

# Kuttab al-Fatih: New Phenomenon of Islamic Education Model in Indonesia

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## Abstract

Islamic educational institutions in Indonesia are developing very rapidly and are varied. Some are in the form of Islamic boarding schools, madrasas, and schools. Recently, the development of an Islamic education institution called kuttab has emerged. Kuttab offers a different curriculum compared to other Islamic educational institutions. This study aims to determine the existence of *Kuttab Al-Fatih* (KAF) Tegal, Indonesia. Data collection was carried out by observation, interviews, and review of documents at the KAF. Data analysis uses the concept of curriculum as a subject that must exist in education. The results showed that (1) the existence of the Kuttab was unknown in the context of the Indonesian education system law. (2) the existence of the KAF curriculum contains all religious curricula in the form of al-iman and Al-Quran. There are only two teachers at *Kuttab Al-Fatih*, namely al-iman and Al-Quran teachers (3) In a limited sense, the curriculum is a subject matter. Being the "Al-Qur'an" as the subject matter is correct because it has a material object and formal objects. But "al-iman" as the subject matter is not appropriate because al-Iman does not have formal objects and material objects. Al-iman is more appropriate as a dogmatic learning approach.

*Kuttab al-Fatih* as a phenomenon of a new Islamic education model, must be recognized as a variant of Islamic education in Indonesia.

**Novelty:** This study provides different results, that the variant of Islamic education in Indonesia is not only Islamic boarding schools, madrasas, and schools. There is a new variant that has not yet received a place in the study, namely *Kuttab*.

**Keywords:** Kuttab al-Fatih, model, Islamic education, al-Iman, al-Qur'an, curriculum, Indonesia.

## Introduction

Islamic educational institutions in Indonesia are growing very rapidly and variedly. *Pesantren*, *madrasah*, and schools (Islam) as described by Steenbrink experienced dynamic development

(Steenbrink, 1986b). *Pesantren* has many variants: *salafPesantren*, *khalafPesantren*, science *Pesantren*, *Pesantren* entrepreneur, *Pesantren* life skill, and *Pesantrentahfidz*. The development of *madrasah* is also the case, emerging model *madrasah*,

*Pesantren*-based *madrasah*, research-based *madrasah*, independent *madrasah*, partnership *madrasah*, and vocational *madrasah* (Sofanudin, 2016). School institutions are also undergoing development; Muhammadiyah, Ma'arif, Al-Azhar Schools, Integrated Islamic Schools, Religious Nature Schools, and so on (Sofanudin, 2019a) (Sofanudin, 2019b). Later emerged again the institutional development of Islamic education named *kuttab*. *Kuttab* offers something different compared to other Islamic educational institutions. The reasons for the presence of *kuttab* are still high student brawls (Hayadin, 2019), moral degradation (Muhamad, 2019) learning emphasizes adab (Firmansyah, 2019), as well as different educational philosophies: faith before the Al-Qur'an, adab before science, science before charity (Hafnidar, Mansor, & Nichiappan, 2020).

The emergence of *kuttab* has a shock effect because the curriculum developed is different from the mainstream curriculum of Islamic educational institutions in general. *Kuttab Al-Fatih* introduces *al-Iman* and *al-Qur'an* curriculum (Sofanudin, 2019d). The teachers in *Kuttab Al-Fatih* consist of al-Qur'an teachers and *al-Iman* teachers. *Kuttab Al-Jazary* introduces al-Qur'an education, *adab* education, and science education (Muzayanah, 2020). *Kuttab Al-Fatih's* goal is to create a glorious generation in the twilight age, an approach used to include nudity, habituation, and experience through outing class; methods used *talaqqi*, memorization, tasmi, drill, lectures, camp; stories, parables, and others (Putranto, 2016). *Kuttab Al-Fatih* development is quite rapid, established in 2012, and currently has 33 branches. In public schools, the religious education curriculum is called "Islamic education and ethics". In schools under certain diversity, organizations are given additional characteristics such as *Ismuba* for Muhammadiyah, *Aswaja* for NU. In SIT there are also additional tahsin and tahfidz.

In the *madrasah* Ministry of Religious Affairs developed four subjects: *al-Qur'an hadith*, *aqidah* morals, Islamic cultural history, and *fiqh*. Some develop the Islamic design by adopting Cambridge's international curriculum (Sofanudin, 2020a). Recently also developed the importance of religious moderation through the innovation of the Islamic religious education curriculum (Purwanto, Qowaid, Ma'rifatani, & Fauzi, 2019) (Suprpto, 2020) (Husna & Thohir, 2020). Previous research on *kuttab* has a lot to say about the history of *kuttab* (Batubara & Ariani, 2016), *kuttab* education system (Muspiroh, 2019) (Muzayanah, 2020), and curriculum implementation (Sofanudin, 2019e). The existence of *kuttab* is not widely known in the context of Islamic education studies. The Ministry of Religious Affairs of the Republic of Indonesia and the Ministry of Education and Culture do not exist or do not have official data on how many *kuttab* there are currently (Sofanudin, 2020b). This study complements previous research on the existence of Islamic educational institutions *kuttab*. Lokus research was conducted on *Kuttab Al-Fatih* Tegal. The existence includes the institutional existence and existence of the curriculum implemented. Institutional existence concerns historical aspects, aspects of mission vision, and government regulation. The curriculum concerns the subjects taught and the hidden curriculum in *Kuttab*. *Kuttab Al-Fatih* Indonesia is the *kuttab* that has the most branches compared to other *kuttab*.

In Indonesia, *kuttab* institutional is classified as a new education unit. Judging from the aspects of Islamic history, *kuttab* never existed in classical times. *Kuttab* in Indonesia is a kind of institutional restoration effort *kuttab* that ever existed in the era of friends. *Kuttab al-Fatih's* vision is to give life to a glorious generation at a young age with the mission of (1) teaching and planting the character of faith, (2) memorizing the Al-Qur'an, (3) digging,

researching, and proving the miracle of the Al-Qur'an, (4) language civilization and (5) having life skills. In terms of government regulation, *Kuttab al-Fatih* has no legal umbrella. Islamic education institutions have been included in the category of *Pesantren*, *madrasah*, or school (Islam). *Kuttab al-Fatih* licensing takes care of the Education Office, in the form of non-formal education, namely the Center for Community Learning Activities. However, in terms of curriculum content, *Kuttab al-Fatih* teaches religious education. *Kuttab* introduces *al-Iman* curriculum and *Qur'anic Curriculum*. Teachers at *Kuttab Al-Fatih* consist of faith teachers and teachers of the Al-Qur'an. Al-Qur'an as a subject is appropriate because the Al-Qur'an has material and formal objects. However, making *al-Iman* as a subject is an inappropriate way of looking because faith is more appropriate as a dogmatic approach to learning. In addition to habituation, *imani* approach is appropriately taught in early childhood. From the factual side of organizing, religious education often gets a lot of spotlights. One of the most striking is the service of religious education to minority groups. Private schools run by religious organizations often do not allow and refuse to serve religious minority students (Hayadin, 2020). Although the regulation of religious education services for minority groups has a strong foundation in its implementation, not all schools can provide religious education for minority students. There are three types of schools linking religious education services to minority groups. **First**, schools that can

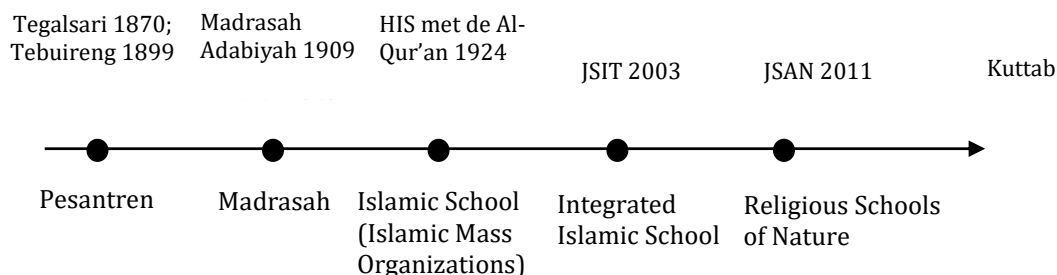
provide full religious education services following the religion embraced by students. This means that all students are qualified and get religious education according to their religion. **Second**, some schools only provide one religious education service following the religion of the organizing foundation. **Third**, there are schools that provide some (two or more) religious education services to minority groups (Sofanudin, 2019c).

## Literature Review

### 1. Islamic Education in Indonesia

In terms of history, mafhum that the institutional existence of Islamic education has changed. History records that the first Islamic educational institution was *Pesantren*. Dhofier's research mentions that the oldest *Pesantren* is tegalsari boarding school 1870 and Tebuireng 1899 (Dhofier, 2011). The oldest *madrasah* was adabiyah *madrasah* in 1909 (Zuhairini, 2015). In 1924 grew Islamic schools, His Met de Al-Qur'an, which is a Dutch school sidelined by al-Qur'anic lessons (Subhan, 2012). In 1993 an Integrated Islamic School (SIT) emerged, then formed the Integrated Islamic School Network (JSIT) in 2003. The Integrated Islamic School itself has a variety of variants; SIT under JSIT, SIT *Aswaja*, and nationalist SIT (Sofanudin, 2019b). Developing also religious schools of nature, formed the Network of Alam Nusantara Schools (JSAN) in 2011. In 2012 a new educational institution appeared, namely *Kuttab* which is a criticism of the management of Islamic educational institutions so far (Sofanudin, 2019d).

In the form of a chart is as follows:

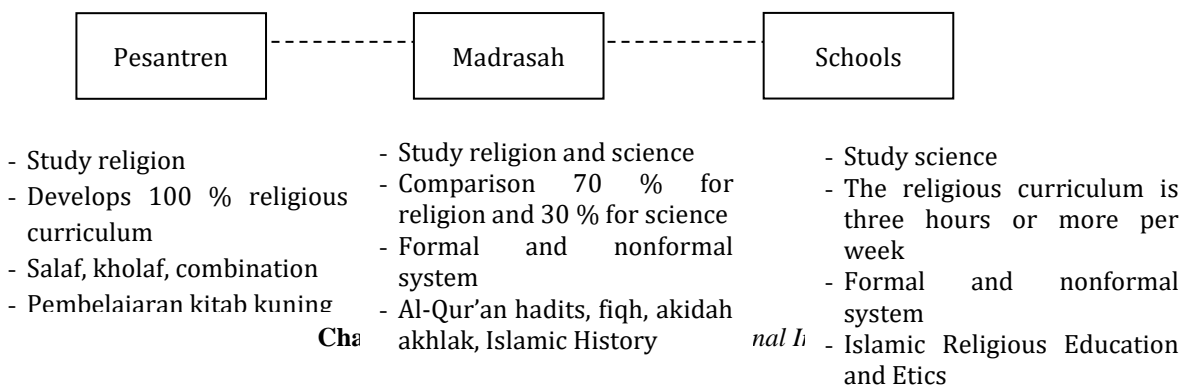


Source: Sofanudin, 2019a with revisions

**Chart 1** Development of Islamic Education institutions

The curriculum of Islamic Education institutions is also growing. In general, the curriculum of Islamic Education institutions is divided into three models, namely *Pesantren*, *madrasah*, and schools. *Pesantren* has the most religious curriculum content, followed by *madrasah*, and finally Islamic school. *Pesantren* develops a 100% religious curriculum, *madrasah* develops a comparison of the

religious and general curriculum (70%: 30% or other variations), schools include less time for religious education, generally 3 hours religious subjects or more. In schools developed subjects "Religious Education and Ethics" while in *madrasah* developed four subjects; *al-Qur'an*, *hadith*, *fiqh*, moral faith, and Islamic cultural history. Learning in *Pesantren* is use *turats*.



***Kuttab Al-Fatih Education Model***

In the trajectory of Islamic history, *kuttab* is the main place for children to learn the Al-Qur'an. The emergence of *kuttab* in Indonesia is an effort to revive (restore) the spirit of Islamic educational institutions. The name "*Al-Fatih*" was attached to Muhammad Al-Fatih, a 24-year-old commander who conquered Constantinople. Muhammad Al-Fatih was the 7th Sultan of The Ottoman Turks.

Ashari mentioned that *kuttab* was the first educational institution in Islam (Ashari, 2012). In practice in Indonesia, *Kuttab Al-Fatih* is an educational institution for children aged 5-12 years who concentrate on two main curriculum, namely Faith Curriculum and *Qur'anic Curriculum*. *Kuttab al-Fatih* at kindergarten age B level up to elementary school grade 6. In general, study time at *Kuttab Al-Fatih* every Monday until Monday. Friday, 07.15 WIB until 13.00 WIB. *Kuttab Al-Fatih* has a level called *Kuttab Awal* and *Kuttab Qanuni*. *Kuttab Awal* is divided into 3 levels, namely *Kuttab Awal 1*, *Kuttab Awal*

2, and *Kuttab Awal 3*. *Kuttab Qanuni* is a continuation of the Early *Kuttab*. *Kuttab Qanuni* is divided into 4 levels, namely *Kuttab Qanuni 1*, *Kuttab Qanuni 2*, *Kuttab Qanuni 3*, and *Kuttab Qanuni 4*. For the Initial *Kuttab* level, each class contains 12 students. For *Kuttab Qanuni* level, each class can contain 20 to 25 *Santri*.

In general, *kuttab* is different from other Islamic educational institutions. In the Indonesian context, education management uses the Law of the Republic of Indonesia Number 20 of 2003 on the National Education System. Besides, the Law of the Republic of Indonesia Number 18 of 2019 on *Pesantren* also appeared. In general, the management of education in elementary and secondary education units uses eight National Standards of Education which include: graduate competency standards, content standards, process standards, standards of educators and education personnel, standards of facilities and infrastructure, management standards, financing standards, and assessment standards. The assessment of the education

unit formally uses a measure of eight national standards of education. This includes an assessment of the curriculum of an education unit. The term *kuttab* does not yet exist in the context of government regulation.

Simply put, the curriculum is a collection of subjects that must be delivered by teachers or studied by students (Syaodih, Sukmadinata, & Nana, 2009). The curriculum distinguishes between one educational institution and another. *Pesantren*, *madrrasah*, and schools have an, unlike curriculum. There are at least three concepts about the curriculum, curriculum as substance, as a system, and as a field of study (Ahid, 2014). Law Number 20 of 2003 on the National Education System states that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials and ways used as guidelines for the implementation of learning activities to achieve certain educational objectives. From this understanding, there are several components of the curriculum: the purpose, content, lesson materials, and the way used. More operationally the existence of the curriculum is regulated by the regulation of the Minister of Education and Culture and/or Regulation of the Minister of Religious Affairs and its derivatives.

*KuttabAl-Fatih* in Bogor implements independent curriculum management that is arranged separately. Curriculum planning and organizing are determined by *KuttabAl-Fatih* Pusat (Purnama, Sarbini, & Maulida, 2019). At *KuttabAl-Fatih* in Purwokerto combines internal curriculum and thematic learning curriculum 2013 Early Childhood Education. *Kuttab* curriculum is supported by the involvement of parents in children's education. In the application of curriculum, faith and *adab* are the first to be instilled when children enter *kuttab* and continue to be strengthened during the learning process. Faith is instilled through stories and based on the method of delivering revelation of the *Al-Qur'an*. The

curriculum of "*Adab* before Science" is applied through the *adab* of education providers, the education of prospective teachers as an example of *adab*, and the preparation of *adab* to study for students. The concept of learning through play is not applied in *Kuttab* because learning must apply *adab* that cannot be mixed with playing (Saugi, 2020).

*KuttabAl-Fatih* in Semarang uses an effective learning approach. *KuttabAl-Fatih*'s learning runs effectively and efficiently (Hasanah, 2018). *KuttabAl-Fatih* in Aceh organizes high parental involvement through parenting programs (Nelliraharti & Sari, 2019). *KuttabAl-Fatih*'s findings in Aceh also show that there is an integration of character education in the content of al-Iman curriculum and al-Qur'an according to school situations and conditions (Rahayu, 2020). *KuttabAl-Fatih* curriculum in Surabaya contains the objectives and content of the curriculum, teaching methods, and evaluation system (Muhammad Yudo & Rahmad Salahuddin, 2020). In terms of licensing, *KuttabAl-Fatih* educational institution uses informal education, namely the Center for Community Learning Activities at the District Education Office / City. The establishment of *KuttabAl-Fatih* is based on a particular ideology. This institution was born from a criticism of the implementation of current education which is considered to have failed in giving birth to the golden generation. Using O'neil's theory, the orientation of *KuttabAl-Fatih*'s education ideology is conservative-fundamentalist-religious (Hidayat, 2018).

### **ResearchMethods**

This research was designed by using qualitative method, namely research method based on a philosophy of postpositivism or interpretive, used to examine the condition of natural objects, (as opposed to experiments) where researchers as valid instruments, data collection techniques are carried out in triangulation (combined), data analysis is

inductive/qualitative, and qualitative research results emphasize meaning rather than generalization (Sugiyono, 2017).

This research was conducted at *KuttabAl-Fatih* in Tegal Regency, Jl Dr Wahidin No 5 Slawi. Data collection was conducted in May 2019. This research is a case study on the implementation of the curriculum in *KuttabAl-Fatih* Tegal. Focus data collection on *KuttabAl-Fatih* Tegal institution and religious education curriculum developed by *KuttabAl-Fatih*. The primary sources in this study are teachers, head of *Kuttab*, manager of *Kuttab*, Head of Community Education Section of Tegal Education and Culture Officer, and Head of Islamic Religious Education Office of the Ministry of Religious Affairs of Tegal Regency. While the secondary source is *Kuttab* documents and agency profiles on the website: [www.kuttabalfatih.com](http://www.kuttabalfatih.com). Data collection techniques are carried out by observation, interview, and document review. While data analysis is done with descriptive qualitative.

Researchers made observations on kaf learning consisting of early *kuttab* and *kuttab qanuni*. Interviews were conducted on *ustadz*, *santri*, parents, and *KuttabAl-Fatih* managers. Besides, study existing good documents related to the manual/management of *kuttab*, learning textbooks, curriculum documents, and institution profiles. The collected data is then analyzed by comparing existing regulations namely Law Number 20 of 2003 on the National Education System and its derivatives compared to the implementation that occurred in *KuttabAl-Fatih* Tegal.

## **Finding**

### **1. The Existence of Kuttab al-Fatih in Tegal**

*Kuttab* is a major place in the Islamic world to teach children. its existence is so great in the life of The Islamic community, especially because *kuttab* is where children learn the Al-Qur'an. The level at *KuttabAl-Fatih* Tegal consists of: (1) *KuttabAwwal*:

at this level, children learn to read, write, memorize the Al-Qur'an, basic religious science and basic counting, and (2) *Kuttab Qanuni*: at this level children and teenagers learn the science of language and adab. The name "*Al-Fatih*" is attached to Muhammad Al-Fatih the conqueror of Constantinople. In 857 H / 1453 AD, the city with the legendary bull was finally broken into the hands of a 24-year-old young commander, Muhammad Al-Fatih, the 7th sultan of Turki Usmani (Ashari, 2012). *KuttabAl-Fatih* Tegal's licensing takes care of the Center for Teaching and Learning Activities at the Tegal regency education office. *KuttabAl-Fatih* Tegal was established in 2017 and is located at Jl Dr Wahidin No 5 Slawi. The location of *KuttabAl-Fatih* Tegal is next to Tegal Regency General Hospital or Soesilo Slawi Hospital.

*KuttabAl-Fatih* was founded by three people namely Muhaimin Iqbal, Budi Ashari, and Waalid Ilham in 2012. *KuttabAl-Fatih* Center is located in Depok and currently has 33 branches in Indonesia. In Central Java, *KuttabAl-Fatih* is located in Tegal Regency, Semarang city, and Purwokerto. *KuttabAl-Fatih* Tegal has been organizing teaching and learning activities since 2017 and is still in the process of managing operational permits at the Tegal Regency Education Office. The learning place at *KuttabAl-Fatih* Tegal is similar to a *gazebo*, and looks unique. The teacher or *ustadz* sits in a small chair, while the students *lesehan*. The number of students in one *gazebo* between 10 to 12 children. The students who study in the *gazebo* are at the initial *kuttab* level. Their age is between 5 - 7 years. The initial *kuttab* consists of three classes, namely grade 1, grade 2, and grade 3. If the grade 1 *kuttab* is the same as kindergarten B, grade 2 *kuttab* is grade 1 elementary school/*MadrasahIbtidaiyah* and grade 3 *kuttab* is grade 2 Elementary School / *MadrasahIbtidaiyah*. After the initial *kuttab* (1,2,3) followed by *kuttabqanuni* (1,2,3,4). At *qanuni* level, the number of

students is more than 20 to 25 students or students.

*KuttabAl-Fatih's* vision is to give birth to a glorious generation at a young age with the mission of (1) teaching and planting the character of faith, (2) memorizing the Al-Qur'an, (3) digging, researching, and proving the miracle of the Al-Qur'an, (4) speaking civilization and (5) having life skills. The presence of *KuttabAl-Fatih* is a response to environmental conditions that worry generational development; children who are less obedient to parents, lack ta'dzim to teachers, student brawl phenomenon, rampant adultery, and other worrying social phenomena. *Kuttab* taught adab before science. Adab science is very important so that the science to be absorbed can be easily absorbed and practiced. *KuttabAl-Fatih* also teaches faith before the Al-Qur'an, thus giving birth to a generation who believe in the Faith in the Al-Qur'an. The participation of parents in *kuttab* is very high, i.e. there is a meeting at least once a month, namely Learning With Parents.

In terms of operational permits, *Kuttab Al-Fatih* Tegal is still a licensing process in the Tegal Regency Education Office in the form of Community Learning Activities Center. However, *KuttabAl-Fatih* Tegal already has a license for the Decree of the Minister of Law and Human Rights in

2019. *KuttabAl-Fatih* Tegal's driving motor is Ustadz M as the person in charge of sharia, **Mr. AM** as the manager of *kuttab* and **Ustad S**, as the head of *Kuttab*. Besides, there are ustadz and ustadzah, each class consists of two people.

Learning Center for Teaching and Learning Activities *KuttabAl-Fatih* is not the same as the Learning Center for Teaching and Learning Activities in general conducted in the afternoon. According to Head of Community Education Section of Tegal Regency Education Office, **Mr. Y**, the learning hours of the Center for Teaching and Learning Activities are carried out based on an agreement between tutors and learning residents. Generally, it is done in the afternoon or evening. Besides, the age of residents studying at the Center for Teaching and Learning Activities is generally not the age of school children (adult/old). Learning at the Center for Teaching and Learning Activities his philosophy to accommodate students "drop out". A kind of "dress up secondhand" instead of printing good stuff. So that children aged 7-12 years are advised to join the education on a formal path. Based on these indicators, *KuttabAl-Fatih* could not meet the licensing element.

The program developed by *KuttabAl-Fatih* Tegal Regency is as follows:

**Table 1** Program *Kuttab* Al-Fatih Tegal

No.	Program Name	Information
1.	Activity Plan <i>Kuttab</i>	Once
2.	Study With Parents	2 Weeks
3.	Parent Studies	Once a Month
4.	<i>Tasmi'</i>	Once a week
5.	Outing	Once a Month
6.	Swimming	Once a Month
7.	<i>Muqayyam</i>	Once a year
8.	Parade <i>Tasmi'</i>	Once a year
9.	Home visit	Once a Month
10.	<i>Multaqa'</i>	Once a year

The division of levels in *KuttabAl-Fatih* consists of (1) *KuttabAl-Fatih* and (2) *KuttabQanuni*. The initial *Kuttab* consists of grades 1, 2,3 while *KuttabQanuni*

consists of grades 1, 2, 3, and 4. *Kuttab's* age is 5-12 years old. In *KuttabAl-Fatih* Tegal, there is only *KuttabAwal* which consists of 7 classes. Class 1 (a,b,c); Grade

2 (a,b,c) and grade 3. Each class consists of 12 students and 2 *ustadz/ustadzah*. The number of *santri* is 84, while the number of *ustadz / ustadzah* there are 15 people and 1 Head of *Kuttab*.

In learning, starting from 07.00 to 13.00 (Ramadhan Month, until 11.00). At the time of learning, the first hour is to learn the Al-Qur'an, rest, and then continue faith learning. Faith learning is essentially a breakdown of themes in the Al-Qur'an that are then reviewed with a general lesson approach; Indonesian language, mathematics, Natural Sciences, Social Sciences. All his philosophical learning in terms of improving faith. General subjects as *murafaqat*.

*Santri* is not allowed to bring money/any snacks. *Santri* is recommended to bring food/snacks every day. On certain days (Tuesday & Wednesday), *santri* to bring food/snacks to be distributed to friends and the *ustadz*. In this case, made a schedule of each *santri* to share. The study of *Kuttab* was doctrinal, beginning with certain doctrines of Islamic teachings. The emphasis on faith becomes the pressure point of learning. In *Kuttab* there is no term "learning while playing". When studying, seriously learn; when playing then free to play.

In studying the Al-Qur'an, *KuttabAl-Fatih* Tegal uses *al-Baghdadi* method (follow-up). This method, although ancient, is rated better because the author is more sincere (anonymous) than other methods that include the author's name; *Iqra*, *Qira'ati*, etc. The financing system in *KuttabAl-Fatih* uses the financial system of dinars and dirhams. The initial money in *Kuttab* is 2 *dinars*. One *dinar* is around IDR 2.400.000,- monthly Contribution to Education Development (SPP) *infaq* money of 4 *dirhams*, where one *dirham* is around IDR 70,000,-. In practice, *KuttabAl-Fatih* Tegal still uses IDR currency. While the manager is strictly forbidden to make any profit on the costs generated. Management of *Kuttab*, purely non-profit.

## 2. *The Need for Recognition of Kuttab al-Fatih as a Formal Islamic Education Institution*

Until now, in the context of regulation, the term *kuttab* is unknown in the national education system in Indonesia. *Kuttab* institutions cannot be categorized as *pesantren*, *madrasas* or (Islamic) schools. KAF licensing through PKBM in the field of non-formal education Tegal Regency Education Office. Learning at KAF is like a formal school with learning times from 07.00 WIB to 13.00 WIB. Institutionally, KAF is similar to a religious education institution. The curriculum at KAF contains one hundred percent of the religious curriculum in the form of the Koran and al-Iman. For this reason, KAF should be aligned with the basic education of Madrasah Ibtidaiyah.

According to Steenbrink, Islamic educational institutions from the Dutch era to the independence era of Indonesia consisted of three *Pesantren*, *madrasah*, and schools (Steenbrink, 1986a). Each educational institution has a different history. In the context of the national education system, the institution "*Kuttab*" cannot fall into the categories: *Pesantren*, *madrasah*, or school. Licensing was conducted by *KuttabAl-Fatih* through the Center for Teaching and Learning Activities, the field of Non-formal Education, Education, and Culture Tegal Regency. Licensing Center for Teaching and Learning Activities *KuttabAl-Fatih* is still in process / does not exist.

Data from the Education and Culture Office of Tegal Regency mentions on the non-formal education path, in Tegal Regency, there are 1 Sanggar Learning Activities with state status and 22 Community Learning Activity Centers that have private status. The position of the Center for Teaching and Learning Activities is under the Section of Public Education. Formally, *KuttabAl-Fatih* does not yet have permission from the Tegal Regency Education Office.



*KuttabAl-Fatih* is a non-formal institution by developing two main curriculums namely *Iman* and *Al-Al-Qur'an*. The teachers in *Kuttab* are also only two types, namely Al-Qur'an teachers and *Faith* teachers. Although the category of non-formal educational institutions, in practice *KuttabAl-Fatih* is closer as a formal education pathway. In terms of study time (morning), student age (5-12 years), and academic calendar is more similar to the formal education path. In the practice of learning, *Kuttab* is more similar to *Pesantren* that is there *ustadz / ustadzah*, there are *santri*, and thick with religious learning. Even the whole learning of *Kuttab*, is the learning of the field of religion, namely the Al-Qur'an and *al-Iman*.

*KuttabAl Fatih* is an Islamic-based education that has many differences from the state *MadrasahIbtidaiyyah*. The institution was born out of the concerns of its founders about the condition of education today that has not been able to make students close to religion. This educational model adopts the *kuttab* model that existed in the time of the prophet, companions, and the heyday of Islam. *KuttabAl-Fatih* made the Al-Qur'an, hadith and the books of the scholars to be used as a source of reference for all systems be it curriculum, teaching methods, and so forth.

Some special characteristics of *KuttabAl-Fatih* are as follows: (1) Curriculum *KuttabAl-Fatih* is *al-Iman* and *al-Qur'an* which is then revealed into the Plan of Activities *Kuttab*, (2) subjects *KuttabAl-Fatih* only two namely *al-Iman* and *al-Qur'an*, (3) learning aims to instill faith, *adab*, *al-Qur'an* and science to students, (4) *kuttab* education level consists of two namely *kuttab awal* and *qonuni*, (5) the number of students per class maximum 12 children for the initial *kuttab* and 25 students for *qanuni* level, (6) accepting students from the age of 5 years, (7) acceptance of *Kuttab Al-Fatih* teachers through *al-Fatih* teacher academia, (8)

teachers and *kaf* marchers must follow all self-development activities carried out every day after *kbm*, (9) *Kuttab Al-Fatih* does not attach importance to facilities so that school conditions tend to be simple, and (10) relationships with parents of students take precedence.

Some of the characteristics of learning in *KuttabAl-Fatih* are (1) *adab* before science, (2) science before charity, (3) faith before the Al-Qur'an. Therefore, the pressure point of learning *Kuttab* is more on *adab* or morals. In addition, *Kuttab* further revives the "romanticism" of past Islamic glory in various aspects. The name *Kuttab* itself was chosen because it is indeed the "legacy" of the Prophet. The learning model developed more as a model of "tempo doeloe" or traditional model (inheriting tradition). So *Kuttab* more as an effort to revive Islamic educational institutions.

The number of students in one class of "only" 12 children is based on the history of *badr* prisoners of war so that each prisoner who does not have a property to redeem by teaching 12 Muslim children as ransom. Similarly, the *lesehan* learning model, while the teacher sits in a chair to be higher than the *santri* is *adab* as well as showing the position of the teacher / *ustadz / kyai* higher (to be respected). *Kuttab* study time is half a day (not a full day), Monday to Friday. Fridays are used for *tasmi'* (one *santri* memorizes the other listening).

Curriculum *Kuttab Al-Fatih Tegal* one hundred percent contains religious curriculum in the form of "*al-Qur'an*" and "*al-Iman*". The teachers at *KuttabAl-Fatih* are only two teachers of the Al-Qur'an and teachers of *al-Iman*. Naming subjects with the name "*Al-Qur'an*" is common, especially in *madrasah* and *pesantren*. But naming, subjects with the name "*al-Iman*" is something new. Faith means believing or believing. Popularly the concept of faith is often defined *tasdiq bi al-qalb wa iqrar bi al-lisan wa amal bi al-arkan*. That faith is believing or believing in the heart,

expressing orally, and doing with the limbs, i.e. doing the commandments and abandoning the prohibitions of religious teachings that it believes in.

Terminologically there is no unanimous agreement among Islamic theologians about the essential definitions and structures of the faith. In the history of Islamic theology, there have been serious discussions and discussions about the essential definitions and structures of the faith, and among Islamic traditions or theologians there are differences of view (Shodiq, 2014). In a narrow sense, the curriculum is a subject. The Al-Qur'an as the object of curriculum study has been very fixed because the Al-Qur'an is the source of all sources of science. But faith as the object of curriculum study becomes incorrect because faith does not have formal objects and material objects.

Faith is something abstract. In practical terms, the pillars of faith consist of (1) faith in God Almighty (2) faith in the angels of God, (3) faith in the books of God, (4) faith in the apostles of God, (5) faith in the Last Day, and (6) faith in *qada* and *qadar*. Etymologically, the word "faith" comes from Arabic, and is a *Masdar* form of the root: (1) *amana* meaning "good faith, sincerity", (2) *amaana*; meaning "fidelity loyalty", (3) *amaan*; which means "protection granted", and (4) *aamana*; which means "to believe, to give one's faith" and "to the protection granted" (given protection, safe), and (4) *aamana*; which means "to believe, to give one's faith and "to protect, to place in safety" (Shodiq, 2014).

Every unit of Islamic education expands two functions. Education function and *da'wah* function. The function of *da'wah* and the inheritance of values in *KuttabAl-Fatih* is greater than the function of education and teaching. The function of value inheritance in *KuttabAl-Fatih* is seen in the composition of the curriculum which contains only two subjects, namely *al-Iman* and *al-Al-Qur'an*. The pressure point

of learning on the *kuttab* is the formation of Islamic characters.

### Conclusion

Based on the discussion above, it can be concluded that *Kuttab Al-Fatih* in Tegal itself is a branch of *KuttabAl-Fatih* in Depok, West Java. *KuttabAl-Fatih* in Tegal consists of (1) *KuttabAwal* and (2) *KuttabQanuni*. The institutional existence of *Kuttab Al-Fatih* Tegal is under the guidance of the Center for Learning Activities Public Tegal Regency Education Office. Although formally, the operational license of *KuttabAl-Fatih* Tegal has not been dropped (still a process) but teaching and learning activities at *KuttabAl-Fatih* are already underway. The development of *Kuttab Al-Fatih* is quite rapid, established in 2012, and currently has 33 branches. *KuttabAl-Fatih* Tegal Regency itself was established in 2017.

According to regulations, the term *kuttab* is unknown in the national education system in Indonesia. *Kuttab* institutions cannot be categorized as pesantren, madrasas or (Islamic) schools. KAF licensing through PKBM in the field of non-formal education Tegal Regency Education Office. Learning at KAF is like a formal school. In terms of curriculum, learning at KAF is one hundred percent religious with the curriculum of the *al-Iman* and *al-Quran*. Institutionally, KAF is similar to a religious education institution. The curriculum at KAF contains one hundred percent of the religious curriculum in the form of the *al-Iman* and *al-Qur'an*. There are only two teachers at KAF, namely the *al-Quran* teacher and the *al-Iman* teacher. In a limited sense, the curriculum is a subject. The Qur'an as the object of study is appropriate because the Qur'an is the source of all sources of knowledge. For this reason, KAF should be recognized as a formal educational institution for basic education, so that its graduates can continue to the next level of education..

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