). A learning method will make it simpler for the teachers to deliver the offered content.

Teachers are supposed to be able to establish a pleasant learning environment and circumstances so that students become active, passionate, and energetic, and then to motivate students to be creative and inventive in order to make the application of learning exciting. The selection of learning techniques is one of the most significant things a teacher must comprehend, since the experience that develops is multidirectional learning, particularly communication between teachers and students, students and students, and the learning environment. Therefore, learning must be structured in such a manner as to have a direct impact on pupils, particularly in terms of behavior changes that are consistent with learning goals.

### 3. Evaluation of Teaching Patterns at Kusala Citta Buddhist Sunday School

The Kusala Citta Buddhist Sunday School aspires to cultivate a generation of Buddhists who are intellectual, have faith, and act in line with the Buddha and Dhamma via non-formal education. Therefore, it is the job and obligation of the Kusala Citta Buddhist Sunday School teacher to grow and educate students so that they become an intellectual generation, believe in Tiratana (Buddha, Dhamma and Sangha), and have attitudes and actions consistent with Buddhist teachings. Teachers are one of the most significant components with an active involvement and a position as professional teachers.

The availability of qualified teachers is one of the most important aspects in enhancing education quality. A teacher is a person with obligations and responsibilities for the execution of learning. The teacher is the driving force behind the success of the learning process; hence, the teachers has a particularly vital position in the field of education (Moh, 2002:15). Therefore, the success of the learning process is a responsibility of the teacher. This is due to the teacher's role as a learning designer, implementer, and assessor.

In order to enhance the quality of education at Kusala Citta Buddhist Sunday School, it is vital to assess the performance of the school's teachers. In this study, the researcher assesses the teaching pattern of Kusala Citta Buddhist Sunday School teacher in order to facilitate effective learning. Curriculum does not govern the implementation of Kusala Citta Buddhist Sunday School teacher learning as a whole. Because some Kusala Citta Buddhist Sunday School teachers were unaware of the existence of the Buddhist Sunday School curriculum. Researchers knew this based on the findings of interviews with key informants. When conducting the assessment on May 6, 2022, researchers stressed to the Kusala Citta Buddhist Sunday School teacher how crucial it was to apply learning in accordance with the curriculum. Without a curriculum to guide the execution of learning, the learning goals cannot be met. The Buddhist Sunday School curriculum serves as a guide for administering Buddhist Sunday School instruction, as described in the curriculum.

The curriculum is an arrangement of plans or a series of activities pertaining to learning materials that serve as guides or references for the execution of learning (Sukmadinata, 2018: 28). Therefore, all parties concerned and immediately associated with the curriculum's function must comprehend it. In conducting the evaluation, researchers explained that the Buddhist Sunday School curriculum issued by the Ditjen Bimas Buddha No. 63 of 2017 contains the following: 1) The purpose of establishing a Buddhist Sunday School, 2) The function of a Buddhist Sunday School, 3) Refinement of mindsets in implementing learning for Buddhist Sunday School teachers, 4) Curriculum governance, 5) Subjects, and 6) Learning and assessment principles.

Therefore, Buddhist Sunday School teachers must develop, execute, and assess learning in accordance with the curriculum. Without curricular guidance, learning goals cannot be attained. The researcher said in the execution of the assessment that the teachers was required to create a lesson plan prior to instructing. The lesson plan serves as a teaching guide to ensure that instruction is directed, effective, and efficient.

A teacher should create a Learning Implementation Plan to facilitate instruction. In addition to determining patterns, techniques, and strategies for instruction, a teacher considers these factors while developing lesson plans. Kusala Citta Buddhist Sunday School teachers use more traditional teaching patterns in which the teachers control the classroom more than the students. Interviews with important informants revealed this to researchers. In conducting the assessment, researchers indicated that the Buddhist Sunday School curriculum requires students to be more engaged and student-centered.

Student-centered learning positions students as subjects, similar to contemporary learning models in which teachers just serve as facilitators to facilitate students' learning. Teachers create engaging learning activities by employing active, creative, inventive, and effective learning so that students are enthused, inquisitive, and able to discover new things (Kurdi, 2009:12). Therefore, Buddhist Sunday School teachers must be adept at selecting instructional patterns, techniques, and strategies.

The selection of inappropriate patterns, techniques, and instructional strategies will result in learning dullness for students. Students at Kusala Citta Buddhist Sunday School believed thus based on the findings of interviews with supporting sources. In doing the examination, researchers said that teachers must comprehend the peculiarities of their students. Due to the fact that each student has a unique personality, the teacher must be inventive and imaginative while developing instructional techniques and procedures.

## Conclusion

First, the teaching pattern of Kusala Citta Buddhist Sunday School teachers is still boring, resulting in the inactive participation of students in the learning process. At Kusala Citta Buddhist Sunday School, the traditional teaching pattern and the technological teaching pattern are often used as instructional strategies. The traditional teaching pattern is characterized by the teacher dominating the classroom more than the students. In the learning process, students are often uninterested and inactive. In contrast, the technological teaching pattern is one in which the teacher utilizes current material. This instructional strategy is used more often at the early childhood education level. The purpose of media such as counting and reading is to promote learning via games. Students get instruction based on their requirements and level of development. However, particularly at the elementary and junior high school levels, the use of instructional media is suboptimal, which is the reason of the lack of interest in the offered courses. The absence of teaching patterns is attributable, in part, to the poor awareness of teachers on such methods. In addition, there is a paucity of creative and inventive teachers that create instructional material.

*Second*, In the examination of teaching patterns at Kusala Citta Buddhist Sunday School, the role of curricular guidance in the implementation of learning is crucial. The curriculum is the teacher's primary instructional base. Without curricular guidance, it will be impossible to meet learning goals, and learning results will not be optimized. Before teaching, the teacher must create a Learning Implementation Plan to make it simpler for them to establish patterns, approaches, and strategies. Aside from that, the Learning Implementation Plan provides a teaching guide for teachers so that learning may be effectively implemented. Students must become learning centers throughout the learning process so that they may explore their potential, perfect their abilities, and communicate their thoughts. To inspire student to work in freedom, democracy in the classroom is a crucial component. The freedom of mind students exercise in comprehending Buddhist teachings is a means of creating room for critical thought. In order to inspire Buddhist Sunday School students to think critically and prudently, teachers must be able to create an engaging learning environment. Therefore, teachers must be creative and original while developing instructional patterns, techniques, and strategies.

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