
EVALUATION RESEARCH ON DINIYAH FORMAL EARLY IMPLEMENTATION IN PESANTREN

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ABSTRACT

Introduction: The government and Islamic boarding schools strategically improve the quality of the implementation of Formal Diniyah Education, known as Formal Diniyah Education (EDF), professionally and effectively. In this regard, Islamic boarding schools and the government must prepare policies on EDF development. However, EDF in Islamic boarding schools is not optimal, so it is strategic to be evaluated as material for improving the quality of EDF in Islamic boarding schools in the future. **Method:** This evaluation research uses a qualitative approach by taking cases from several EDFs in the pilot project of Indonesian Islamic boarding schools. **Result:** Among the research findings, it is stated that: The level of EDF quality is primarily determined by the optimal level and whether EDF implementation in Islamic boarding schools is exemplary. Among the findings: the recognition of EDF in Islamic boarding schools must be accompanied by professional monitoring of the quality context of the application of EDF in Islamic boarding schools, the EDF curriculum still overlaps with Ma'had Ali's curriculum, lack of learning management and lack of optimal professional guidance for EDF, EDF achievements of non-Muslims. Academic (psychomotor) in pesantren is not too much attention. **Conclusion:** The government and Islamic boarding schools need to pay attention to the effectiveness of the application of EDF in Islamic boarding schools so that the quality of EDF in Islamic boarding schools is always maintained, through several strategic efforts, namely: in collaboration with the Ministry of Religion, Balitbang need to recommend to Pusdiklat and Pusdiklat, and pesantren need to pay attention to the optimal performance of students EDF at the boarding school.

Keyword: Evaluation, Formal Diniyah Education, Islamic Boarding Schools

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INTRODUCTION

From a historical perspective, Islamic boarding schools are recorded as educational institutions that have contributed significantly and have always been active in contributing human resources to the Indonesian nation (Madedkan, 2016). Until now, pesantren have been consistent in always thinking about and implementing human resource development for the interests of the country and state. Likewise, to comply with the implementation of regulations from the Ministry of Religion of the Republic of Indonesia, especially PMA number 13 of 2014 concerning Islamic Religious Education, and Decree of the Director General of Islamic Education No. 5839 of 2014 concerning Guidelines for Establishing Formal Early Education, pesantren took a strategic step by establishing a EDF program for their students (Ainiyah, 2020). This step is an effort of the pesantren to develop Islamic religious sciences more broadly and deeply.

Formal Diniyah Education is an Islamic religious education institution organized by Islamic boarding schools in a structured and tiered manner in the standard education pathway (Istiyani, 2017). EDF in pesantren is under the auspices of the Directorate of Early Education and Islamic Boarding Schools (PD Pontren), Directorate General of Islamic Education (Dirjen Pendis) of the Ministry of Religion of the Republic of Indonesia (Millah & Maghfuri, 2019). Namely, EDF starting from the level of *ula*, *wustha*, *'ulya*, and *Ma'had* Aly.

Since the implementation of Formal Diniyah Education (EDF) at Islamic boarding schools as a pilot project in 2015, as many as 14 *ulya* levels have experienced many problems in their implementation, at least from the observations of EDF stakeholders, that there are readiness and performance of EDF in Islamic boarding schools that are less than optimal, including: (1) from the input side, the EDF curriculum still overlaps with *Ma'had Ali's* curriculum, *ustadz* does not meet academic qualification standards, facilities inadequate EDF infrastructure and financing; (2) in terms of process, learning management is still relatively conventional, and learning evaluation is less systematic. This shows that EDF implementation in pesantren has not been optimal, which is indicated by the emergence of many problems. The critical thing is reviewed and evaluated for future improvement of EDF. The Research and Development Center for Religious and Religious Education 2019 evaluated EDF implementation in Indonesian Islamic boarding schools. For the evaluation of the implementation of the EDF, the focus is on the *Ulya* level EDF, a EDF pilot project formalized in 2015 in Indonesian Islamic boarding schools. Based on the above understanding, the problem of this research is how the implementation of EDF is seen from the input, process, and output point of the *Ulya* level EDF, a EDF pilot project formalized in 2015 in Indonesian Islamic boarding.

According to experts, evaluation is a process of planning, obtaining, and providing essential information for making alternative decisions (Ananda & Rafida, 2017). Abdul Basir (1998: 4) states that evaluation is a process of collecting data that is descriptive, informative, and predictive, carried out systematically and gradually to determine policies to improve education (Dudin, 2019). Evaluation is a value given to the quality of something. Apart from that, evaluation can also be seen as planning, obtaining, and providing information indispensable for making decision alternatives (Ananda & Rafida, 2017). From the analysis of these theories, evaluation is the process of gathering information as consideration for making alternative decisions.

The Big Indonesian Dictionary explains that implementation is a process, way, or act of organizing (Kbbi, 2016). Implementation is the process of preparing an organizational structure following the goals of the organization, its resources, and the environment (Dawud, 2019). Further, Links (2019) defines the implementation as an effort to care for and make something like a nurturing and caring, carrying out orders, plans or legislation, discharge or deliver (purpose, goals, expectations, duties, etc.) for a particular purpose. Based on the analysis of the theories, what is called administration is an effort to carry out something such as maintaining, caring for, and carrying out orders for specific purposes.

National Education. About the implementation of education, the performance here is a systemic activity from the input, the process, to the scholarly output. So, what is meant by the provision of education is the implementation that is systematically related to the information, process, and production of education (Wahyudin, 2020). In the context of the performance of education, it is contained in the Republic of Indonesia Government Regulation Number 66 of 2010,

article 1 paragraph (2) states that the implementation of education is the activity of implementing the components of the education system in an academic unit or program on the path, level, and type of education so that the education process takes place according to its objectives (Suryaningsih, n.d.). It can be understood that the implementation of education is an activity of implementing the components of the education system in an academic unit or program at the path, level, and type of education so that the educational process follows the expected educational goals (Triwiyanto, 2022).

In Law number 20 of 2003 concerning the National Education System, what is meant by formal education is a structured and tiered education pathway consisting of primary education, secondary education, and higher education (Nasional, 2003). The Big Indonesian Dictionary states that the meaning of formal education is all forms of education or training given in an organized and tiered manner, both general and specific. On the formal education track. Formal education is an educational path taken officially in a structured and tiered institution or organization consisting of primary, secondary, and higher education (Sya'roni, 2015). The government organizes formal education (state status) and foundations or organizations that have met the requirements (private status) (Kenalinfo.Web.id/2016/04). For example, MI, SD, MTs, SMP, MA, SMA, Universities, Colleges, etc. As for diniyah education, which has been formalized since 2015 under the auspices of the Directorate of Early Education and Islamic Boarding Schools of the Directorate General of Islamic Education (Dirjen Pendis) of the Indonesian Ministry of Religion, technically has the authority to define this academic unit. Namely explained in PMA number 13 of 2014 concerning Islamic Religious Education contained in CHAPTER I General Provisions of Article 1 paragraph (7), that what is meant by Formal Early Education is an Islamic religious education institution organized by and within the pesantren in a structured and tiered manner. The EDF education levels at formal institutions under the auspices of this Islamic boarding school are (1) formal ula diniyah education (equivalent to MI); (2) wustha formal diniyah education (equivalent to MTs); (3) formal Ulya diniyah education (equivalent to MA); and (4) Ma'had Aly (university level).

Evaluation of EDF implementation in Islamic boarding schools is an evaluation of standardized EDF implementation following the Decree of the Minister of Religion Number 13 of 2014 concerning Islamic religious education and following the Guidelines for the Development of National Education Standards (Nomor, 13 C.E.). The EDF is an Islamic religious education institution organized by Islamic boarding schools in a structured and tiered manner in the formal education pathway (Istiyani, 2017). Evaluation of the implementation of EDF in pesantren is focused on 9 Ulya level EDFs which are EDF pilot projects of 14 EDF pilot projects formalized since 2015 in Indonesian pesantren. This EDF is under the auspices of the Directorate of Early Education and Islamic Boarding Schools (PD Pontren), the Directorate General of Islamic Education (Dirjen Pendis), and the Ministry of Religion of the Republic of Indonesia.

To evaluate the standard for implementing EDF, in particular, it can refer to PMA number 13 of 2014 concerning Islamic Religious Education and Decree of the Director General of Islamic Education No. 5839 of 2014 concerning Guidelines for the Establishment of EDF (Dudin, 2019). Including referring to the National Education Standards. The summary and development of these regulations show that EDF institutions in pesantren are legal entities after meeting administrative, technical, and feasibility requirements besides evaluating the elements of context, input, process, and product.

METHOD

This research is an evaluative study using a qualitative approach. The CIPP evaluation model consists of the following components: context, input, process, and product (Arni et al., 2021). This evaluation model is decision-oriented. The evaluation results in this study are presented and described in the form of sentences, statements, or meaningful statements regarding the implementation of Formal Early Childhood Education (EDF) in Islamic boarding schools.

This research was conducted from February to June 2019. The research locations were 9 out of 14 EDFs in Indonesian pesantren, which were the pilot projects. Namely EDF PP Al Masturiyah Sukabumi, EDF PP Darussalam Ciamis, EDF PP Al Mubaarok Wonosobo, EDF PP APIK Kauman Kendal, EDF PP Zainul Hasan Genggong Probolinggo, EDF PP Assalafi Al Fitrah Surabaya (240 students), EDF PP Al Mahrusiyah Lirboyo Kediri, EDF of PP Nurul Khalil Bangkalan, and EDF of PP Nahdlatul Ulum Maros. The EDF has been running for about four years and has conducted a National EDF examination. Its strategic existence is evaluating the EDF implementation for future EDF improvements.

In this study, the data was taken by researchers from parties related to the Ulya-level EDF in Indonesian Islamic boarding schools. Namely the head of the Diniyah education and boarding schools for the Ministry of Religious Affairs at the district/city level, the head of the pesantren, the head of ustadz EDF, and the students. Researchers collected data by filling in a questionnaire, in-depth interviews, focus group discussions, observation, and document review. A document review was conducted to investigate written objects related to this research. Data analysis was carried out during data collection in the field and after the data was collected. Data analysis takes place simultaneously, which is carried out simultaneously with the data collection process with three analysis processes, namely data reduction, data presentation, data depiction, and verification.

This study aims to analyze the evaluation of early formal early implementation in Islamic boarding schools. With this analysis, it can improve and strengthen the quality of better pesantren education and equalization of boarding school graduates through the Formal Diniyah Education program.

RESULTS AND DISCUSSION

The evaluation research on the implementation of EDF in Indonesian pesantren shows that the performance at the pesantren has not been optimal in terms of context, input, process, and product. This situation calls for the birth of a particular policy from the government and pesantren to improve the quality of EDF implementation in pesantren professionally and effectively.

First, in terms of evaluation of the EDF context in pesantren, it turns out that after the birth of PMA No. 13 of 2014 there were 74 EDFs, some of the PEF institutional structures in pesantren were functional and some others were not functional, the implementation of EDFs in pesantren had not been supported by the RIP document, Feasibility Level EDF in Islamic boarding schools determines the continuity of the performance of EDF, In the existing EDF Ma'had 'Ali hardly found any distinguished programs, one side of the standard EDF input cannot be lowered, but on the other hand EDF still accepts less standard santri input, EDF implementation in Islamic boarding schools is strategic to meet the needs of the tafaqquh fiddling tradition that has not been institutionalized, recognition of EDFs in Islamic boarding schools must be accompanied by monitoring the context of

the quality of implementing EDFs in Islamic boarding schools in a professional manner, and EDF socialization has not been maximized so that public interest in including their children in EDF in some pesantren is still low .

Second, in terms of evaluating EDF input at Islamic boarding schools, there was a decline in the standard of acceptance of EDF santri candidates in several EDFs at Islamic boarding schools; there were still some EDFs that had not been able to meet the number of student groups, it was found that many educators did not meet S1 qualifications, EDF educators had not to have EDF certificates, varied EDF curricula in pesantren, diversification of local content in each EDF, most of the EDFs have not yet referred to the basic framework and EDF curriculum structure outlined by the Decree of the Director General, there are several EDFs in pesantren that do not receive BOS funds inadequate, the facilities and infrastructure used by EDF still use pesantren infrastructure, the EDF curriculum still overlaps with curriculum Ma'had Ali's, the facilities and budget for EDF funds are inadequate.

Third, in terms of evaluating the EDF process in pesantren, there is no accreditation for EDF in pesantren, EDF management in pesantren is still not well organized, defense planning Less mature teaching, less effective management of the learning process, less varied use of learning methods, minimal use of media that support the effectiveness of learning, assessment of learning outcomes that are not following professional learning assessment system procedures, lack of attention to guidance and supervision.

Fourth, in terms of evaluation of EDF products/outputs in Islamic boarding schools, the interest of EDF alums in pesantren that have tertiary institutions tends to be higher to continue to higher education compared to EDFs that do not have tertiary institutions; EDF graduates have not been accommodated in the PTUN / PTKIN student admission application system. The academic achievement of EDF students in Islamic boarding schools, not only in the form of mastery of the material but also moral character, non-academic (psychomotor) achievement of EDF at Islamic boarding schools is not paid attention to, and the distribution of alums is very varied, but most of them do not continue to college.

CONCLUSION

The implementation of EDF in Indonesian Islamic boarding schools shows that performance in Islamic boarding schools has not been optimal in terms of context, input, process, and product. So that the government and Islamic boarding schools need to pay attention to the effectiveness of the application of EDF in Islamic boarding schools so that the quality of PEF in Islamic boarding schools is always maintained, through several strategic efforts, namely: Islamic boarding schools professionally, the government in strengthening EDF institutions in Islamic boarding schools must be strategic to meet the needs of the institutionalized tafaqquh fiddling tradition. Second, from the input side, it is necessary to cooperate with the Ministry of Religion, Islamic boarding schools, and the community in disseminating EDFs through various national and international events. Balitbang needs to recommend to the Education and Training Center and Training Center to carry out training. Third, in terms of the EDF process, Balitbang needs to recommend to Pusdiklat and Pusdiklat to conduct training related to standard learning planning (compilation of lesson plans, syllabus, and local content curriculum for pesantren), Balitbang needs to recommend to Pusdiklat and Pusdiklat

to organize training related to learning management, namely (using the media and learning resources). Fourth, from the output side, pesantren need to pay attention to the optimal achievement of EDF students in Islamic boarding schools, which pay attention to academic and non-academic achievements, the need for cooperation between the Ministry of Religion and Islamic Boarding Schools to pay attention to improving the quality of EDF implementation in Islamic boarding schools by referring to the quality standards of EDF implementation standards, Islamic boarding schools need to pay attention to EDF output in Islamic boarding schools that open distribution of alumni to continue to higher education, especially Ma'had 'Ali, Islamic boarding schools need to pay attention to the application of EDF in Islamic boarding schools which triggers students to have alternative religious education institutions, add spiritual experts, and create efforts to develop National Character in Islamic boarding schools through EDF, it is necessary to encourage the interest of EDF alumni to continue to higher education, it is essential to accommodate EDF graduates in the admissions application system for PTUN/PTKIN students, pesantren need to pay attention to the morals of students as academic achievement. Look at the EDF of Islamic boarding schools' non-academic (psychomotor) achievements.

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