

THE EVALUATION OF *PESANTREN MU'ADALAH* PROGRAM BY USING THE RESPONSIVE MODEL IN PESANTREN (ISLAMIC BOARDING SCHOOL) TREMAS PACITAN

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Abstract

The conferment of Mu'adalah Islamic boarding school status with Madrasah Aliyah in 2002 which was later strengthened by Law number 20 of 2003 concerning the National Education System, had a direct impact on pesantren which officially succeeded in becoming the National Education sub-system. This study aimed to evaluate the implementation of the mu'adalah program at Madrasah Aliyah Salafiyah Mu'adalah Tremas. In particular, it determines the program from the aspects of input (antecedents), processes (transactions), and program outcomes (outcomes). The evaluation used a responsive model with five stages, formulating : problem issues, identifying the data, making observation designs on inputs, activity process as well as results or outputs from programs, analyzing information and compiling reports. Observation design to observe antecedent, transaction and outcome, using countenance paper developed by Stake. The results of the evaluation showed that in general the success rate of the mu'adalah program at Madrasah Aliyah Salafiyah Mu'adalah Tremas is in the very good category (95.32%), with the details of the success rate on antecedent component (91.51%), transaction (94, 45%), and outcomes (100%).

Keyword: *Evaluation, Education System, Pesantren Mu'adalah, Islamic Boarding School.*

A. Background of The Study

Islamic boarding schools (*Pesantren*) based on their role in the society are divided to three categories, alternative, participatory and complementary¹. The alternative category is traditional pesantren (*salaf*), which has a completely different form general educational institutions, both in aspects of the establishment history, teaching methodology, teaching materials, management, leadership and others. Participatory pesantren, apart from still implementing the *pesantren* tradition, for example the study of the “*Kitab Kuning*” with the *sorogan*, *wetonan* or *bandongan* system, have implemented a madrasah or classical system, have a standard curriculum, carry out a systematic teaching and learning process, assess programmed and regular learning outcomes. it opened formal educational institutions such as SD / MI, SMP / MTs, SMA / MA. The complementary is one that complements existing formal educational institutions.

Because of the non-recognition of pesantren graduation certificate, especially the alternative models, it creates problems of its own. it was because of its "marginalized" existence, especially when dealing with modern, more regulated educational institutions². Government recognition of pesantren that do not provide formal education is still lacking, even if the graduates have not received a certificate legality recognition, they often find it difficult to continue their study to a higher level of education or to apply for jobs in the formal sector. Even though, the community has given recognition of the quality of pesantren graduates, even some of the educational institutions abroad have recognized equality of pesantren education.

As a solution of these problems, the government made *mu'adalah* policy. The Director General of Islamic Religious Institutions issued Decree Number: E. IV / PP.032 / KEP / 80/98 dated 9 December 1998 containing the recognition of the equality of graduates of the Darussalam Gontor Modern Islamic Boarding School. Then, it followed by the recognition of equality to the pesantren from the Minister of National Education with the issuance of SK number 106/0/2000 dated June 29 2000³. Two years later the Director General of Islamic Religious Institutions issued a form letter Number: Dj.II / PPO1.I / AZ / 9 / 02 dated 26 November 2002 concerning Implementation Guidelines for Granting Equality Status of Islamic Boarding School Education with Madrasah Aliyah. With the issuance of Law number 20 of 2003 concerning the National Education System, finally pesantren officially entered the national education sub-system. Government regulation number 55 of 2007 concerning Religious and Religious Education was also published.

The legal basis for the *mu'ad* policy is government regulation Number 20 of 2003, article 29 paragraph (6) which stated the results of non-formal education can be appreciated to the equivalent of formal education after going through an equalization fee by an institution appointed by the Government or Local Government with reference to national education standards⁴. Islamic boarding schools that meet the measured criteria entitled to the same facilities as other educational institutions when following the regulations that have been

¹ H. Imam Suprayogo, "Harapan Pada Pemerintah Terhadap Pesantren Salaf", dalam <http://www.rektor.uin-malang.ac.id>, (1 Desember 2011), 1-2.

² Ali Anwar, *Pembaruan Pendidikan Pesantren di Lirboyo Kediri* (Kediri: IAIT Press, 2008), 2

³ Nur Hadi Ihsan, *Profil Pondok Modern Darussalam Gontor Ponorogo Jawa Timur* (Ponorogo: Pondok Modern Darussalam Gontor, 2006), 106-110.

⁴ Anwar Arifin, *Memahami Paradigma Baru Pendidikan Nasional Dalam Undang-undang Sisdiknas* (Jakarta: Dirjen Kelembagaan Agama Islam, 2003), 45.

established by the government⁵. To realize it, the General Director of Islamic education gave the status "*Pesantren Mu'adalah*". This recognition is given to the graduates who complete education at Islamic boarding schools three years after completing SMP or MTs with an education unit called *Madrasah Aliyah Salafiyah* and six years after completing *SD / MI* for educational units with 6 years of study such as *KMI or TMI*. The curriculum of these institutions was made by their own Islamic boarding school.

Until 2018, at least 55 Islamic boarding schools have received recognition of equality (mu'adalah), one of which is Madrasah Aliyah Salafiyah Pondok Tremas Pacitan, based on the Decree of the Director General of Islamic Education number: Dj I / 885/2010, December 9, 2010⁶. This Islamic boarding school was founded by KH Abdul Manan in 1830 AD, was located in Tremas village, Arjosari District, Pacitan Regency.

The government's admission to Tremas Islamic Boarding School, which has been carried out for a long time, needs to be carried out in relation to the implementation of the education process and all aspects regulated in the Mu'adalah Education system. This study aims to evaluate the mu'adalah program at *Pondok Pesantren Tremas*, Pacitan from the aspects of preparation, the implementation process and the results of the Mu'adalah program at Pondok Pesantren Tremas Pacitan.

B. Review of related literature

1. Program Evaluation

Program evaluation is an inseparable whole meaning. According to Wirawan, program evaluation is a systematic method for collecting, analyzing, and using information to answer basic questions about the program⁷. The process of collecting data, analyzing and using information to answer the basic questions of a program becomes a part of the picture of program quality. According to Spaulding, "*Program evaluation examines programs to determine their worth and to make recommendations for programmatic refinement and success*"⁸. Furthermore, this is a recommendation to improve of a program derived from program evaluation efforts.

Program evaluation is conducted to obtain information on the worth or value of a program as material in determining decisions. Program evaluation is an activity designed to make decisions about the worth of a program or government policy.

“Patton quoted by Rallis and Rossman defines program evaluation as follows: “Program evaluation is a systematic collection of information about program activities, characteristics, and results in order to provide an assessment of the program; increase program effectiveness, and / or to finalize program

⁵ M Ishom Yusqi, M. Ishom Yusqi, *Pedoman Penyelenggaraan Pesantren Mu'adalah* (Jakarta: Dirjen Pendidikan Islam, Direktorat PD Pontren, 2009), 2.

⁶ H.A Saifullah, *Profil & Pedoman Penyelenggaraan Pondok Pesantren Mu'adalah* (Jakarta: Dirjen PD dan Pontren Dirjen Pendidikan Islam Kementerian Agama RI, 2011), 46 – 61.

⁷ Wirawan, *Evaluasi: Teori, Model, Standar, Aplikasi, dan Profesi* (Jakarta: Rajawali Pers, 2011), h. 17.

⁸ Dean T. Spaulding, *Program Evaluation in Practice* (San Francisco: JohnWiley & Sons 2008),h. 5.

decisions; an assessment of the program leads to a recommendation for improvement, and is finalized in decision making.⁹ "

Thus, The program evaluation is defined as systematic work in gathering information to assess the worth and worth of a program. Description or information about a program and program recommendations are taken into consideration in determining decisions about the program being evaluated.

2. Pesantren Mu'adalah

Etymologically, *Mu'adalah* comes from Arabic: '*adala - yu'adilu - mu'adalatan* means Equipment which means equality. In terms of terminology, it is a process of equalization between educational institutions both at the Islamic boarding school and outside the *pesantren*, using standard and quality criteria that have been determined fairly and openly¹⁰. The results of the equalization process can be used as the basis for improving services and delivery of education in *pesantren*.

In Indonesia, *Mu'adalah pesantren* are of 2 (two) types, (1). Islamic boarding schools whose educational institutions are equivalent to educational institutions abroad and (2). Islamic boarding schools equivalent to Madrasah Aliyah (MA) under the guidance of the Ministry of Religion or Senior High Schools (SMA) under the guidance of the Ministry of Education and Culture¹¹.

The establishment of this policy was motivated by the absence of government recognition of *pesantren* that did not provide formal education so that graduates had difficulty continuing to study to a higher level of education or applying for jobs in the formal sector, because they did not have a diploma recognized by the government.

The *pesantren* gives certificate to alumni but the government does not recognize the legality. Without this recognition, that is not a priority for many *pesantren* because there are still many *pesantren* that are "in opposition" to government education policies. This is an embodiment of the nature of the *pesantren* which is basically independent. *Pesantren* developed their own curriculum, and at first many refused to accept government interference¹².

The granting of *mu'adalah* status to several *pesantren* is in line with the National Education System Law number 20 of 2003, article 30 paragraphs 3 and 4 as follows:

- (3) Religious education can be held in formal, non-formal, and informal education channels.
- (4) Religious education takes the form of diniyah education, *pesantren*, *pasraman*, *pabhaja samanera*, and other similar forms¹³.

The Government rule number 19 of 2005 concerning National Education Standards article 93 paragraph (1) "The implementation of educational units that do not refer to the National Education Standards can obtain recognition from the Government on the basis of

⁹ Sharon F. Rallis dan Gretchen B. Rossman, "Metode Campuran dalam Konteks Evaluasi: Sebuah Kerangka Pragmatik," di dalam *Social & Behavioral Research*, ed. Abbas Tashakkori dan Charles Teddlie, terjemahan Daryatno (Yogyakarta: Pustaka Pelajar, 2010), h. 450.

¹⁰ M. Ishom Yusqi, *Pedoman*p. 11.

¹¹ *Ibid.*, 11

¹² Asrori S Karni, *Etos Studi Kaum Santri, Wajah Baru Pendidikan Islam* (Bandung: Mizan Pustaka, 2009), 189.

¹³ Anwar Arifin, *Memahami*p. 47.

recommendations from BSNP". To legalize pesantren as formal educational institutions, the Minister of Religion issued Regulation Number 3 of 2012 concerning Islamic Religious Education in the form of Formal *Diniyah* Education, in which Article 43 states: "Islamic boarding schools that have received equivalence (mu'adalah) before this regulation is declared as formal diniyah education based on this rule.

There are several criteria to the pesantren which can be equivalent

1. In the form of a foundation or social organization with legal status
2. Having a charter registered as an Islamic Boarding School Educational Institution at the Ministry of Religion and does not use the curriculum stipulated by the Ministry of Religion or the Ministry of Education and Culture.
3. Availability of components for the provision of education and teaching in educational units.
4. An equivalent education level with Madrasah Aliyah / SMA with a duration of three years after completing Madrasah Tsanawiyah and 6 years after completing Madrasah Ibtidaiyah

The implementation of learning at mu'adalah pesantren is generally in the form of *sorogan, wetonan and bandongan*. This activity is called the ma'hadiy curriculum, where the type of book taught, the allocation of learning time and the academic calendar is up to the kiai. Meanwhile, learning in the form of classical is called madrasiy which is generally the same as other classical models¹⁴.

The differences between the *madrasiy* and *ma'hadiy* systems are: (1) madrasiy learning activities are carried out in the morning until noon with a systematic schedule, while ma'hadiy is in the morning until evening; (2) madrasiy learning is carried out by the teacher according to the subject, while ma'hadiy is carried out by kiai; (3) madrasiy learning allows the achievement of mastery learning, while ma'hadiy is completely dependent on the kiai¹⁵. Assessment of learning outcomes is carried out at the end of each year before Ramadan entirely left to the pesantren manager.

A pesantren can be given mu'adalah status if it has been verified and a visitation which includes the following five assessment components:

No .	The Component of Mu'adalah	Total Item	Value Per-Item	score	Maximum value
1	Curriculum	30	5	5	750
2	Education Officials	24	4	5	480
3	Students	35	3	5	525
4	Management	18	2	5	180
5	Infrastructure	21	1	5	105
Total Number		128			2040

¹⁴ Ibid., 21.

¹⁵ Ibid., 18.

3. Responsive Evaluation Model

The responsive evaluation model was initiated by Stake, which was originally known as the countenance evaluation model. Responsive evaluation emphasizes the evaluation of a specific program, or a specific program. Responsive evaluation is different from evaluation in general which is preordinate. In preordinate evaluation, among them have characteristics; orientation towards program objectives, using objective tests, and formal reports¹⁶. Responsive evaluation emphasizes at the program activities to respond to information from audiences and perspective value from the various people involved in the program. According to Stake, getting data through objective tests is considered superficial in providing a basis for explaining and considering the strengths and weaknesses of a program¹⁷. Stake recommended using countenance paper¹⁸. Countenance paper facilitates preordinate evaluation so the data obtained is meaningful and comprehensive by considering various points of view.

Stake illustrated that structurally responsive evaluation has two parts, the substantive structure and the functional structure. The substantive structure consists of: issues that arise, the format of the data collection using the countenance paper, the observer, and the validation. While the functional structure consists of 12 events or steps depicted in a clock¹⁹.

This evaluation tries to understand the various views of stakeholders from various perspectives while still paying attention to the success criteria in the aspects being evaluated. In this case, according to Stake, Owen quoted that evaluation is called responsive if it meets the following criteria: "1) more directly oriented to program activities, 2) responding to information from the audience, and 3) different values perspectives of the people served are reported in success. and program failures²⁰." This means that if the evaluation looks at the program process, pays attention to the audience and the program that is assessed by various stakeholder perspectives, then responsive evaluation is the right choice.

One of the characteristics of responsive evaluation is responding to information from the audience as well as a different perspective on the value served. Stufflebeam & Shinkfield stated responsive evaluation client-centered, on the grounds that the importance of client involvement and serving stakeholders in the program that become the basis for the naming that responsive evaluation means client centered evaluation²¹.

Responsive evaluation is a development of the countenance evaluation model, even though the countenance and responsiveness models was from Stake's perspective, however, both have clear differences. Hasan stated there are two differences in the countenance and responsiveness models, the focus and approach to developing criteria²². The focus on a responsive evaluation model is more specific than countenance. Responsive evaluation focused more on the process. Criteria development approach to countenance evaluation based on fidelity criteria, standard criteria. Meanwhile, the responsive evaluation model develops

¹⁶ Robert, E. Stake. *Program Evaluation, Particular Responsive Evaluation*. in Keynote Presentation at Conference on "New Trends in Evaluation" in October 1973 at The Institute of Education at Gotenborg University, h. 5.

¹⁷ John M. Owen, *Program Evaluation forms and Approaches*(Crows Nest: Allen dan Unwin, 2006), h.221.

¹⁸ Daniel L. Stufflebeam, dan Anthony J. Shinkfield, *Evaluation Theory, Models, & Applications* (San Francisco: John Wiley & Sons, 2007)., h. 413.

¹⁹ *Ibid.*, h. 420

²⁰ John M. Owen, *Program Evaluation.....*, h. 221.

²¹ Daniel L. Stufflebeam, dan Anthony J. Shinkfield, *Evaluation Theory,.....*, h. 403.

²² Hamid Hasan, *Evaluasi Kurikulum* (Bandung: Remaja Rosdakarya, 2008), h. 236.

criteria based on a process approach. This was understood because responsive evaluation aspires to different views from various stakeholders. The criteria made do not become the main reference, but develop by taking into account other views of people involved in the field.

Responsive Evaluation Model Steps

Program evaluation research combined a systematic, logical and scientific research paradigm, with evaluation activities that describe the advantages and disadvantages of a program. Gall and colleagues identified the stages in evaluating the program: 1) *clarifying the reasons for evaluation*, 2) *selecting an evaluation model*, 3) *identifying stakeholders*, 4) *deciding what is to be evaluated*, 5) *identifying evaluation questions* 6) *developing an evaluation design and time line*, 7) *collecting and analyzing evaluation data*, and 8) *reporting evaluation result*²³.

The stages were carried out in general evaluation activities. However, choosing a different model sometimes has a slightly different way. Such as responsive evaluation, which according to Wirawan the stages of implementation are as follows²⁴



According to Patton, the responsive evaluation stage includes six things:

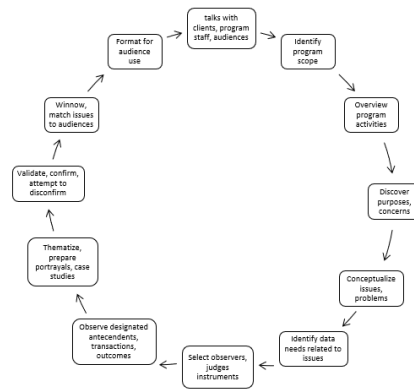
1. Identifying issues and concerns based on direct contact, face to face with people in and throughout the program;
2. Using program documents to identify further important issues;
3. Directing, personal observations about program activities before planning a formal evaluation, in order to increase the evaluator's understanding of what is important to the program and what can / should be evaluated;
4. Designing evaluations based on issues that have arisen in the previous three stages, with the design including continuous direct qualitative observations in the setting of a naturalistic program situation;
5. Reporting information in real time, personal contact through themes and paintings that can be understood easily and are richly depicted;
6. Matching information reports and reporting formats to specific listeners with different reports and different formats for different listeners²⁵

²³ Meredith D. Gall, Joyce P. Gall, dan Walter R. Borg, *Educational Research*(New York: Pearson Education, 2007), hh. 560-569.

²⁴ Wirawan, *Teori, Model.....*, h. 93.

²⁵ Michael Quinn Patton, *Metode Evaluasi Kualitatif*, terjemahan Budi Puspo Priyadi (Yogyakarta: Pustaka Pelajar, 1991), h. 52

Stake described the responsive evaluation stage in a circular path like a clock as shown below:



Responsive Evaluation Stages, 'Responsive Clock'

Source: adapted from Robert E. Stake, *Standards-Based Responsive Evaluation* (California: Sage Publications, 2004), p. 103.

The diagram did not show the sequence numbering. However, from several explanations as the number one on the clock, the explanation starts from number one. Identifying program scope and ends at 12 o'clock, talk with clients, program staff, and audiences. According to Stufflebeam & Shinkfield, the twelve stages are not a sequence that must be carried out. However, there is flexibility in taking the steps in responsive evaluation²⁶. Therefore, Stake was very aware that these stages can be reduced or reduced as needed. *“I know that some of you would remind me that a clock moves clockwise, so I hurry to say that this clock moves clockwise and counter-clockwise and cross-clockwise. In other words, any event can follow any event”*²⁷

C. Research Method

This evaluation research uses a responsive model. The research stage refers to the “Responsive Clock” from Stake. In this study, the stages consisted of only five steps as follows:

1. Conceptualize issues, problems, the data source was from various initial data, regarding the phenomenon of the implementation of an activity to be evaluated.
2. Identify data needs related to issues. The results of identification of the required data, in this case, it will also be obtained how to find data and valid data.
3. Observe designated antecedents, transactions, outcomes. this stage observes antecedent, transaction and outcome, using countenance paper.

At the antecedents, Stake stated *Antecedent refer to relevant background information*²⁸. Stake wrote *“for operating the program, there will be many provisions or conditions or contexts, each capable of being judged as to quality. I called these background conditions and input antecedents*²⁹. In addition, the antecedents in this

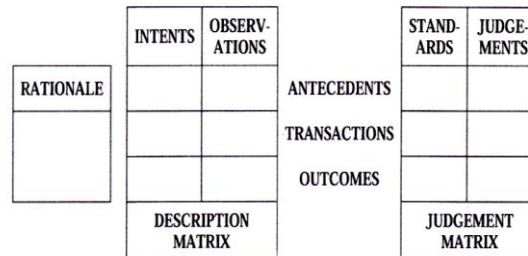
²⁶ Daniel L. Stufflebeam, dan Anthony J. Shinkfield, *Evaluation Theory*,....., h. 421.

²⁷ Robert, E. Stake. *Program*....., h. 103.

²⁸ Daniel L. Stufflebeam dan Anthony J. Shinkfield, *Evaluation Theory*....., h. 408.

²⁹ Robert E. Stake, *Standards-Based & Responsive Evaluation* (California: Sage Publications, 2004), h.

evaluation research is the relation to the input or preparation stage of the program. Furthermore, tracing and collecting information is on how the process, program activities take place ““We should gather similar data about program activities, operations, functions, processes. I called these the transactions³⁰. The next steps is to obtain the information about the effect or outcomes *Outcomes pertain to what results from the program. These include abilities, achievement, attitudes, and aspirations³¹*



In using the matrix mentioned, there are five stages of work carried out by the evaluator or researcher. The steps are; 1) examining the rationalization of the program, such as what is the importance and what is the goal, is the first step, 2) examining intensely antecedents, transactions and outcomes, 3) observing at the stages of antecedents, transactions and outcomes, 4) comparing with criteria or standards at each stage of antecedents, transactions and outcomes. 5) the results of the judgment of antecedents, transactions and outcomes.

4. Thematize prepare portrayals, case studies. The data has been collected is confirmed with the data source or informant. this is a step to maintain data validity. the data is analyzed by developing themes based on field notes and referring to the research focus.
5. Format for audience use. Report preparation is carried out after the data collection and analysis process. Practically, this research report is also presented to stakeholders in the evaluation research on this program.

D. Evaluation Result

The evaluation of the *Mu'adalah pesantren program at Madrasah Aliyah Salafiah Tremas, Pacitan*, was carried out in three stages, antecedent, transaction, and outcome. The antecedents (input) stage consists of students, teachers, curriculum, infrastructure, and financing. The transaction stage or process describes the learning process, while the outcomes describe the results of the Mu'adalah program which consists of the ability of graduates and the absorption of graduates. In detail, the evaluation of the Mu'adalah program at Madrasah Aliyah Salafiyah Tremas is presented according to the evaluation stages as follows:

1. Antecedents

a. The background of Mu'adalah Process on Madrasah Aliyah Salafiyah Tremas

The submission of the mu'adalah program in Tremas, went through several procedures and stages, called the preparation, implementation and ranking stages. In the preparation stage, the pesantren manager submitted a request to the Head of the local Ministry of Religion, which

³⁰ *Ibid*

³¹ Stufflebeam dan Shinkfield (2007), *Evaluation Theory*....., h. 408.

is attached with a profile of the boarding school and filling out an instrument consisting of five components, curriculum, educational staff, students, management and infrastructure. Subsequently, it submitted to the Director General of Islamic Education through the Director of Diniyah Education and Islamic Boarding Schools.

At the implementation stage, the team which consisting of elements from the Directorate of Diniyah Education and Islamic Boarding Schools and elements of the Madrasah Directorate carried out a series of activities in the form of site visits, data collection, data processing and reporting. The determination of mu'adalah status for Madrasah Aliyah Salafiyah through the Decree of the Director General of Islamic Education number: Dj.II / DT.II.II / 407/2006, dated November 30, 2006. Two years later, the Decree on the equivalence was extended (in 2008) with the Decree of the Director General. Islamic education number: Dj. I / 457/2008, dated 23 December 2008.

The decree for the extension of mu'adalah status was the last in 2017, the Decree of the Director General of Islamic Education No. 2791 of 2017 concerning the determination of the extension of the equality status of mu'adalah education units in Islamic boarding schools. In the last decree, this is Madrasah Aliyah Salafiyah, Tremas, which became one of the 30 Islamic boarding schools that received an extension of mu'adalah status. The results of the background evaluation show that all aspects of the fulfillment of the criteria as a pesantren Mu'adalah have been fulfilled.

b. Students

The minimum number of students at the Muadalah Islamic boarding school is 300. In 2019, the number of Tremas students reached more than 1,300 students. All students stayed in the pesantren and actively participate in pesantren activities. they did not participate in MA / SMA / package / equivalent education unit activities. The evaluation results showed that 100% of the students' criteria were met properly.

c. Teacher and Education officials

Teachers and carers of Madrasah Aliyah Salafiyah Islamic Boarding school Tremas are generally alumni of Islamic boarding school education, especially Islamic boarding school education Tremas itself, which amounts to 60 people, while for education personnel, there are already heads of mu'adalah education units and their representatives, library staff, administrative staff, laboratory staff, cooperative management, and several supporting activities for the learning process. However, one criterion that has not been fulfilled is having an Islamic education supervisor. Based on the evaluation results of the aspects of educators and educational staff, the level of achievement in this aspect reached 85.71%

d. Curriculum

Pondok Tremas' curriculum consists of religious subjects (80%) and general subjects (20%). The curriculum organizing structure can be seen in the following table:

**The Subject List Madrasah Aliyah Salafiyah
Pondok Tremas Pacitan**

No	Subject	The book used	Grade			
			I	II	III	
	Main Subject					
1	<i>Tafsir</i>	<i>Tafsir Ayat al Ahkam</i>	√	√	√	
2	<i>Hadith</i>	<i>Al 'Inayah al Saniyah</i>	√	√	√	
3	<i>Fiqh</i>	<i>Al Fiqh al Minhajiy</i>	√	√	√	
4	<i>Akhlak</i>	<i>Bidayah Al Hidayah</i>	√	√	√	
5	<i>Tauhid</i>	<i>Al Husun al Hamidiyyah</i>	√	√	√	
6	<i>'Arabiyyah</i>	<i>Ta'lim al Lughah al 'Arabiyyah</i>	√	√	√	
7	<i>Nahw</i>	<i>Alfiyah Ibn Malik Al Nahw al Wadih</i>	√	√	√	
8	<i>Balaghah</i>	<i>Qawaid al Lughah al 'Arabiyyah</i>	√	√	√	
	Scientific Development					
9	<i>'Ulum al Tafsir</i>	<i>Khalasah 'ulum al Qur'an</i>	√	√	√	
10	<i>'Ulum al Hadith</i>	<i>Manhaj Dhawy al Nazar</i>	√	√	√	
11	<i>Usul al Fiqh</i>	<i>Al Bayan</i>	√	√	√	
12	<i>Qawaid al Fiqhiyyah</i>	<i>Faraid al Bahiyah</i>	√	√	√	
13	<i>Tarikh al Islam</i>	<i>Khalasah al Daulah al 'Abasiyyah</i>	√	-	-	
14	<i>Tarikh Tashri'</i>	<i>Tarikh Tashri' al Islamiy</i>	-	√	√	
15	<i>Faraid</i>	<i>Dalil al Khaid</i>	√	-	-	
	General Basic Education					
16	Civic Education	PKn untuk SMA	√	√	√	
17	Bahasa Indonesia	Bahasa Indonesia untuk SMA	√	√	√	
18	English	Bahaa Inggris untuk SMA	√	√	√	
19	Mathematic	Matematika untuk SMA	√	√	√	
	Muatan Lokal					
20	<i>'Ilm Falak</i>	<i>Al Durus al Falakiyyah</i>	√	√	-	
21	<i>Tarbiyah</i>	<i>Tarbiyah</i>	-	-	√	
22	<i>Tahassus</i>	<i>Izah al Nashi'in</i>	√	√	√	

Based on the results of the evaluation, Madrasah Aliyah Salafiyah Mu'adalah Tremas has met several criteria for the muadalah pesantren curriculum, it was consisting of an Islamic religious curriculum and a general curriculum, an Islamic religious curriculum based on the yellow book, a general curriculum consisting of citizenship education, Indonesian language, and math. However, in this aspect of the general curriculum, pesantren have not taught science subjects, which have been replaced by English lessons. In general, the level of achievement in the curriculum aspect is 83.33%.

e. Infrastructure

As Madrasah Aliyah, which was under the Tremas pesantren which has been established for a long time, the facilities and infrastructure are very adequate. To meet the minimum standard of facilities and infrastructure as a requirement was recognized as a member of the mu'adalah pesantren, it has been fulfilled as a whole.

f. Financing

The financial for the management and operation of education at Madrasah Aliyah Salafiyah Mu'adalah Tremas, are from santri fees, pesantren businesses and non-binding assistance. Madrasah do not receive School Operational Assistance (BOS) because they do not involve on formal education institutions in Indonesia.

Financial management is carried out by the pesantren's financial division under direct control by the Kyai or the pesantren leader. Management is carried out with the principle of openness or transparency but still adjusted to the culture of the pesantren in which the highest policy holder is the Kyai. The achievement of evaluation results on the financing aspect was 80%.

Based on the results of the evaluation on all aspects of the components above, the overall achievement of the mu'adalah program in this aspect is 91.51% as in the following table:

No.	ASPECTS	ACHIEVEMENT
1	General Requirement	100%
2	Students	100%
3	Teachers and Educational Staffs	85,71%
4	Curriculum	83,33%
5	Infrastructure	100%
6	Financials	80%
TOTAL ACHIEVEMENTS		91,51%

2. Transactions

a. Learning Process

The learning process in *mu'adalah education* units should meet the aspects of competence attainment, learning resources and facilities, context / environment and the psychology of students. In general, the learning process in the mu'adalah education unit is the responsibility of the pesantren. It is technically managed and the responsibility of the head of the mu'adalah unit. Education units are managed based on an annual work plan, which is the translation of a four-year medium-term work plan.

The results of the evaluation of the learning process based on the mu'adalah criteria in Tremas have met most of the criteria, namely the Annual Work Plan, educational calendar, schedule per semester, schedule for composing the mu'adalah unit level curriculum, Revenue and Expenditure Budget Plan, Income and Expenditure Budget Plan, financial reports and performance reports and school or pesantren committees. Only the medium-term work plan (RKJM) aspect is not yet owned by the pesantren. Based on these things, the achievement of the mu'adalah program is in the aspects of the learning process by 88.89%.

b. Students' Understanding Ability

Madrasah Aliyah Salafiyah Mu'adalah Tremas, requires all teachers to understand students thoroughly, not only related to the learning process in class, but also the attitudes, behavior and activities of students outside the classroom or in the dormitories, so that the pesantren gives responsibility to all teachers to understand the students in complete

c. Learning Evaluation

The learning activities was conducted in three phases in each year which has duration four months. It can be known as *catur wulan* . the learning process starts on 15 Syawwal until 21 Sya'ban. The first four month started at Muharram. The second was on Jumadal Ula, the last was on 21 Sya'ban. The learning evaluation component consists of assessments carried out by Teachers and educational units, educators assessing the process and progress of student learning, and the education unit assessing the competence attainment of all subjects and competency of graduates. All of these criteria have been met properly. Thus, the level of achievement of the learning evaluation aspect reaches 100%.

According to the evaluation result, it can be concluded the level of program achievement of Pesantren Muadalah on the Transaction Step are :

No.	ASPECTS	ACHEIVEMENTS
1	Proses Belajar	88,89%
2	Evaluasi Pembelajaran	100%
TOTAL ACHEIVEMENTS		94,45%

3. Outcomes

a. Learning Outcomes

The mu'adalah program has a significant impact on student learning outcomes because the learning process is more focused according to the provisions of the mu'adalah program. This increase can be seen from the increase in student learning achievement.

At the Tremas Islamic boarding school, The students' learning outcomes are not only measured by cognitive abilities that focused on mastery of subject matter. However, a combination of morals and lesson test scores, even moral factors are more dominant than test scores. it was because that students can not graduate from their education or it can not continue to the next grade if any ustadz who stated that the student did not require the qualifications in his morals.

b. Skills

In addition, to participate in the learning process in the classroom which aims to master various disciplines, especially subject matter in Islamic studies, Students are given the opportunity to take part in various extracurricular activities aimed to develop student skills. Various types of skills support activities are carried out in the form of trainings officially organized by the pesantren, including as in the following table:

Pondok Tremas Extra Curricular Activities

1. <i>Fata Al muntadar</i>	8. PHBI
2. <i>Dibaiyyah wa al khitabiyah</i>	9. Red Cross
3. <i>Tazayun</i>	10. GARNISI
4. Library Attarmasie	11. PORMASI
5. Pramuka	12. Attarmasie Arabic English Course
6. <i>Bahth al masail</i>	13. <i>Ihya' al lughah</i>
7. <i>Jami'ah al qura' wa al huffaz</i>	14. Night Duty

c. Absorption of Graduates

There are at least three groups of graduates of *Madrasah Aliyah Salafiyah Mu'adalah Tremas*, directly dedicate to pesantren, continuing to university level, and serving directly in the community. when students graduate, the pesantren recruits some of its graduates who are considered to have the dedication and ability to directly help the pesantren. They were asked to become teachers (ustadz assistants), supervisors for the activities of the students in the dormitories, and several tasks given by the pesantren. In addition, they also have an obligation to study at higher education institutions in the pesantren environment. The recognition of *ijazah mu'adalah* by the government, provides a great opportunity for pesantren graduates to be able to continue their education in higher education. This is a real impact of the benefits of *mu'adalah* for the students.

Based on the evaluation of all stages with their respective aspects, the overall results of the evaluation of the *mu'adalah* pesantren program at *Madrasah Aliyah Salafiyah Tremas, Pacitan* are as in the following table:

No.	STAGES	ACHIEVEMENTS
1	Antecedents	91,51%
2	Transactions	94,45%
3	Outcomes	100%
TOTAL ACHIEVEMENTS		95,32%

E. Conclusion

Overall, the implementation of the *mu'adalah* Islamic boarding school program at *Madrasah Aliyah Salafiyah Mu'adalah Tremas Pacitan* went very well with a program achievement level of (95.32%), with details of the achievement of the input component (antecedent) of (91.51%), component process (transactions) of (94.45%), and components of the results (outcomes) of 100%

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