Evaluation of Online Learning Program: Study at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya Buddhist Sunday School

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ABSTRACT

This study aimed to evaluate the online learning program at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya by using the CIPP model. The result of this study showed that: (1) the online learning program at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya was organized by Buddhist Sunday School's administrators so the teachers could teach Dhamma to the students even during the Covid-19 pandemic; (2) The teachers and students need equipment, such as laptops and the internet to connect with zoom; (3) The teacher used PowerPoint to deliver the material. The learning was carried out by various methods, such as lectures, stories, watching movies, and online games; and (4) The online learning outcomes, including the development of knowledge, attitudes, and skills. The assessment was carried out by observation or orally. From online learning, the students could be cheerful even during the Covid-19 pandemic, they also can apply the devotional teachings to their parents, but on the other hand, they used gadgets more.

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INTRODUCTION

One type of Buddhist religious and religious education held at a *vihara* or *cetiya* is the Buddhist Sunday School as a non-formal Buddhist education. Some many components or elements influence the implementation of Buddhist Sunday Schools' learning such as teachers, students, curriculum, learning facilities, and funds. The external elements, such as the Buddhist Sunday Schools' environment. Since the Covid-19 pandemic occurred, the activities in the Buddhist Sunday School can't be carried out face-to-face. *Vihara* or *cetiya* organizes Buddhist Sunday Schools' learning with an online model. Online learning at Buddhist Sunday School during the Covid-19 pandemic was the chosen learning program so that Buddhist religious education could still be held. The online learning program at Buddhist Sunday School is a new experience for Buddhist Sunday Schools' administrators as organizers, and Buddhist Sunday Schools' teachers and students as learning implementers.

The Buddhist Sunday School of Vihara Jakarta Dhammacakka Jaya has good management of religious education. The management of education carried out at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya, especially in the intensive class starts from the planning, implementation, and evaluation in the field of learning, human resources, facilities and infrastructure, and finances (Sugianto, 2016). The success of the online learning program at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya can be measured by an evaluation. The evaluation starts from the context of the program, the input of the program, the process of the program, and the products or results of the program.

Hilagar and Bower stated that learning is a change in a person's behavior towards a particular situation caused by repeated experiences in that situation, behavior cannot be

explained or the basis of innate response tendencies, maturity, or momentary circumstances (Thorboni & Mustafa, 2011). Gagne stated that learning is a change in personality as a new pattern in the form of skills, attitudes, habits, intelligence, or understanding (Thorboni & Mustafa, 2011). In line with that opinions, Sunaryo stated that learning is an activity carried out by a person to produce changes in behavior in the aspects of knowledge, attitudes, and skills (Komalasari, 2013). It means that learning is an activity designed systematically by providing a systematic stimulus to be responded to by students to form changes in behavior that tend to settle in aspects of knowledge, attitudes, and skills.

Isman stated that the implementation of online learning uses an internet network, and teachers and students don't meet face to face (Pohan, 2020). Meidawati also stated that the online learning process requires an interactive telecommunication system to connect teachers with students and various resources needed in the learning process. Online learning can be implemented anywhere and anytime, depending on the availability of existing supporting tools (Pohan, 2020).

Buddhist Sunday School is a type of Buddhist religious education. The essential of education is a process of human interaction as part of the application of the principles of science and technology to form a complete human being within a lifetime. Buddhist Sunday School aimed to instill *saddha/sraddha* and *bhakti*. It will increase the Buddhist faith continuously (Government Regulation Number 55 of 2007). *Saddha* comes from the Pali language, while *sraddha* comes from Sanskrit. They mean believing faithful or true belief (Davids, 2009).

Stufflebeam and Shinkfield stated that evaluation is a process for giving attestation on such matters as reliability, effectiveness, cost-effectiveness, efficiency, safety, ease of use, and probity (Stufflebeam & Shinkfield, 2007). This is in line with Owen's statement which states that evaluation should be seen as a process of knowledge production, which rests on the use of rigorous empirical enquiry. Evaluation will be worth the investment of time and money if the knowledge produced is reliable, responsive to the needs of policy and program stakeholders, and can be applied by these stakeholders (Owen, 2006).The evaluation must be seen as a process of knowledge outcomes that rely on empirical use and demand. It was further stated that evaluation will be more valuable than time and money if it can produce information that is reliable, useful, and can be applied by policymakers. Therefore Fitzpatrick, Sanders, and Worthen emphasize a typical definition of evaluation is to determine or fix the value of and to examine and judge. Determining or correcting the intended value is using inquiry and judgment which includes: (1) determining standards, (2) collecting relevant information, and (3) applying the standards to determine value, quality, utility, effectiveness, or significance (Fitzpatrick, Sanders, & Worthen, 2004).

Program evaluation is conducted for decision-making purposes, whereas research is intended to build our general understanding and knowledge of a particular topic and to inform practice (Spaulding, 2008). In line with this opinion, program evaluation is an effort to determine the level of program or policy implementation (Arikunto & Jabar, 2009). Thus, program evaluation activities refer to objectives where these objectives are used as a measure of success. So to measure the achievement of one evaluation objective must be compared with a standard such as a statement that states that evaluation is the comparison of the condition or performance of something to one or more standards (Stake, 2004).

Several program evaluation models can be applied to learning. One of the program evaluation models is the CIPP model. Stufflebeam offered the CIPP program evaluation model (Context, Input, Process, and Product) in 1965. The purpose of this evaluation model is to improve, not prove. This program evaluation model can't only be applied in the education field. It also can be applied in other disciplines, such as transportation, housing, community development, and military personnel evaluation systems (Wirawan, 2016).

Context evaluation contains the assessment of needs, problems, and opportunities as a basis for determining goals and priorities and assessing the significance of the results. The input evaluation contains the assessment of alternative approaches to meet needs as a means of program planning and resource allocation. The process evaluation contains the assessment of the implementation of plans to guide activities and then helps explain the results. The product evaluation contains the identification of desired and unwanted results to help keep the process on track and determine effectiveness (Stufflebeam, Madaus, & Kellaghan, 2002).

Based on the problems described above, the researcher is interested in conducting evaluation research on an online learning program in Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya. This research aimed to evaluate the effectiveness of the online learning program at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya.

METHOD

This study was evaluation research with a qualitative approach. It used the CIPP model which consists of context, input, process, and product evaluation (Ananda & Rafida, 2017). Based on the evaluation model used, there are four stages in the evaluation procedure. They were the preparation stage, the implementation stage, the completion stage, and the research result reporting stage. The object of this study was the online learning program at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya, located in Sunter, North Jakarta. Researchers collected data using non-test techniques through observation, in-depth interviews, and documentation. The data was analyzed using a descriptive with qualitative approach. Based on the research focus and evaluation model, the details of the evaluation components and aspects are displayed in Table 1.

Table 1. Evaluation Components and Aspects

Evaluation Components	Aspects
Context	Online learning background
	When the *vihara* holds online learning
	Curriculum content
	Online learning procedure
	Online learning needs analysis
	Online learning goals
Input	Teachers profile
	Teachers competence
	Students profile
	The admission procedures of students and grade increases
	Total number of students
	Number of students per class
	Instructional media
	Equipment required
Process	Learning planning
	Implementation of learning

Evaluation Components	Aspects
	Online learning method
	Barriers to online learning
	Interaction between teachers and students in online learning
	Learning media and online learning tools
	Learning evaluation
	Achievement of learning objectives
Product	Online learning outcomes or products
	Online learning assessment
	Impact of online learning

RESULTS AND DISCUSSION

1. Evaluation of the Context of Online Learning at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya

Evaluation of the context component showed that the background for implementing online learning was that face-to-face learning was not possible during the Covid-19 pandemic. During normal conditions, the *vihara* provides a place for students to perform devotional services and activities as usual. *Vihara* organized online learning activities since the government implemented an online learning policy. The contents of the Buddhist Sunday Schools' curriculum regarding time allocation, learning activities, materials, and developed characters. The procedure for online learning through a mentor was by sharing the link on the WhatsApp group. The students who have just joined must register their names to get a student identification number. The rules for online learning include that learning was divided into three classes, early childhood education, small primary school, and large elementary school. Online learning needs laptops, wifi, media, and interesting materials. Online learning makes sure the students continue studying *Dhamma* even in a pandemic, overcome boredom, and provides a platform to continue attending Sunday school as usual even though it's online.

2. Evaluation of the Input of Online Learning at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya

Evaluation of the input component showed there were 2-3 teachers per session (Host and Co-Host) in PAUD class and around 7-8 assistants, while in SD there were more than 15 teachers. The competencies controlled by the teacher are mastery of the material, mastery of technology, making learning media, using the Zoom application, and monitoring students. Students in online learning include students from early childhood education to upper-grade elementary schools. The new student must fill out the registration form and complete a photo of themselves to get a student identification number. During a pandemic, registration by online registration. Overall, the number of students was between 100 to 300 people. 27-35 students in early childhood education classes and 50-60 students in small elementary school classes. The selection of online learning media was based on ease of use, which was easier than others. Equipment or learning facilities needed are laptops, wifi, quota, and equipment according to activity.

3. Evaluation of the Process of Online Learning at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya

Evaluation of the online learning process showed that the teacher designed learning in the form of material processing into PowerPoint, mapping material flow, and using games. Learning is complemented by ice-breaking and singing. The teachers used learning methods, namely lectures, stories, watching movies, and online games. The teachers faced obstacles, especially internet networks and miscommunication with other teachers or students. The interaction between teachers and students was usually in the form of questions and answers. The parents accompanied their child in online learning, especially for PAUD students. Some students were active in the instructional, while some were not. The teacher used instructional media, namely PowerPoint, films, YouTube, and Zoom. Class increases usually follow formal schooling without examination. Based on the learning objectives set, some are not as maximal as face-to-face learning, such as students' mastery of the material.

4. Evaluation of the Product of Online Learning at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya

Evaluation of online learning outcomes showed that there have been changes in aspects of students' knowledge and social interactions. This was obtained through practical assignments and donations to orphanages. The results obtained by the students were in the form of greeting cards for mom, lotus from origami paper, and competitions. The teacher makes an assessment through observation and interviews. The teacher gives prizes to those who answer questions correctly and correctly. The impact of online learning on students was that students are happy and cheerful. Games make students more enthusiastic. They have the opportunity to be filial to their parents, like washing their parents' feet. They are also able to reduce boredom, although, on the other hand, students use gadgets more.

Based on the results of an evaluation of the online learning program at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya, the implementation of it was well. Even so, there are obstacles encountered, especially in the learning process, such as unstable internet signals, less focused students, and miscommunication between teachers. The online learning program at SMB Vihara Jakarta Dhammacakka Jaya deserves to be continued in the future by making several improvements, such as improving the supporting facilities and selecting more interesting learning strategies. So that the problems encountered, especially in the learning process, do not recur so that the learning process runs smoothly and the learning objectives that have been set can be achieved optimally.

CONCLUSION

Based on the results, the conclusions in this study were: (a) The students can learn *Dhamma* during the Covid-19 pandemic by joining the online learning program at Buddhist Sunday School, Vihara Jakarta Dhammacakka Jaya; (b) Teachers and students need equipment, such as laptops, and the internet to connect with Zoom; (c) The teachers designed an online learning process using PowerPoint to deliver the material and used various methods, such as lectures, stories, watching movies, and using online games. The learning objectives were achieved but some were less than optimal; (d) The results of online learning were in the form of knowledge, development of attitudes, and skills. The assessment was carried out by observation or orally. The impact of online learning on students was that students were happy and cheerful. They have the opportunity to be filial to their parents, like washing their parents' feet. They are also able to reduce boredom, although, on the other hand, students use gadgets more.

Based on the conclusions, the suggestions from this study are: (a) Online learning at Buddhist Sunday School will still be needed in the future, especially during the Covid-19 pandemic; (b) The teachers must be more creative in designing and implementing online learning. It will motivate the students even through online learning; (c) There needs to be cooperation between Buddhist Sunday School and parents so that online learning programs

can be implemented by students in their respective home environments; and (d) PTKB needs to develop a curriculum that leads to developing graduate competencies in managing online learning, especially at Buddhist Sunday School.

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