

Islamic Aqidah Learning Management to Explore the Potential of Madrasah Students

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Abstract

The main objective of this research is to describe the planning, implementation, evaluation of Islamic Aqidah learning as well as obstacles and solutions for implementing Islamic Aqidah learning at Madrasahs in South Kalimantan. The research method used is a descriptive qualitative approach and the type of research is multi-site. Data collection techniques using interview and observation techniques. The results showed that the management of Islamic Aqidah learning in Madrasahs in South Kalimantan included the stages, namely planning, implementation, and assessment of learning outcomes (evaluation), as well as factors that became obstacles and solutions to the implementation of Islamic Aqidah learning. The potential of students explored in Islamic Aqidah learning is the basic potential as human beings such as the potential for self-existence, compassion, religion, and intellectuality.

Keywords

islamic aqidah learning
management; student potential;
explore



I. Introduction

Education is an absolute necessity because education is a determinant of the progress of a nation. A country will grow rapidly and progress in all aspects of life if it is supported by education. The reality of global competition has forced the world of Indonesian education to improve and become a part of improving the quality of human resources, either directly or indirectly (Halik, 2018).

According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020). Education is expected to be able to answer all the challenges of the times and be able to foster national generations, so that people become reliable and of high quality, with strong characteristics, clear identities and able to deal with current and future problems (Azhar, 2018).

Curriculum and learning are part of the substance of education management. The curriculum is an absolute requirement in an inseparable part of education itself. The development of technology and information in the environment encourages curriculum adjustments that refer to dynamic changes in the environment, both physical and social. In essence, the curriculum functions as a guide in carrying out the learning process (Madrasah & Sya, 2020).

Learning is an activity carried out through planned efforts in manipulating learning resources so that the learning process occurs. This opinion explains that in learning there are activities to identify student needs, plan lessons, and assess student learning progress so that student and teacher learning contacts occur. If it is described that the relationship between curriculum and learning is one unit, where the curriculum has a concept, design, design level, then learning is a level of implementation, process, and application. Nowadays, learning slightly deviates from the theory, which is actually the learning process that emphasizes the transfer of knowledge (Dwi & Khalim, 2016). According to Yusant "the teaching and learning process can be seen from the role of the teacher who only functions as a teacher in the transfer of knowledge process, no longer as an educator whose function is to transfer knowledge, values, and personality (transfer of values and personality)". This opinion criticizes that the learning process only fulfills obligations but ignores the process of forming the personality of students who should have a personality with character (Nurdin, Chairul, Izmiarti, & Syam, 2017).

Muchith (2008:95) means that learning management is "a systematic effort made by teachers to make the learning process run effectively and efficiently starting from planning, implementation, and evaluation" (Pendidikan, 2021). This opinion states that learning management is a systematic effort made by teachers to form effective and efficient learning and teaching process (Bradley, 2020).

Aqidah Islam comes from Arabic, namely "Aqidah Islamiyah" which means belief. This Islamic belief has a basic component to form it, namely faith (tawhid). Razzaq (2009:7) explains that aqidah is "The life of their true heart is the foundation for the growth of the practice, straight temper and good manhaj and religious ways". Thus, when someone finds and understands the concept of aqidah correctly, it will form the soul of Muslims, sincerity, perseverance, commitment, and care in obeying Allah's commands (Gemnafle & Batlolona, 2021).

Education is one aspect of muamalah in Islam, its position is central in Islam itself. The role in the formation of a complete Muslim personality, which carries the mission of the caliphate (leadership). According to Yusanto (2011: 58) "Islamic education was born from an Islamic paradigm in the form of a comprehensive thought about the universe, humans, and the life of the world, before the world, and the life after. The principle of Islamic education is the Islamic Aqeedah, the Islamic Aqeedah as the principal or basis of science by making the Islamic Aqeedah the standard of assessment. Thus the Islamic Aqeedah is the basis for setting the goals of the education to be held.

The purpose of Islamic education is to form a generation that is characterized by (1) Islamic personality, (2) mastering Islamic tsaqofah, and (3) mastering the sciences of life (science, technology, and adequate expertise) (Doktor, Pendidikan, Lampung, & Lampung, 2020). This goal is what distinguishes Islamic education from education in general. Islamic Aqidah education is more about the nature of the vision and mission of humans created by His creator.

II. Research Method

This study uses a qualitative approach because it reveals events in depth with a multi-site study research design. This study aims to obtain an in-depth overview of the management of Islamic Aqidah learning in Madrasahs in South Kalimantan. Data were collected from a natural setting as a direct data source (Soendari, 2012).

Sources of data in this study were informants submitted by research subjects during interviews, actions taken by research subjects, and documents related to learning

management at Madrasahs in South Kalimantan (Alwasilah, 2011). The next step is data analysis, which is the process of compiling data so that it can be interpreted and concluded. According to Miles and Huberman (in, in Hariawan, 2011:74) the data analysis used is the single-site analysis and multi-site analysis (Achmadi, 2011).

There are three steps carried out in the single-site data analysis process, namely data reduction, data presentation, and drawing conclusions/verification (Sugiyono, 2017). The next step in multi-site data analysis is formulating data based on the findings of the first and second sites, comparing and integrating provisional theoretical findings from the two research sites, and formulating theoretical conclusions based on cross-site analysis as the final findings from the two research sites. The research process includes several stages, namely the research preparation stage, the research implementation stage, and the research report preparation stage (Raco, 2018).

III. Results and Discussion

Research findings at madrasahs in South Kalimantan regarding the stages of Islamic Aqidah learning management held in both schools, the management stages include (1) Islamic Aqidah Learning Planning, (2) Islamic Aqidah Learning Implementation, (3) Islamic Aqidah Learning Evaluation, and (4) Barriers and solutions for the implementation of Islamic Aqidah learning.

Table 1 pays attention to the presentation of data on the implementation of learning management at madrasahs in South Kalimantan.

Table 1. Presentation of Data

Research focus	Aspect	Madrasahs in South Kalimantan
Islamic Aqidah Learning Planning	Learning methods	<i>Talaqiyah Fikriah</i>
	Procurement of RPP	The lesson plans are prepared by the teacher every two weeks, for different materials.
	Daily, monthly, semi-annual, and yearly programs	The school holds a daily program, namely joint apples every Monday, Tuesday-Wednesday is joint exercise. MABIT monthly program and mini parenting. Semester outing class programs, and class meetings. While the annual event is parenting education and training for prospective and parents of students.
	Preparation for national exams or equivalency exams	The school has not prepared it because Twice participated in the National Examination, the preparation for the H-8 equivalence exam for the highest class was class V.

	Extracurricular activities	(1) Routine extracurriculars are sunnah sports, namely horse racing, swimming, and archery, (2) Supporting extracurriculars are extracurricular life skills such as cooking, farming and others.
	Teacher Qualification	S1 graduates do not have to major in education, have Islamic aqidah, and understand Islamic tsaqofah
	Study time	Tuesday to Friday starting at 07.00-13.45 WIB (class II-V) and 07.00-13.35 WIB (class I) while Monday starts at 07.00-14.00 WIB (class II-V) and 07.00-13.35WIB (class I).
	Follow-up learning	The school provides a book to each parent that contains a study guide that must be filled out by parents (lifestyle books, and link books). The book contains learning steps that must be done by students at home with parental control.
	Learning motivation	(1) The teacher invites his students to make students a useful generation for the people, (2) the teacher directs his students to choose ideals that will have implications for the hereafter, (3) the teacher gives an exemplary story from the story of the da'wah of the Prophet and his companions, as well as Muslim scientists whose knowledge can still be used today.
Implementation of Islamic Aqidah Learning	Learning Media	(1) Nature around the school environment, (2) teaching aids, (3) video or technology applications, (4) scientific experiments

	Learning Resources	(1) Modules compiled by the teacher based on the syllabus adopted from HSG SD Khoiru Ummah 01 Bogor (2) Learning guide for the UMMI method for Tahfizhul Qur'an lessons (3) Summary of Hadith and Qur'anic suras related to daily life (morals)
	The involvement of the parents' participation in learning	Hold mini parenting once a month, and grand parenting every three months
	Learning discipline settings	Decided by the school in writing and orally.
Evaluation of Islamic Aqidah Learning	Minimum Completeness Criteria (KKM)	≥ 60
	Evaluation form	(1) Oral Evaluation of class I, (2) Evaluation of Class II-VI Writing (3) Oral and Written depending on the form of the questions being tested and their priorities.
Barriers and solutions for implementing Islamic Aqidah learning	Barriers and solutions	It is difficult to invite parents to be active and committed to being together in educating children in harmony with the concept of education in schools.

Based on Table 1 which is adjusted to the research focus, there are several aspects in the stages of managing Aqidah learning, namely Aqidah learning planning which consists of aspects: (1) Procurement of Learning Program Plans (RPP), (2) Learning programs (daily, monthly, semi-annual, and annual), (3) preparation for national exams or equivalency exams, (4) extracurricular activities, (5) teacher qualifications, (6) study time, and (7) follow-up studies. The implementation of learning consists of aspects: (1) learning media, (2) learning resources, (3) parental involvement in learning, and (4) setting learning discipline. The evaluation of Islamic Aqidah learning consists of aspects of (1) program evaluation, (2) the value of the Minimum Completeness Criteria (KKM), and the form of evaluation, as well as obstacles and solutions to the implementation of Aqidah learning.

The Islamic Aqidah Curriculum is a curriculum based on Islamic Aqidah education. The curriculum is built on Islamic Aqidah standards so that the goals and objectives of education have different characteristics from the curriculum in general. The principle of Islamic education is the Islamic Aqeedah. Islamic aqeedah is the basis of knowledge and standards for all problems in life, including science. The standard of Islamic assessment is

the principle or benchmark of human thought and action. Madrasahs in South Kalimantan in their curriculum design direct learning to three classifications of competencies. There are three competencies in the Islamic Aqidah curriculum, namely basic competencies, core competencies, and supporting competencies.

The Talaqiyah Fikriyah method is part of the aspects needed in the formation of Islamic personality in students. One of them is rational thinking. Because humans are naturally gifted with the potential for reason and feeling. The concept of reason and feeling is used as a learning method. Thus the formation of Islamic personality is pursued by way of thinking that is in accordance with the natural human thought process, which can satisfy the mind and calm the soul. When students are always directed to think rationally according to Islamic standards, students will connect information before the thinking process with after the thinking process.

According to Hernawan (2008: 9.7) explains that: a learning plan is an activity to formulate what goals to be achieved by a learning activity, what method is used to assess the achievement of these goals. Madrasah in South Kalimantan, the principal as a coordinator motivates teachers to make lesson plans every two weeks for each material. This means that the lesson plans will change every two weeks because one theme or material is usually taken in two meetings. Therefore, the teacher adjusts according to the time capacity in completing a material. The direction of the preparation of the RPP is inseparable from the concept of Islamic Aqidah education. The preparation stage, implementation stage, evaluation stage, and follow-up stage are adjusted to the Islamic Aqidah education concept.

The next learning component is teaching materials or learning resources. According to the Directorate of High School Development (2008:6), the notion of learning materials is all forms of materials used to assist teachers in carrying out teaching and learning activities. Teachers at Madrasahs in South Kalimantan use modules developed by subject teachers. The modules are developed in one semester. The development is intended so that the teacher can condition based on the results of the evaluation of learning for one semester so that it is feasible to be reused as teaching material.

Quoting Yusanto's opinion (2011:143) "recreational methods are implemented to bring students closer to the real world". Madrasahs in South Kalimantan choose nature as a medium of learning and as a place to organize learning programs. Schools try to make nature a learning medium because nature can see facts that will be compared with students' understanding. Likewise, with the choice of setting or place in organizing learning programs, nature is the main choice so that students can see the beauty of Allah's creation (Judul et al., 2014).

The concept that is integrated into the planning of Islamic Aqidah learning is to instill basic understanding to students regarding (1) God's commands and prohibitions, (2) Rasulullah as a role model, (3) the Qur'an as a human guide, (4) Accepting God's destiny, and (5) Introducing heaven and hell as eternal life.

The motivation applied by Madrasahs in South Kalimantan comes from the Islamic Aqidah. Motivation is built on the basis of a servant's love for Allah SWT, Rasulullah SAW, and all His creations. According to Hernawan (2008:7.24) motivation means that learning activities must be able to provide a learning experience that provides motivation and clarity of purpose. Based on this opinion that motivation is an encouragement or suggestion given by someone or himself, the impulse becomes the driving force for change. Students can encourage themselves to qualify themselves as a generation of Muslims who are beneficial to their family, religion, and country (Mursid, 1970).

Monitoring of learning discipline is part of the implementation of learning. According to Iriyanto "the concept of discipline refers to the orderly implementation of activities that are guided by the rules that have been mutually agreed upon and have been determined in planning". This means that these regulations can be based on an agreement between the teacher and students, or the teacher himself determines it. However, at Madrasahs in South Kalimantan, teachers relatively provide regulations based on their agreement with students. The goal is that students can be independent in choosing and adjusting the rules according to their needs, as well as the punishment.

According to Wiyono and Sunarni (2009:2) "the main purpose of learning evaluation is to collect information that is used as the basis for knowing the level of progress, level of development, or level of achievement of student learning activities". Based on this opinion, the general purpose of the evaluation is for teachers to know the extent of the success of the learning process as a form of teacher accountability in the implementation of learning (Erwinsyah, 2017).

Madrasahs in South Kalimantan program evaluations of learning in the middle of the semester (UTS) and the end of the semester (UAS) as a summative evaluation implementation, while the Daily Test (UH) is a form of formative evaluation.

In general, there are two assessment techniques, namely PAP (assessment with benchmark reference) and PAN (norm reference assessment) (Islamic & Manajemen, 2019). Madrasahs measure based on the objectives of the Islamic Aqidah curriculum. The achievement of the evaluation based on the rating scale is stated in the form of letters and special qualifications determined by the Madrasah in South Kalimantan. Aspects of evaluation of learning evaluation at Madrasahs in South Kalimantan are subjects, attitudes and behavior, extracurricular, and level of thinking.

Madrasahs in South Kalimantan have more experience in the field of evaluation, namely final school evaluations and state-administered exams. The National Examination (UN) and the School Examination (US) are two types of evaluation that must be taken by final year students as a requirement for graduating at a certain level. Preparations are made by schools since D-8 months or eight months before the UN takes place. Additional tutoring activities are called, followed by class VI students from Monday to Saturday with subjects of national exams and school exams. Discussion or repetition of the material is adjusted to the Graduate Competency Standards.

Based on the research findings at Madrasahs in South Kalimantan, the same source of obstacles was found, namely the participation and commitment of parents of students in building and continuing Islamic Aqidah education according to the agreement that had been built previously. Even though parents have a strategic role in instilling Islamic Aqeedah when students are outside school. The main roles of parents in learning the Islamic Aqeedah are; First, the role of parents in instilling the Islamic Aqeedah. The family is the first and foremost place for children in building social interactions in accordance with Islamic guidance. Furthermore, parents also have an influence in developing the potential that God has given to children. Based on this, the role of parents is to harmonize the commitment to form a family with an Islamic personality and parents are influential in developing the potential of children.

Second, parents align their commitment to form a family with an Islamic personality. The family atmosphere is very important for the development of a child's personality. According to Fachrudin (2011: 5), treating parents with affection and educating the values of life, both religious values and socio-cultural values given to children are conducive factors to prepare children to become healthy and productive individuals and citizens of

society (Budyartati, 2014). The treatment of parents to their children is a necessity that will lead the child to the development of his personality.

Third, is the role of parents in developing the potential of children. The education of children in schools is primarily the responsibility of the teacher and vice versa. Therefore, teachers and parents should work together in children's education.

Humans are creatures of Allah SWT who have certain levels (potential) that are unique, which is different from other creatures. Intellect is the main human capital to become a pious servant of God and a leader on earth. The purpose of Madrasah in South Kalimantan is to direct parents in exploring and developing their children's potential, so that children develop into pious and intelligent generations. Life potential is built from physical potential and instinctual potential. Furthermore, instinct potential is based on lust and feeling. According to Muchtar (2014: 6) physical potential is something that makes humans try to maintain their lives, while instinctual potential is the human tendency to achieve quality of life (tranquility, pride, pleasure, happiness and life safety). Based on this opinion, physical potential emphasizes maintaining life and the instinctive potential to achieve quality of life.

Fourth, the role of parents in intellectual education. According to Rofidah (2008:76) "this intellectual education aims to form and foster the power of reason through various useful things, science and tsaqofah including civilization (hadharah) and material products (madaniyah)" (Mutia, Harun, & Usman, 2016). The quote of opinion explains that intellectual education is a means to hone children's reasoning power so that it affects their activities, both science and Islamic tsaqofah. Parents motivate their children so that the Islamic tsaqofah taught in schools does not just become empty memorization without any influence in the activities they do. Parents also guide their children, by explaining their obligations to their children according to the required Islamic teachings. These needs are in accordance with their physical and biological development. For example, girls and boys tend to handle differently when they reach puberty (Lilianti et al., 2021).

IV. Conclusion

The results of this study can be concluded, namely: first, planning learning Islamic Aqidah. Islamic Aqidah learning is built with the aim of forming an Islamic personality, mastering Islamic tsaqofah, and mastering Science and Technology (IPTEK) contained in mastering skills. This learning is based on three competencies, namely core competencies (tsaqofah Islam), basic competencies (tahfidzul Qur'an and Indonesian), and supporting competencies (Geography, Mathematics, and Science) as well as the development of interests and talents (extracurricular). The Talaqiyan Fikri learning method is a learning method with a thought process that unites the knowledge (information or information) possessed by students and then compared it with reality that can be accessed by the five senses. The planned learning program is a semester and annual program. As for the monthly MABIT and mini parenting programs, the semester programs planned for Madrasahs in South Kalimantan are study tours and the Night of Science and Taqwa (MABIT).

Second, the implementation of learning is built with an exemplary approach, setting reward/punishment regulations, establishing school culture, and fostering relationships between students. The motivation for learning is raised and conveyed from the exemplary and inspirational stories of the Prophet, his friends, and Muslim scientists. The learning resources used by students are modules compiled by subject teachers based on the syllabus that has been prepared. Enforcement of learning discipline as a means for students to be

responsible for their decisions, because regulations are made based on student agreements with teachers. Likewise with sanctions, sanctions are awareness without leaving the guidance of Islam.

Third, learning evaluation using test techniques, namely written and oral. The form of the questions tested is based on problem solving and requires analytical answers, the assessment criteria used are based on the benchmarks determined by the Madrasah in South Kalimantan, and the Islamic Aqidah as the standard of assessment.

Fourth, the obstacles that occur in the two schools are the lack of synergistic roles of parents in helping and equating the goals of Islamic Aqidah education. Parents only hope for schools to make the quality of their children good, without involving their participation as parents. The solution to this obstacle is that the school reaffirms the commitment of parents, that the role of parents is necessary in improving the quality of students in accordance with the goals of Islamic Aqidah education.

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