

AL-AFKAR: Journal for Islamic Studies

Vol. 6 No. 3 (2023). P-ISSN : 2614-4883; E-ISSN : 2614-4905

Journal website: <https://al-afkar.com>

Research Article

Evaluation Of Child Friendly Pesantren Program In West Sumatra Province

Albert¹, Zulmuqim², Iswantir³, Irwandi⁴, Aulia Rahman⁵

1. ITB-STBA HAS Bukittinggi, natsir.albert12@gmail.com
Sekretaris Forum Komunikasi Pondok Pesantren Sumatera Barat
2. Sekretaris Forum Komunikasi Pondok Pesantren Sumatera Barat, zulmuqim@yahoo.co.id
3. Universitas Islam Negeri (UIN) Sjech M.Djamil Djambek Bukittinggi, iswantir@uinbukittinggi.ac.id
4. Universitas Islam Negeri (UIN) Sjech M.Djamil Djambek Bukittinggi, irwandimalin@gmail.com
5. Universitas Islam Negeri (UIN) Sjech M.Djamil Djambek Bukittinggi, aulia.rahman850@yahoo.com

Copyright © 2023 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : April 11, 2023

Revised : May 18, 2023

Accepted : June, 15 2023

Available online : July 04, 2023

How to Cite: Albert, Zulmuqim, Iswantir, Irwandi and Aulia Rahman (2023) "Evaluation Of Child Friendly Pesantren Program In West Sumatra Province", *al-Afkar, Journal For Islamic Studies*, 6(3), pp. 314-323. doi: 10.31943/afkarjournal.v6i3.665.

Abstract. This research describes the results of the evaluation of the child-friendly Pesantren program in West Sumatra Province. The model used by CIPP is the Mixed Method. Data collection techniques used questionnaires, observation sheets, interviews, concept mastery tests and guidelines for child-friendly Islamic boarding schools. Data analysis and program evaluation procedures are described in this article. The results of the context evaluation show that violence, discrimination and harassment still occur in the average Islamic boarding school in the province of West Sumatra. The results of the input evaluation show that the guidelines for the child-friendly pesantren program have not been optimally socialized and the pesantren leaders, asatidz councils, students and the community are

aware of the existence of a child-friendly pesantren program but do not yet understand the concepts, guidelines and technical instructions for child-friendly pesantren. The results of the process evaluation, namely monitoring designed to reveal the strengths and weaknesses of the implementation of the child-friendly Islamic boarding school program have not been optimal. Not all Islamic boarding schools have a child-friendly boarding school development team. For pesantren that already have a child-friendly pesantren team, the team members do not yet have the relevant competencies. Evaluation of products or outputs and results designed to assess program results and program sustainability shows that the child-friendly Islamic boarding schools program have not run as expected.

Keywords: Child Friendly Pesantren, Program Evaluation, CIPP Model

INTRODUCTION

Pesantrens in Indonesia are Muslim community-based Islamic educational institutions. Most are founded by individuals, foundations, Islamic community organizations with the aim of instilling faith and piety to Allah SWT, cultivating noble character and upholding the Islamic teachings of rahmatan lil'alamin. The results of pesantren education are reflected in humble, tolerant, balanced, moderate attitudes, and behavior based on the noble values of the Indonesian nation (Zulmuqim, 2017). The same thing was also explained by (Iswantir, 2017) that Islamic boarding schools are typical Indonesian educational institutions that were born from Islamic values and the culture of Indonesian society.

The concept of a child-friendly pesantren is philosophically taken from the concept of Child-Friendly Education, namely education based on the 3P principles in the learning process, namely provision, protection, and participation. Provision is the availability of children's needs such as love/affection, food, health, education and recreation. Protection means protecting children from threats, discrimination, punishment, mistreatment and all forms of harassment and inappropriate policies. The last principle is participation which is the right to act used by students to express freedom of opinion, ask questions, argue, play an active role in class and at Islamic boarding schools (Sayekti :2018)

The Child Friendly pesantren itself is a program in the field of education that aims to create a fun and good learning environment for children's development from a religious and scientific perspective. This is due to several reasons including first, the creation of a negative image of Islamic boarding schools. Second, the increasing level of child delinquency and violence experienced by adolescents. Third, the importance of character education and good moral education. Fourth, spending (drop out) on students who live in dormitories. Fifth, there is a UNICEF program, namely Child-friendly. or known by the term in the realm of education as "Child Friendly" (Albert, 2022)

The Government of the Republic of Indonesia through the Deputy for Community Participation of the ministry of Women's Empowerment and Child Protection, and the Directorate of Diniyah Education and Islamic Boarding Schools, the Directorate General of the Ministry of Religion, Ministry of Religion, have issued manuals for child-friendly Islamic boarding schools and technical instructions for

implementing child-friendly Pesantren in 2020 and 2021 respectively. The two ministries have carried out socialization since the issuance of the guidebook. Socialization is given to the community, especially the management of Islamic boarding schools. In West Sumatra Province socialization has been given to delegates or representatives of all Islamic boarding schools. Representatives from the pesantren that have participated in the socialization were asked to form a child-friendly pesantren development team in their respective pesantren.

The author has conducted research on evaluating the implementation of the child-friendly pesantren program in West Sumatra Province from March to September 2022. This article will explain the methods and results of the evaluation.

LITERATURE REVIEW

The teaching system in pondok pesantren is part of the internal structure of Islamic education in Indonesia which is carried out in a traditional way which has made Islam a way of life. (Srimulyani, E.:2007, Daulay, H. P., & Tobroni, T.:2017). It is a part of the internal structure of Indonesian Islamic education, especially in its function as an educational institution, as well as a da'wah institution, community guidance, and even struggle (Daulay, H. P., et al.:2017)

Mas'ud, A (2002) identified several general patterns of traditional Islamic education as follows: 1) There is a close relationship between the kyai and the santri. 2) The tradition of submission and obedience of a santri to the kyai. 3) Simple lifestyle (zuhud). 4) independence. 5) The development of a climate and tradition of mutual help and an atmosphere of brotherhood. 6) Strong discipline. 7) Dare to suffer to achieve the goal. 8) Living life with a high religious level

Points 1 – 8 above are characteristics of the pesantren education system which at the same time differentiate it from other education systems. The essence that has been preserved for generations is a culture that is full of Islamic values. This has been going on continuously since then until now. (Rafikah, R. (2017)

Learning activities organized by each teacher always start from and lead to the learning components that are written in the curriculum. This statement is based on the fact that the learning activities organized by each teacher are the main part of formal education whose absolute requirement is the existence of a curriculum as a guide. Thus, teachers in designing learning programs will always be guided by the curriculum (Hrivnak, G. A.:2019)

In formal education institutions, the curriculum is one of the main parts that is used as a barometer to determine teaching content, direct the process of educational mechanisms, as well as benchmarks for success and quality of educational outcomes. Therefore the existence of a curriculum in an educational institution is very important. Curriculum is the heart of education (Null, 2012). If the curriculum does not have a heart, then it will not be able to survive in various educational institutions, including pondok pesantrens.

In the context of education in pondok pesantren, as revealed by Nurcholis Madjid, the term curriculum was not well known in the pesantren world (pre-independence era), even though educational material actually existed in Islamic

boarding schools, especially in the practice of teaching spiritual guidance and life skills training in Islamic boarding schools.

Therefore, most pesantren do not formulate the basics and objectives of the pesantren explicitly or implement them in the curriculum. In addition, the goals of pesantren education are often only determined by the policies of the kyai, in accordance with the development of the pesantren (Abawihda, R, 2002, Alam, N. A. R.:2018, Arsa, D. (2019).

Chalik, A (2002) categorizes the curriculum developed in pesantren. Where is the curriculum in pesantren, it can be divided into 2 (two) types according to the type of pattern of the pesantren itself, namely: 1) Salaf pesantren (traditional); The curriculum of the Salaf pesantren, whose status is a non-formal educational institution, only studies classical books which include: tauhid, tafsir, hadith, ushul fiqh, tasawuf, Arabic (nahwu, sharaf, balaghah and tajwid), mantiq, akhlak. The implementation of the pesantren curriculum is based on the ease and complexity of knowledge or problems discussed in the book. So there are initial, intermediate and advanced levels. 2) Modern pesantren; This type of Islamic boarding school combines salaf pesantren and also formal education models by establishing educational units such as SD/MI, SMP/MTs, SMA/SMK/MA and even tertiary institutions. The curriculum used is adapted to the Islamic education curriculum sponsored by the Ministry of Religion in schools /Madrasah (Alam, N. A. R.:2018)

Child Friendly Education is education that is open to involving children to participate in all activities, social life, and encourages the growth and development and well-being of children. Child-Friendly Education recognizes and respects children's rights to education, health, opportunities to play and have fun, to protect against violence and harassment, to be able to express views freely, and to participate in making decisions according to their capacity. Schools also instill the responsibility to respect the rights of others, pluralism and resolve differences without resorting to violence (Senowarsito and Ulumudin :2012 Situmorang, J. R. A., & Susanti, V. (2021),)

Senowarsito (2012) added that there are 9 indicators of Child Friendly Education, namely: first, cheerful, where children always feel happy doing activities and don't feel bored; secondly, Safe and healthy, a situation that guarantees physical, psychological safety and health; third, Attracting dynamic conditions that require interest in developing children's potential; fourth, Active, with participation shown by children, teachers/educators and education staff and the community; fifth, Children's rights, guaranteeing the fulfillment of children's rights such as the right to life, growth and development, protection and participation in the educational / school environment. Then, sixth, *asah, asih, asuh*, is an effective educational unit for students as a place to seek knowledge, give each other love and care for children as the next generation of the nation; seventh, comfortable, is an atmosphere that makes children feel at home in doing activities; eighth, Aspiratif, which is an educational unit as an institution that always accommodates and seeks input from children, teachers, education staff and the community; ninth, Communicative / there is an active relationship between children, teachers, education staff and the community to create a transparent and accountable atmosphere.

Basically the development of Child Friendly Pesantren is as a solution to protect children from violence and radicalism in pondok pesantren. First, Article 28 B (2) of the 1945 Constitution: Every child has the right to survival, growth and development and is entitled to protection from violence and discrimination. Second, Law no. 18 of 2019 concerning Islamic Boarding Schools. Third, Law no. 35 of 2014 concerning Amendments to Law no. 23 of 2002 concerning Child Protection. One of the articles reads: (1) Children within and within the education unit are required to receive protection from acts of physical, psychological violence, sexual crimes, and other crimes committed by educators, educational staff, fellow students, and/or other parties". In paragraph two it is stated as follows: (2) The protection referred to in paragraph (1) is carried out by educators, educational staff, government officials, and or the community.

The Child Friendly Pesantren itself is a program in the field of education that aims to create a fun and good learning environment for children's development from a religious and scientific perspective. This is due to several reasons including first, the creation of a negative image of pondok pesantrens. Second, the increasing level of child delinquency and violence experienced by adolescents. Third, the importance of character education and good moral education. Fourth, spending (drop out) on students who live in dormitories. Fifth, there is a UNICEF (United Nation International Children's Emergency Fund) program, which is child-friendly. or with terms in our educational domain, as "Child Friendly Education (PRA). In its implementation in the world of education, it is described as follows: The application of Child-Friendly Islamic Boarding Schools is to socialize the entire educational structure, namely Teachers, Santri and learning methods which include giving rewards and punishments, then upgrading educational facilities based on the main purpose of this program (Albert,2022 Rizkiyanti, C. A., & Murty, A. I. (2019).

Teachers as instructors are required to be able to provide fun learning models for Santri, provide comfort without being serious about learning as well as the absorption of Santri knowledge is the result of the application of this program, as well as infrastructure facilities such as sanitation, playgrounds or places to study, learning methods such as curriculum and so on. (Abawihda, R, 2002)

METHODOLOGY

Model and Design

The program evaluation model used is the CIPP model (Context, Input, Process, Product) developed by Daniel Stufflebeam. Evaluation is carried out for each program sub-component, including evaluation of context, input, process and product. The evaluation design used is a time series design. The method used is mixed methods which encourage evaluators to use multiple sources and methods, both quantitative methods and qualitative methods (Mahmudi, 2011)

Context evaluation is a need assessment of the need for a child-friendly Islamic pesantren program. The target of the evaluation includes the problems faced by pesantren managers with acts of violence, discrimination and harassment occurring in pesantren and other actions that are not child-friendly. From the results of the context evaluation, it can be concluded that the main mission of the child-friendly pesantren

program is developed, understood and carried out by the management of the Islamic boarding school and the community

Input evaluation focuses on gathering information on child-friendly Islamic boarding school guidelines which are sourced from child-friendly Islamic boarding school manuals and their implementation techniques issued by the Ministry of Religion and the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia and profiles of pesantren leaders, asatidz boards, students and the community within the pesantren, but they do not yet understand the concepts, guidelines and technical instructions for child-friendly Islamic boarding schools

Evaluation of the process relates to the study of how far the implementation of the child-friendly boarding school program is running effectively and the formation of a child-friendly boarding school team that understands the concept of child-friendly boarding schools and has the relevant competencies for the development of a child-friendly boarding school program. Process evaluation is a formative evaluation, so that the findings from the process evaluation need to be conveyed as feedback to related parties, especially pesantren residents and society in general.

Product evaluation is related to the activities of collecting various information regarding the results of program implementation, comparing them with standards and making decisions regarding the components of program objectives. Product evaluation in this program evaluation includes output and impact evaluation. Output evaluation is different from impact evaluation, output evaluation is directed at the direct results of the program, both changes in program success indicators, the abilities of the child-friendly Islamic boarding school program development team and the performance of leaders, asatidz boards after program implementation. Impact evaluation or impact is more in the nature of monitoring the sustainability of post-program implementation and learning activities (Guanabara : 2006)

Data Structures and Instruments

The data used are quantitative data and qualitative data. Meanwhile instruments were developed to reveal the necessary data, both quantitative and qualitative data. Data structures and instrumentation models developed for the implementation of the entire program evaluation process.

Data analysis

Quantitative data analysis in the evaluation of this program was obtained using three kinds of data, namely: questionnaires, observations, increased learning outcomes (normalized N-gain) and test results data which were analyzed and evaluated. Testing the validity of the test includes the validity of the items, reliability, level of difficulty, and discriminating power.

Qualitative data analysis was obtained and analyzed by means of transcription, sorting and organizing based on the type of information source. 1) All data is reflected in its overall meaning and then concluded and recorded ideas from the results of meaning. 2) observation sheet instruments, interview guidelines and document analysis. The data is analyzed carefully, then the researcher interprets the analysis and draws conclusions containing the essence of the entire series of research activities and

makes recommendations. The qualitative data is triangulated based on the acquisition of one data source with another. Data triangulation means comparing and checking back the degree of trust in information obtained through different times and tools in qualitative methods (Guanabara et al., n.d.). Triangulation of data from this study was obtained by cross-checking information between one informant and another. As for several kinds of triangulation techniques, in this study the source triangulation technique was used. Source triangulation is a technique used by comparing and back-checking the degree of trust in information obtained through different times and tools in qualitative methods (Guanabara et al., n.d.). In this evaluation method is used by comparing (1) the results of interviews with the results of observations, (2) the perspectives of pesantren leaders, teachers, caregivers and students regarding the implementation of child-friendly Islamic boarding schools programs

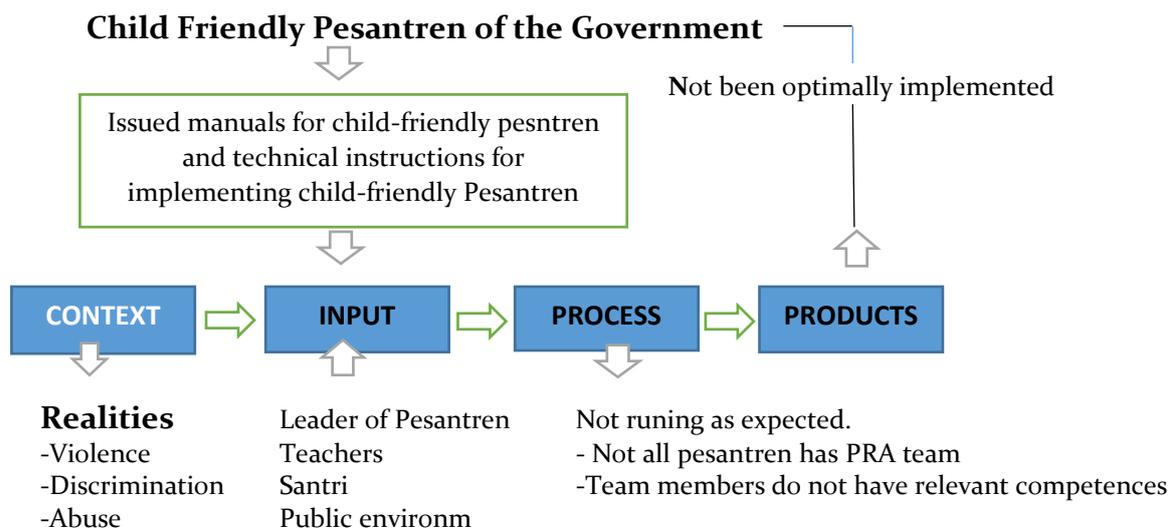
Program Evaluation Implementation Organization

Planning, implementation and preparation of evaluation reports on thermodynamics lecture programs are carried out by evaluators (researchers). Evaluators work before the program is evaluated, namely to plan including preparing instruments and data collection, data analysis and preparing reports. The results consist of two categories of data, namely: (1) Open inquiry-based child-friendly boarding school pre-program conditions data which will be used to compare with the final result data. After implementing the program for the purpose of summative evaluation of the effectiveness of the Open Inquiry-based child-friendly Islamic boarding school program; and (2) data describing the condition of students, teachers, caregivers, learning tools, supporting facilities used to be anticipated in program planning and implementation. The task of the Evaluator (Researcher) is to carry out a program evaluation of the implementation of the thermodynamics lecture program. Evaluation is carried out on all stages of implementing the thermodynamics lecture program. In order to achieve consistency in collecting and analyzing data, as well as reporting findings. Report preparation is based on each stage of the thermodynamics lecture program based on open inquiry.

The evaluator produces a report and submits it to related parties, namely the leadership of the Islamic boarding school, the communication forum for the Islamic boarding school in West Sumatra province and the Regional Office of the Ministry of Religion of West Sumatra province. Furthermore, it is used for making decisions in further planning. If there are important findings, they need to be followed up.

RESULT

The results of the evaluation of the child-friendly pesantren program are described in the schematic below :



Schematic of Child Friendly Pesantren Program Evaluation Result

First, from the context evaluation it was found that violence, discrimination and harassment were still occurring at the average Islamic boarding school in West Sumatra province, but in terms of volume there was a decrease compared to before the existence of the child-friendly pesantren program. Second, the guidelines for the child-friendly Islamic boarding school program issued by the Ministry of Religion , the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia as an input has not been socialized optimally. Although the pesantren leaders, teacher boards, caregivers, santris and the community in general are aware of the existence of a child-friendly pesantren program but do not yet understand the concepts, guidelines and technical instructions of child-friendly Islamic boarding schools. Third, monitoring which is designed to reveal the strengths and weaknesses of the implementation of the child-friendly pesantren program from the results of the process evaluation has not been optimally implemented. In addition, the evaluation results found that not all Islamic boarding schools have a child-friendly boarding school development team. As for Islamic boarding schools that already have a child-friendly boarding school team, the team members do not yet have the relevant competencies. Evaluation of products or outputs and results designed to assess program results and program sustainability shows that the child-friendly pesantren program launched and developed by the government and Islamic boarding schools in general has not run as expected.

The optimal value of program implementation can be seen in the following table:

Komponen	Very less Optimal	Less Optimal	Enough Optimal	Optimal
Context			3,0	
Input			3,0	
Process		2,2		
Product		2,0		
Result		2,5		

CONCLUSION

The importance of evaluating the child-friendly pesantren program is as a recommendation material for program improvement because program evaluation will produce new innovations in the development of child-friendly pesantren programs and provide input to related parties to what extent the effectiveness of the program is carried out in correcting the weaknesses of previous programs, so that new innovation programs can be implemented. goes well. From the evaluation results of the child-friendly Islamic boarding school program in West Sumatra province described in the article, the parties involved in implementing Islamic boarding school education can innovate and explore how far the child-friendly Islamic boarding school program implemented is valid and suitable for current needs.

Evaluation of the child-friendly boarding school program is also not appropriate if it is seen as a final result, because it will be continuously revised and its effectiveness will be increased in accordance with the development of educational science.

REFERENCES

- Albert, Z. (2022). *Strategi pengikatan Kualitas Pendidikan Pesantren Melalui program Pesantren Ramah Anak*. Jurnal Pendidikan Indonesia, 3(11), 966–983.
- Alam, N. A. R. (2018). *Strengthening leadership culture (the role of kyai in Indonesian pesantren)*. *At-Ta'dib*, 13(1), 1-17.
- Arsa, D. (2019). Islamic Colleges in Central Sumatra in The 1930s-1950s: The Beginning Efforts of Bringing between The Islamic Science and The Western Science at Local Level. *Islam Realitas: Journal of Islamic and Social Studies*, 5(2), 160-172
- Beleli, O., Chang, V., Feigelson, M. J., Kopel-Bailey, J. A., Maak, S. A., Mnookin, J. P., ... & Tafoya, S. N. (2007). *Education in Emergencies and Early Reconstruction: UNICEF Interventions in Colombia, Liberia, and Southern Sudan*. *Online Submission*.
- Creswell, JW and Clark, P.V. (2007). *“Designing and Conducting Mixed Methods Research”*. London : sage publication
- Chabbott, C. (2004). *UNICEF's Child-friendly Schools Framework: a desk review*. New York: UNICEF.
- Daulay, H. P., & Tobroni, T. (2017). *Islamic education in Indonesia: A historical analysis of development and dynamics*. *British Journal of Education*, 5(13), 109-126.
- Fitzpatrick, J. L., Worthen, B. R., dan Sander, J. R. (2012). *“Program Evaluation Alternative Approaches and Partical Guidelines”*. New Jersey: Pearson
- Guanabara, E., Ltda, K., Guanabara, E., & Ltda, K. 2006. M. U. P. S. (n.d.). *Metode Penelitian Kualitatif*. 1–110.
- Hidayat, M., Widodo, R dan Thawil, F. 2021. *Pedoman Pesantren Ramah Anak*. Direktorat Pendidikan Diniyah dan Pondok Pesantren, Direktorat Jenderal Pendidikan Islam. Kementerian Agama Republik Indonesia. Jakarta

- Hrivnak, G. A. (2019). The increasing importance of curriculum design and its implications for management educators. *Journal of Management Education*, 43(3), 271-280.
- Iswantir. (2017). Gagasan dan Pemikiran Serta Praksis Pendidikan Islam di Indonesia (Studi Pemikiran dan Praksis Pendidikan Islam Menurut Azyumardi Azra). *Edukatif*, 2(2).
- Jabar, M. A., Supraha, W., & Rahman, I. K. (2023). Analysis of the Needs of the Adab Education Program for Drug Rehabilitation Institutions. *al-Afkar, Journal For Islamic Studies*, 6(3), 755-766.
- Mahmudi, I. (2011). CIPP: Suatu Model Evaluasi Program Pendidikan. *At-Ta'dib*, 6(1). <https://doi.org/10.21111/at-tadib.v6i1.551>
- Mujahid, I. (2021). Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185-212.
- Rafikah, R. (2017). Peranan pusat pelayanan terpadu pemberdayaan perempuan dan anak (P2TP2A) dalam menghapuskan kekerasan dalam rumah tangga (KDRT) di kota Bukittinggi. *Islam Realitas: Journal of Islamic and Social Studies*, 1(2), 173-186.
- Rizkiyanti, C. A., & Murty, A. I. (2019). Empathy in early childhood: A preliminary study. *HUMANISMA: Journal of Gender Studies*, 2(2), 138-145.
- Sayekti, I. C., Sari, N. W., Sasarilia, M. N., & Primasti, N. A. M. (2018). Muatan Pendidikan Ramah Anak Dalam Konsep Sekolah Alam. *Profesi Pendidikan Dasar*, 1(1), 37. <https://doi.org/10.23917/ppd.viii.6517>
- Srimulyani, E. (2007). Muslim Women and Education in Indonesia: The pondok pesantren experience. *Asia Pacific journal of education*, 27(1), 85-99.
- Situmorang, J. R. A., & Susanti, V. (2021). The Role of Victim's Assistant to Prevent Secondary Victimization: Case Women Victim of Marital Rape. *HUMANISMA: Journal of Gender Studies*, 5(2), 106-118.
- Tusriyanto, T., Anggaira, A. S., Lisdiana, A., Purwasih, A., Karsiwan, K., Wahidah, N. I., ... & Iskandar, I. (2022). The implementation of child-friendly school to fulfill children's rights and prevent violence against children. *Al-Ishlah: Jurnal Pendidikan*, 14(2), 2465-2478.
- Zulmuqim, Z. (2017). The Existence of Pesantren, Kiai and Kitab Kuning learning as the Main Element of Islamic Education in Indonesia. *Khalifa: Journal of Islamic Education*, 1(2), 113. <https://doi.org/10.24036/kjie.vii2.9>