

Sporadic Model as Applied Islamic Education: an Integration?

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Abstract

This article examines the sporadic evaluation model of learning at Madrasah Tsanawiyah (MTs). Sporadic evaluation of learning has been successfully integrated with MTs. because it emphasizes the novelty aspect (the hallmark of the school). This sporadically has been carried out with its own model, the school certainly has considered the government system such as the Ministry of Education and Culture and the Ministry of Religion of the Republic of Indonesia. However, it is considered that there are many weaknesses so the school uses its own school method, especially in the COVID-19 pandemic atmosphere. This study uses qualitative and data collection methods using observation, interviews, and documentation with sharpened data analysis of the Milles and Huberman models. The validity of the data using source triangulation. This research problem is very interesting to study and the aim is that this sporadic model becomes a new breakthrough in increasing the effectiveness of active learning, learning innovativeness, initiative-creative, learning flexibility, self-development, quality learning (perfectionism), and achieving school goals well. Here I state, that the sporadic model can be integrated with the Islamic Educational system.

Keywords: *Islamic Education, Sporadic learning evaluation model*

Introduction

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.¹ National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen².

That is actually the sporadic education that was arranged and carried out at Madrasah Tsanawiyah Miftahul Ulum Renes Wirowongso Ajung Jember to make it easier to achieve this goal. Sometimes following the mechanisms that exist in the Ministry of Religion of the Republic of Indonesia or the rules enforced at the Ministry of Education and Culture of the Republic of Indonesia, it is difficult for private schools to fully follow, but only the majority and the general public follow them, such as KKM, rules for spending on operational funds and so on. However, matters related to the learning process and leadership strategy, Madrasah Tsanawiyah Miftahul Ulum Renes Wirowongso Ajung Jember did not follow the two ministries. However, it has its own authority as a school unit under the auspices of the Miftahul Ulum Ulum Renes Wirowongso Ajung Jember Islamic Boarding School, just like the school curriculum has its own, while the RI Ministry of Religion curriculum guidelines are only a formality, the effective schedule follows the pesantren's effective schedule, so holidays are day off. General information given by the Ministry of Religion of the Republic of Indonesia is not used.

This is so that learning is more effective in moving students in learning, and the curriculum that is run is more in line with the needs of parents, students and adaptation to the Miftahul Ulum Renes Wirowongso Ajung Jember school environment. This is what

¹ *Jalan Mangga V No.9 PatrangJemberKodePos 68111 No Hp: 085236429107
Tim Kemdkbud RI. Undang-Undang Republik Indonesia Nomor 20 Tahun 2003
Tentang Sistem Pendidikan Nasional. (Jakarta. Kemendikbud. 2005), 2

² Tim kemenag RI. Undang-Undang Republik Indonesia Nomor 20 Tahun 2003
Tentang Sistem Pendidikan Nasional. Jakarta. Kemenag RI, (Jakarta. Kemendikbud. 2005), 5

the stakeholders in this school view so that the atmosphere is more academic and religious compared to the schools in the Wirowongso Ajung Jember environment.

Learning is a process of interaction between teachers and students to share valuable experiences with each other. The interaction needed in learning is a two-way interaction that runs effectively for teachers and students. In line with the notion of learning in Law No. 20 of 2003 which was conveyed by Ahmad Halid that learning is a process of interaction between students and educators and learning resources in a learning environment.³ Casper Boongaling Agaton, Lavinia Javier Cueto that the COVID-19 pandemic has brought extreme challenges to the government and its people. In the education sector, the pandemic closed down schools and drastically changed instructional methods to distance learning.⁴ Online learning is carried out as one of the efforts to prevent the transmission of the COVID-19 virus.⁵

Moral education is not as easy as imagined by experts as outlined in the curriculum books of the Ministry of Religion and the Ministry of Education and Culture of the Republic of Indonesia, but it takes the seriousness of the school management as an education provider unit, so then the managers decide that noble morality education designs three factors, namely first, the learning reference factor, second, the teacher factor and the third factor of good character habituation at school together with the teacher council and all members of the organization at Madrasah Tsanawiyah Miftahul Ulum Renes Wirowongso Ajung Jember. However, these three factors still have shortcomings that need to be improved from time to time based on the results of evaluations that are carried out on an ongoing basis. But at the very least, this sporadic model is very attractive in the world of private education because it is based on a pesantren. So that the uniqueness of this school also follows the uniqueness of its parent, namely the Pesantren

³ Ahmad Halid. *Prospek Pendidikan Islam dalam Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*. (Jember. UIJ Kyai Mojo. 2012), 23

⁴ Casper Boongaling Agaton, Lavinia Javier Cueto. Learning at home: Parents' lived experiences on distance learning during COVID-19 pandemic in the Philippines. *International Journal of Evaluation and Research in Education (IJERE)* Vol. 10, No. 3, September 2021, pp. 901-911 ISSN: 2252-8822, DOI: 10.11591/ijere.v10i3.21136

⁵ Lila Bismala, Yayuk Hayulina Manurung. Student satisfaction in e-learning along the COVID-19 pandemic with importance performance analysis. *International Journal of Evaluation and Research in Education (IJERE)* Vol. 10, No. 3, September 2021, pp. 753-759 ISSN: 2252-8822, DOI: 10.11591/ijere.v10i3.21467

Miftahul Ulum Renes Wirowongso Ajung Jember.

The uniqueness of this school is the system of adopting the educational curriculum system which is based on the system of adopting the pesantren curriculum from various Islamic boarding schools. Comparing the results of comparative studies with other Islamic boarding schools is carried out and then legitimized also to Madrasah Tsanawiyah Miftahul Ulum Renes Wirowongso Ajung Jember to enforce the results of the adoption of the pesantren education system.

Thus, to achieve the functions and goals of education depends on effective learning. Many people think that when the COVID-19 pandemic situation, learning is seen as less effective, even post-covid-19 graduates are seen as less able to achieve the desired learning goals, especially regarding the educational goal of “humans who believe and fear God Almighty, have noble character” because the learning process is not effective. especially noble character education cannot be carried out online or in a separate room from the teacher. However, noble character education must be carried out together with teachers who provide direct examples to students. So that students see directly with their eyes and imitate what the teacher has practiced in class and outside the classroom.

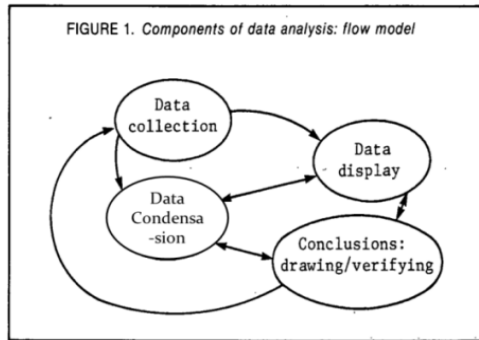
However, these learning limitations can be improved by sporadic learning: an evaluation model for increasing the effectiveness of learning and education in the Covid-19 pandemic era. The sporadic model is a learning and education model that is carried out in schools in its own way and is a hallmark of schools. This sporadic model has been widely implemented in schools with a hidden curriculum as an improvement in learning that has been disrupted due to unplanned disturbances such as covid 19, sudden school meetings, the interests of teachers, sick teachers having permission to teach, and other things such as the influence of the school environment, having guests visit schools, vaccinating students and so on. So how to overcome it to effectively achieve these educational goals can be overcome by designing learning programs with a sporadic model. Thus, the problem raised in this research is how is the Sporadic evaluation model in increasing the effectiveness of learning and education in the Covid-19 pandemic era at MTs Miftahul Ulum Wirowongso Ajung Jember, East Java, Indonesia?

Research Method. Participants and procedure, this study uses a qualitative description model to reveal a sporadic evaluation model as an increase in the effectiveness of learning and education at MTs MiftahulUlum Wirowongso Ajung Jember, East Java, Indonesia during the Covid-19 situation or online learning. Research subjects are subjects that are intended to be studied by researchers.⁶ The subjects of this study who became informants were the principal, the teacher council and students using the application of the purposive method. It is hoped that this determination of informants can provide data that is in accordance with this research problem. The position of the researcher when conducting research will be to attend and be an active participant and get along with the teacher and student councils at this school. So that researchers find real data and can be justified.

Measures (Data Validity), Because this is a qualitative research, it does not use measures, but uses checking the validity of the data by using data triangulation techniques, this will be done by researchers by means of the research results of researchers will be communicated with research theories both from the results of previous people's research and through the work of -scientist works that have been published in general, at least three accurate sources. So that the results of this research are stronger and trusted by the readers, especially the institution that is the object of this research, namely MTs Miftahul Ulum Wirowongso Ajung Jember, East Java, Indonesia.

Data analysis, the analysis used by this research is descriptive analysis using the theory of Miles and Huberman, namely four stages; namely data collection, data condensation, data display and the conclusion and/or verification stage. as shown in the following figure:

⁶ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: PT Rineka Cipta, 2006),145



**Figure 2.1 Analysis of data from Miles and AM versions.
Huberman⁷**

Discussion

History of Sporadic Evaluation in Pesantren

The pesantren sporadic evaluation model is based on the kiai's desire to develop the quality and quantity of the pesantren, where the kiai carries out modernization and innovation of the pesantren, the kiai as the founder and caretaker of the initiative to implement their own model pesantren development system. Another language of the evaluation of sporadic pesantren education in this study is characteristic or looking for uniqueness that impresses the community. Kiai continues to modernize and innovate pesantren, these two issues in pesantren in accordance with the opinion of Azyumardi Azra revealed that the modernization of the pesantren education system includes updating the substance or content of pesantren education by including general and vocational subjects.⁸ Ronald Alan Luken-Bull argues that the development of pesantren focuses on modernity, globalization and strengthening local traditions or local wisdom of pesantren.⁹ According to Hiroko Horikosih's opinion, namely the social change in the kiai's view from traditional to modernity with

⁷ Lihatkaryadisertasi Ahmad Halid, *Budaya Organisasi Pondok Pesantren Ahlussunnah Waljama'ah Dalam Mendidik Santri Berkualitas di Pesantren Nuris, al-Azhardan Pesantren Assunniah Kencong jember*. Disertasi. IAIN Jember, 2019: 443

⁸ Azyumardi Azra, *Pendidikan Islam, Tradisi dan Modernisasi Menuju Millenium Baru*, (Jakarta: Logos, 2000), 45

⁹ Ronald Alan Luken-Bull, *Jihad Pesantren Di mata Antropolog Amerika*. (Yogyakarta: Gema Media, 2004), 15

an emancipatory character and the kiai gives freedom to the santri to determine their future destiny and participate..¹⁰

The Clifford Geertz model argues that the kiai as a cultural broker, the kiai has the right to regulate what pesantren are considered useful for the progress of the pesantren. Meanwhile, the sporadic evaluation according to Abdul Halim Soebahar can be carried out through three steps, namely (1) innovation through the development of learning methods, (2) innovation through the development of classical madrasah diniyah, (3) innovation through the development of the sublime Islamic boarding school (Ma'had Aly).¹¹ Sporadic evaluations of learning development at Miftahul Ulum Islamic Boarding School and Miftahul Ulum MTs are the same as the theory of the research results of these experts.

Sporadic evaluation of learning at MTs Miftahul Ulum was carried out by reviewing the yellow book, strengthening the Islamic boarding school tradition, learning assorogan, tabarrukan, bandongan, wetonan, lalaran, memorizing jurmiah, memorization, and memorizing al-fiyah, and developing Smail Group Discussion, Collaborative and Cooperative Learning learning, Problem Bases Learning, Blended Learning, and online learning. In addition, the sporadic development at the Miftahul Ulum Islamic boarding school is an adaptation to modern technological advances. As noted by Republika.Co.Id, Jakarta (Monday 18 Oct 2021), the Indonesian Minister of Religion Gus Yaqut asked Islamic boarding schools to innovate in order to adapt in the era of technological development. For example, sporadic innovation. Pesantren has a strategic position as the basis for the new flow of the Ummah's economy.¹² It is carried out sporadically by one or several pesantren, without a single theme, and is carried out according to the perception of each pesantren. Karel A Steenbrink's sporadic model in pesantren combines the religious and public education systems.¹³ Ridwan Nasir is a sporadic form that is developed in Islamic boarding schools. "Education certificates in Islamic boarding schools will be recognized by the government and are the same as other public school diplomas and alumni can continue their general higher education

¹⁰ Hiroko Horikosih. *Kyai Daan Perubahan Sosial*. (Jakarta: P3M, 1976), 122

¹¹ Abd. Halim Soebahar, *Modernisasi Pesantren, Studi Transformasi Kepemimpinan Kiai dan Sistem Pendidikan Pesantren*. (Yogyakarta: LKiS, 2013:186-187

¹² Republika.Co.Id, Jakarta, Senin 18 Oct 2021

¹³ Karel A Steenbrink. *Pesantren Madrasah Sekolah: Pendidikan Islam Dalam Kurun Modern*. (Jakarta. LP3ES, 1986), 222

studies and can be accepted for work.¹⁴

According to Indhra Musthofa who quoted Gus Dur the development of pesantren carried out by internal boarding schools lately can be classified as sporadic pesantren development patterns based on their respective pesantren inputs. The form of sporadic development is such as:

- a. Forming a public school (school) outside the religious education system that is the hallmark of the pesantren, like what has been done at the Lirboyo Kediri Islamic Boarding School and the Tebuireng Islamic Boarding School in Jombang.
- b. Improvement of a mixed curriculum (mixed) between the general and religion combined with higher education institutions. As in the Modern Gontor Islamic Boarding School curriculum that forms IPG (Gontor Education Institute).
- c. Patterns of development of pesantren that have distinction, such as The formation of Pondok Karya Pembangunan (PKP) which combines guidance from social organizations and local governments¹⁵

From this basis that the pesantren has succeeded in developing it through the sporadic evaluation of their own models of each pesanten because there are no rules that prohibit pesantren to develop in accordance with the kiai. This is reinforced by Cahya Edi Setyawan that sporadic is the development of standardization of the pesantren education system can carried out by following the government with reference to on Laws and/or Government Regulations that applicable, and/or carried out by the pesantren institution itself sporadically with reference to the kyai's tastes, or circumstances local socio-cultural, and/or socio-geographical, because Islamic boarding schools are generally independent, not dependent on to the government or existing power.¹⁶

Moh. Slamet Untung, The second form of the pattern of development of the pesantren is sporadic This is done through improving the "religious and general" mixed curriculum developed in higher education institutions in the form of religious faculties, such

¹⁴ RidlwanNasir, Mencari Tipologi Format Pendidikan Ideal, Pondok Pesantren Di Tengah Arus Perubahan. (Yogyakarta: PustakaPelajar. 2010), 92

¹⁵ Indhra, Musthofa, Modernisasi Pendidikan Islam Pesantren Dalam Tinjauan Filosofis Metodologis. *Jurnal at-Tarbiyat*. Vol. 2, No. 2, Juli - Desember 2019, hlm.133

¹⁶ Cahya Edi Setyawan. Menggagas Model Pengembangan Standarisasi Sistem Pendidikan Pesantren. *Jurnal at-Ta'dib*. Vol. 11, No. 2, Desember 2016, hlm. 238

as the Nahdlatul Ulama Ibrahimy University (UNNIB, Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo) which opened the Faculty of Sharia, and Islamic boarding schools and transformative LP3ES.¹⁷

From the various opinions of these experts regarding the evaluation model for the sporadic development of pesantren, it is very reasonable to apply it in the world of learning as in the study in this article.

Evaluation of Sporadic Models in Improving Learning in the Covid 19 at Madrasah Tsanawiyah Miftahul Ulum Renes Wirowongso Ajung Jember

Based on the data collection method of this study, namely the method of observation, interviews and documentation. These three data collection methods have succeeded in collecting the data needed in this study, so MTs MiftahulUlumWirowongsoAjungJember, East Java, Indonesia has succeeded in carrying out learning well adapted to the evaluation of learning during the covid 19 situation. Thus, it can be seen in the following table

Table 1 sporadic evaluation of learning and education in the era of covid 19

No	Elements of Sporadic Evaluation	Sporadic strategic pattern to achieve it
1	History of sporadic evaluation in pesantren	- Development looking for the characteristics of pesantren - the issue of modernization - the issue of innovation
2	Sporadic evaluation of the learning system or curriculum	Sporadic evaluation strategies for learning effectiveness have been carried out and the results of the evaluation and improvement include: - Mixed religious and general, - Classical model - Self-learning adoption model - Model home tutoring

¹⁷ Moh. Slamet Untung. Gagasan Abdurrahman Wahid Tentang Pengembangan Pendidikan Pesantren(1970-1980). *International Journal Ihya' 'Ulum Al-Din*, Vol 18 No 1 (2016) DOI: 10.21580/ihya.17.1.1732

No	Elements of Sporadic Evaluation	Sporadic strategic pattern to achieve it
		<ul style="list-style-type: none"> - Individual learning model - Group learning model - Mendikbud system learning model - Ministry of Religion system learning model - School local system learning model - Madrasah diniyah curriculum model - Learning deposit model <p>In this sporadic evaluation model in the learning curriculum, the school implements the item well</p>
3	Sporadic evaluation of learning time or hours	<p>Learning time is designed to be as effective as possible with temporary conditions, therefore the school has evaluated and developed it in the form of, for example:</p> <ul style="list-style-type: none"> - Division of face-to-face hours in class - Division of student study rooms - Grouping students based on the distance from their homes - Take advantage of the night time to study Independent students - Taking advantage of the morning time for students to start learning, schools carry out learning on the madrasah diniyah model with TPQ lessons, Arabic, English, Tahfidz and others.
4	Sporadic evaluation Learning materials	<p>The results of the evaluation of learning materials include:</p> <ul style="list-style-type: none"> - The material summarized by the teacher is very simple - Students have textbooks - Students are given time to memorize, understand and implement it when it comes to practical issues at school and outside of school

No	Elements of Sporadic Evaluation	Sporadic strategic pattern to achieve it
		<ul style="list-style-type: none"> - Study of special texts according to school targets - Reading and writing the Qur'an - Tahfid al-Qur'an - Computer programming - Information, Technology - Sports, mental exercise etc
5	Sporadic evaluation Learning method	The methods used include: <ul style="list-style-type: none"> - Learning highlight - Learning bandongan - Private learning - Group guidance - Memorization deposit - Discussion of knowledge in front of the teacher - Assignment
6	Sporadic evaluation of learning strategies	Evaluation of learning strategies <ul style="list-style-type: none"> - Individual learning strategies - Group learning strategies based on the distance from home and the student's home environment
7	Learning assignments	Student learning tasks in the era of the COVID-19 pandemic, including: <ul style="list-style-type: none"> - Students work on individual assignments - Students work on guided group assignments - Students make video assignments, records, and others
8	Sporadic learning model student skills	Student skills: Students are trained to master skills according to their talents and interests such as entrepreneurship
9	Sporadic model learning facilities and infrastructure in the era of covid 19	Learning facilities and infrastructure include <ul style="list-style-type: none"> - E-Learning System - Zoom - Meet - Whatsapp groups

No	Elements of Sporadic Evaluation	Sporadic strategic pattern to achieve it
		<ul style="list-style-type: none"> - Study Groups - Android HP, Projector - Wifi school
10	Sporadic learning culture	Learning culture, among others <ul style="list-style-type: none"> - Become a learned learner - Guided - Proactive relationship - Spirit of self-development - How to learn high spirits - Schools create, collect, disseminate and use new knowledge - Obedient, faithful, noble, responsible, independent, disciplined and so on

The sporadic evaluation model carried out at MTs Miftahul Ulum Wirowongso Ajung Jember, East Java, Indonesia, was very effective in improving learning and education in the era of the Covid-19 pandemic as shown in table 1 above.

Evaluation of the learning system or curriculum during the pandemic at MTs Miftahul Ulum did not fully follow the system or curriculum of the minister of education and minister of religion, only partially followed it. Because there are other factors that do not allow it to follow suit, the results of this study are justified in the sporadic theory of education and learning as explained by Abdurrahman Wahid that the pattern of sporadic development is pursued by several major pesantren individually, without a single theme that binds all their efforts. and implemented according to the perceptions and aspirations of each. This pattern is clearly in contrast to the general pattern of the establishment of pesantren by the individual efforts of a kiai who establishes his pesantren little by little and gradually on the basis of community support from below.¹⁸

Gusdur's opinion shows the development of the pesantren system which was developed sporadically by pesantren caregivers. However, this opinion can also be applied in schools in order to

¹⁸ Abdurrahman Wahid. *Menggerakkan Tradisi Pesantren: Esai-Esai pesantren*. (Yogyakarta. LKiS. 2001), 127

achieve its goals by taking policies that are considered more beneficial to the school and learning communities such as students, teachers and parents of students. If this is more successful in achieving educational goals, then there is nothing wrong with being developed by the school and the teacher council in the classroom. This sporadic model is a system adoption model from within the institution itself, whether through creativity or taking from an external system that is considered good so that it can be integrated into the school curriculum as Dahiru Sale Mohammed, Sarimah Ismail, the results of his research explain about integration of personal attribute skills "The personal attribute skills were rejected in Australian education model for TVET until after they were incorporated in USA and up to today. This study found the specific personal attribute skills required by industry managers for the integration ETE curriculum and the conceptual model of personal attribute skills that can guide its implementation.¹⁹

This evaluation pattern for the sporadic development of learning is not planned systematically, but has an effective learning work intensity and has an effect on increasing effective and efficient learning outcomes because it is carried out by teachers who know in detail the state of the class and student competencies as well as what steps to take. will be taken by the teacher in the learning process.²⁰ This is in accordance with the Principal's explanation at the results of the teacher council meeting that MTs Miftahul Ulum learning will be carried out properly according to the media and learning channels that are justified during this pandemic such as regular face-to-face meetings, using e-learning, WhatsApp groups, limited guidance, and so on. . This channel is used as well as possible, of course it is evaluated on an ongoing basis.²¹

The head of the Social Foundation and Dakwa Miftahul Ulum emphasized that the development of learning at MTs during the pandemic will look for its own model that is more effective and makes it easier to achieve learning goals, such as the students will be taught the ability to recite the Koran, English and memorize the

¹⁹ Dahiru Sale Mohammed , Sarimah Ismail, Conceptual model for the integration of personal attribute skills in electrical technology education curriculum. *International Journal of Evaluation and Research in Education (IJERE)* Vol. 8, No. 4, December 2019, pp. 705~712 ISSN: 2252-8822, DOI: 10.11591/ijere.v8i4.20301

²⁰ Abdul haris Muttaqin. Interview. Tanggal 25 Pebruari 2022 di Ruang kantor Sekolah Jam 8:30

²¹ Umaisyarah. Interview. Tanggal 25 Pebruari 2022 di Ruang kantor Sekolah Jam 9.00

Koran together. and practicing noble character with all members of the Miftahul Ulum school organization.²² This development is justified by Abdul Halim Soebahar "The pattern of innovation in the education system is sporadically developed in various ways in each pesantren. This innovation pattern is relatively safe from controversy because the adoption of the innovation is carried out without the involvement of outside parties. This pattern of innovation is carried out as an effort to develop a salafi pesantren with a classical system. The curriculum is one hundred percent religious education with the yellow book as the reference. In this case, learning is managed in a stratified manner even though the curriculum and strata requirements vary"²³

The uniqueness of MTs Miftahul Ulum Wirowongso Ajung Jember is that the education system is uncertain, there is only a system in this school, it is different from other schools, sometimes it can change according to the leadership model in office. The program is not eternal, temporal and will replace it if there is a better and effective system to improve the quality of students.

Evaluation of learning time or hours during the pandemic at MTs Miftahul Ulum is well planned and implemented. The foundation wants that despite the Covid atmosphere, learning must run well so that learning time is arranged according to the rules of the Covid 19 task force and more closely follows the timing of the decisions of the foundation board and teacher council meetings. For example, schools do time design or division of face-to-face hours in class. Because the foundation wants face-to-face learning even though it's once a week face-to-face learning because there are practical lessons and learning about noble character. Habituation of noble character cannot be taught online but face-to-face, students observe, imitate, apply what is seen from the teacher's behavior.²⁴ According to Umar, in learning in this pandemic era, schools divide students' study rooms that are sufficient while maintaining health protocols, grouping students based on the distance from their homes.²⁵ Besides that, the teacher also uses the night time to study students independently, because that time is a time of rest for anyone who learns and worships Allah swt and prays that

²² Muhammad Ali Fikri. Motivasi Ketua yayasan Sosial dan Dakwa Miftahul Ulum. Tanggal 2 Pebruari 2022. Di Aula PP Miftahul Ulum. Jam 10;30

²³ Abdul Halim Soebahar. Modernisasi pesantren: Studi Transformasi Kepemimpinan Kiai dan Sistem Pendidikan Pesantren. (Yogyakarta. LKiS. 2013), 186

²⁴ Husnul Khuluk. Interview. Tanggal 25 Pebruari 2022 di Ruang kantor Sekolah Jam 11.00

²⁵ Umar. Interview. Tanggal 25 Pebruari 2022 di Ruang kantor Sekolah Jam 9.30

we are all saved from this pandemic and immediately appointed by Allah swt.²⁶ In addition to using the evening time for learning to eat, students also use the morning time for students to study.

Learning time is designed to be as effective as possible with temporary conditions, so Madrasah Tsanawiyah uses Full Day time because the school has evaluated and developed it in the form of, for example: the division of face-to-face hours in class that does not follow the system of the Ministry of Religion and the Ministry of Education and Culture which is regulated in the academic calendar. However, it refers to the time set by the Islamic boarding school in carrying out learning tutorials in the classroom and outside the classroom. So that it is more effective for students who live in Islamic boarding schools and close to their homes in the pesantren environment. Morning time is also used to study the subject matter that supports it.

For Madrasah Tsanawiyah Miftahul Ulum Renes Wirowongso Ajung Jember regarding the division of student study rooms is not a problem, because this school is used to using nature or the environment for learning, including lesehan in a certain yard or school environment that can be used for the learning process to take place. The result is that students are enthusiastic about following it and are more refreshed for students in learning. In addition to the system of grouping students based on the distance from their homes, the school provides convenience for parents and students to follow the tutorial schedule that has been prepared by the school, and can study in groups or privately with the school's reliable teachers. The school is more specifically privileging effective study time, namely using the night time to study. Students are independent because at this time the students' brains are clear and refreshed so it is easier to understand the subject matter. Then the school takes advantage of the morning for students to start learning, the school carries out learning on the madrasah diniyah model with TPQ lessons, Arabic, English, Tahfidz and others. In this field, the emergence of uniqueness of students because students are equipped with various religious and general knowledge. So that the quality of graduates will be much different from other schools.

Sporadic evaluation of learning materials is carried out in order to deepen the study material and broaden students' understanding and

²⁶ Muhammad Roziqin. Interview. Tanggal 25 Februari 2022 di Ruang kantor Sekolah Jam 9.14

develop students' thinking processes. The evaluation of this sporadic model material produces learning materials, including: very simple teacher summarized material taken from various references, Students have textbooks compiled by the teacher concerned, Students are given time to memorize, understand and implement it when it comes to practical issues at school and outside school because good learning is learning that directs students to memorize material, understand and implement it. The study of special texts according to the school's target includes Arabic (*Kitab kuning*) and English textbooks, Reading and writing the Qur'an, Tahfid al-Qur'an programs, Computer programming and Information, Technology because it is a must for students to know it. Exercise, mental exercise is also very important to be carried out so that physical stamina is maintained and the mind can be qualified. Sports during the pandemic stop being a school weakness. Alejandro Almonacid-Fierro, Rodrigo Vargas-Vitoria, Ricardo Souza De Carvalho , Manuel Almonacid Fierro The negative effects of the non-existence of physical education classes in times of the COVID-19 pandemic can be summarized in at least two aspects: on the one hand, the issue of physical activity and, on the other, the development of social skills.²⁷

The results of the evaluation of sporadic learning on the methods used during learning in emergency situations (covid 19), the teacher can use the Sorogan learning method, learning bandongan, private learning and group guidance, but still refers to the learning rules during a pandemic, which is part of innovation as Abdul Halim Soebahar quoted by Ahmad Halid explained that "this is done as an effort to develop learning methods in the pesantren (school) education system. In this case, nothing has changed in the components of salafi pesantren, namely kiai, santri, mushalla/mosque, recitation of the yellow book, and pondok/dormitory. The innovation was carried out only in the development of the learning method from what was originally only sorogan, bandongan, and weton, a new method called aso'an, lalaran, and i'lan Alfiyah was developed."²⁸

²⁷ Alejandro Almonacid-Fierro , Rodrigo Vargas-Vitoria , Ricardo Souza De Carvalho , Manuel Almonacid Fierro. Impact on teaching in times of COVID-19 pandemic: A qualitative study. *International Journal of Evaluation and Research in Education (IJERE)* Vol. 10, No. 2, June 2021, pp. 432~440 ISSN: 2252-8822, DOI: 10.11591/ijere.v10i2.21129

²⁸ Ahmad Halid. *Budaya Organisasi Pesantren: Konstruksi Budaya organisasi Ahlussunnah Wal Jama'ah, Mendidik Santri berkualitas.* (Ponorogo: Uwais Inspirasi Indonesia. 2020), 142

Materials for Madrasah Tsanawiyah Miftahul Ulum Renes Wirowongso Ajung Jember apply some of the material studied at its parent MiftahulUlum Islamic boarding school, for example Arabic lessons, Nahwu and sharfu studies, yellow book studies in fiqh lessons, morals and aqidah lessons, the history of Islamic culture. This material does not follow the material compiled by the Ministry of Religion, but uses the yellow book as its material, namely fathulqarib, Sullam at-taufiq, aqdatullay, jurmiah, Jelalin interpretation, Sirah Nubuwah Book and so on. The purpose of this yellow book material which is used as a reference for learning in MTs is so that all MTs students are able to master the religious scientific tradition of pesantren and have breadth in thinking about religious knowledge. While general lessons are left to the teachers to arrange themselves according to the ability of the teacher and follow the abilities of the students. According to the researcher, this is one of the unique features of this school as a formal religious education, it needs to be appreciated by religious education experts and certain parties such as guardians of students and stakeholders as well as users of graduates of this school.

Regarding the learning method so far, what researchers know is that there is no superior method, but it depends on how the teacher is able to mix it well and adapt it to the subject matter. So that learning will be more interesting for students because the method used will entertain students in following the learning process. so it is okay for teachers to combine school learning methods with traditional pesantren learning methods such as bandongan or wetonan, sorogan, deliberation or bahtsul masa'il, general recitation, lectures and memorization.

The implementation of the wetonan method is: Kyai reads, translates, explains and often reviews Arabic texts without harakat (bald). Santri holding the same book, each performs the pronunciation of the word directly under the word in question in order to help understand the text. The bandongan or weton method is a collective teaching system carried out in Islamic boarding schools. Why is it called weton? This is because the recitation is the Kyai's own initiative, both in determining the place, time, especially the book. It is called bandongan because the recitation is given in groups which are followed by all students. The group of students who sit around the Kyai in the recitation is called halaqoh. The process is that the Kyai reads the book and the students listen, listens to the Kyai's reading, notes the translation and the Kyai's description in the book or called giving our

syarahi under the text or also known by the beard pata the book he reads.

The wetonan method is a method in which there is a Kyai who reads a book at a certain time, while the students carry the same book, then the students listen and listen to the Kyai's reading. This method can be regarded as a collective learning process of the Koran. While the bandongan learning model is the same as the wetonan and halaqah methods. In this learning model, students collectively listen and record the descriptions delivered by the Kyai, using the local language, carried out at certain times, the material (book) and the place are fully determined by the Kyai. The advantage of this method is that it is faster and more practical, while the disadvantage of this method is that it is considered traditional.

Sorogan comes from the word sorog (Javanese), which means to thrust, because every santri thrusts his book in front of the Kyai or his assistant (badal, Kyai's assistant). This sorogan system includes individual learning, where a student faces a teacher, and there is mutual interaction between the two. Learning with the sorogan system is usually held in a certain room. There is a seat for the kyai or ustadz, in front of him there is a short table to put books for students facing the kyai. After the Kyai or cleric reads the text in the book, then the students repeat it. Meanwhile, other students, both those who recite the same or different books, sit some distance away while listening to what is being taught by the Kyai or Ustadz while preparing to wait for their turn to be called. The essence of the sorogan method is the ongoing face-to-face teaching and learning process between Kyai and santri. The advantage of this method is that the Kyai definitely knows the quality of his students, for students with high IQs, they will quickly finish the lesson, getting a definite explanation from a Kyai. The downside is that this method takes a lot of time.

The deliberation method or in other terms bahtsul masa'il is a learning method that is more similar to the discussion or seminar method. A certain number of students form a halaqah which is led directly by the Kyai or ustadz, or maybe a senior, to discuss or study a predetermined issue. In practice, the students freely ask questions or opinions.

Assessment activities by Kyai or Ustadz are carried out during the deliberation activities. The things that concern him are the quality of the answers given by the participants which include the logic of the

answers, the accuracy and validity of the references mentioned, and the language conveyed can be easily understood by other students. Another thing that is assessed is the understanding of the reading text, as well as the truth and accuracy of the participants in reading and concluding the content of the text that is the problem or the text that is the reference.

The market recitation method is a learning activity for students through the study of certain material (books) on a Kyai/ustadz carried out by a group of students in continuous activities for a certain grace period. It is generally done in the month of Ramadan for half a month, twenty days or sometimes a whole month depending on the size of the book being studied. This method is more similar to the bandongan method, but in this method the main target is the completion of the book being studied. So, in this method, the emphasis is on reading, not understanding, as in the bandongan method.

Sporadic evaluation of learning strategies used in the classroom by using strategies to activate individual learning and group learning strategies based on distance from home and the student's home environment. These two strategies have been implemented in learning during covid 19 with full effort and prudence the school brings teachers and students into learning classes with strict health protocols or implements the correct Implementation Operational Standards (SOP), namely students and teachers keep their distance, wash their hands. and wear a mask. If there are teachers and students who are sick, the school will not allow them to enter the school.

Principal of "MTs Miftahul UlumRenes Worowongso Ajung Jember" Evaluation of learning strategies adopts learning strategies that have been seen to be able to teach students in PAIKEMI (active, innovative, creative, effective, fun and Islamic learning. Therefore, strategies that are oriented on the basis of active learning strategies are used individual and group learning strategies based on the distance from home and the student's home environment. These two strategic approaches can enable student learning both online, online and offline. In addition to the learning strategy, the teacher also uses a work practice or service learning strategy. The goal is that students are able to practice working and serving in their respective homes and not being lazy. So that the knowledge learned in school can be applied. This work strategy is not found in other schools. It is applied by the way students work at the kiai's house helping the work of the

Islamic boarding school or students are given the task of teaching basic level students to learn the correct Koran and memorize the Koran and memorize English and Arabic vocabulary. The result of this strategy is very satisfying and has succeeded in increasing the spirit of learning and quality learning outcomes. So sporadic learning strategies at this school use a structural approach, namely rules and classical, cultural approach, interaction, from the bottom and slowly but continuously.

For MTs *Miftahul Ulum Renes Wirowongso Ajung Jember*, it has the principle that under any conditions teachers and students continue to carry out learning either online or face-to-face periodically as well as learning tasks as an obligation for students to work as material for assessing student learning success, including students doing individual assignments in the form of multiple choice questions from Free descriptions that are in the student handbook and after completing the work are collected through the WhatsApp group or delivered to the school and entrusted to an officer determined by the school. Then students work on guided group assignments, in the form of making clippings, making video assignments, memorizing recorders, and others. With this task, students continue their learning activities and their quality does not decrease.

The school's obligation to provide life skills education for students as a living capital in the future so that the school trains students to master skills according to their talents and interests such as entrepreneurship, scientific practices and so on. Learning skills online has weaknesses as explained by Khusni Syauqi, SudjiMunadi, Mochamad Bruri Triyono that the majority of them feel that online learning is still considered less effective and in line with their expectations.²⁹ Buse Özlü, Nergüz Bulut Serin that considering that the result of this research increases social skills, it is important in terms of emphasizing the importance of the trainings to be made to develop social skills for other siblings in the family.³⁰

Learning facilities and infrastructure that are justified at MTs *Miftahul Ulum Renes Wirowongso Ajung Jember* include System Learning, Zoom, Google Meet, WhatsApp Groups, Study Groups, Android

²⁹ Students' perceptions toward vocational education on online learning during the COVID-19 pandemic. *International Journal of Evaluation and Research in Education (IJERE)* Vol. 9, No. 4, December 2020, pp. 881~886 ISSN: 2252-8822, DOI: 10.11591/ijere.v9i4.20766

³⁰ Buse Özlü, Nergüz Bulut Serin. Social acceptance levels of normal developed students towards disable students. *International Journal of Evaluation and Research in Education (IJERE)* Vol. 10, No. 4, December 2021, pp. 1159~1165 ISSN: 2252-8822, DOI: 10.11591/ijere.v10i4.21882

phones, Projectors, school Wifi and so on. Through these learning facilities, the educational process at *MTs Miftahul Ulum* runs effectively and efficiently, but there are still some weaknesses, for example there are frequent wifi disturbances, power outages, and lightning strikes the wifi and electricity. Also the obstacle is that sometimes students have difficulty using online learning. Chaiyawit Muangmee, Sebastian Kot, Nusanee Meekaewkunchorn, Nuttapon Kassakorn, Somyos Tiranawatananun, Bilal Khalid that There has been high acclaim for e-learning tools. Numbers show students' experience difficulties getting along with technology leading to issues such as computer based anxiety, fear of technology and extremely challenging circumstances brought about by the need to conform to societal requirements in using online resources for education. However, this can be overcome by using a sporadic model of online learning.³¹

Learning culture is very important in the success of learning in schools. The learning culture that is shared at *MTs Miftahul Ulum Renes Wirowongso Ajung Jember* includes being educated, Guided learners, Proactive relationships, Spirit of self-development, High-spirited ways of learning, Schools create, collect, disseminate and use new knowledge and Obedience, faith, noble character, responsibility, independent, disciplined and so on. This sporadic learning culture allows students to learn and facilitates achieving learning innovations that produce quality outcomes even during a pandemic. So the key to the sporadic learning culture according to Michal Pilatis constant learning, innovativeness, initiative, flexibility.³² Therefore, the sporadic keywords of learning culture developed at *MTs Miftahul Ulum Renes Wirowongso Ajung Jember* are learning active, learning innovativeness, initiative-creative, learning flexibility, self-development, quality learning (perfectionism), speed.

The main culture of this school is to continuously build awareness of reading, honest, clean, disciplined and efficient living, a culture of collaborative learning, mutual trust, and a culture of achievement as well as a tradition of rewards and reprimands for those who violate

³¹ Chaiyawit Muangmee, Sebastian Kot, Nusanee Meekaewkunchorn, Nuttapon Kassakorn, Somyos Tiranawatananun, Bilal Khalid. Students' use behavior towards e-learning tools during COVID19 pandemics: Case study of higher educational institutions of Thailand. *International Journal of Evaluation and Research in Education (IJERE)* Vol. 10, No. 4, December 2021, pp. 1166~1175 ISSN: 2252-8822, DOI: 10.11591/ijere.v10i4.21821

³² Michal Pilat. How Organizational Culture Influences Building A Learning Organization. *Forum Scientiae Oeconomia*. Volume 4 (2016) N0. 1. P 3

school. Thus the culture built at *MTs Miftahul Ulum Renes Wirowongso Ajung Jember* is a set of norms in schools that emphasizes the value of academic effort and achievement and the implementation of a set of expectations that emphasizes the importance of staff members who are passionate about achieving excellence and students who display their potential as well as a system of symbolic activities and sanctions that encourage and efforts to reward, correct, and execute in times of irregularity.

This sporadic role of learning culture in schools improves school performance, builds school community commitment and creates a family atmosphere, collaboration, learning resilience, enthusiasm for progress, encouragement to work hard, not easy to complain. That is how vital school culture is in shaping effective learning.

Sporadic culture of this school there is a positive culture that includes: rewarding success, emphasizing achievement and collaboration and tying a commitment to staff and students to always learn. This sporadic learning culture emphasizes academic effort and achievement, Belief that all students can excel, Continuous teacher development and innovation, Comfortable and safe learning environment. While the negative sporadic culture includes: there is a culture that blames students for their achievements, avoids learning collaboration and there is always conflict between learning citizens.

Islamic Foundation On Sporadic Evaluation

The foundation of sporadic evaluation in Islam refers to the general theory of pesantren explained by Ahmad Halid

المُحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلَحِ

Meaning: "Keep the old good and take the new better".³³ The general theory of this pesantren in relation to sporadic evaluation, pesantren will maintain the good old system and adopt a new, better system. In addition, Islamic boarding schools are also enthusiastic about structuring the system.

الْحَقُّ بِلاَ نِظَامٍ قَدْ يَعْلبُهُ الْبَاطِلُ بِنِظَامٍ

³³ Ahmad Halid. *Budaya Organisasi Pesantren: Konstruksi Budaya Ahlunnab Wal Jama'ah, Mendidik Santri Berkualitas*. (Ponorogo: Uwas Inspirasi Indonesia. 2020), 80

Meaning: Truth that is not well-organized will be destroyed by well-organized falsehood.³⁴ Evaluasi sporadis pada ushul fiqih

مَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

Meaning: Something is not perfect without it, then something becomes obligatory

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَّالٍ

Meaning: Verily, Allah will not change the condition of a people until they change the condition of themselves. And if Allah wills evil for a people, then no one can reject it and there is no protector for them except Him.³⁵

So the theory of adoption of pesantren, theory of organizational systems, ushul fiqh and verse ar Ra'du verse 11 shows changes and innovations in pesantren education as the basis for sporadic evaluations in pesantren. Therefore, from some of the foundations of the sporadic evaluation, it can be applied to the development of Islamic education in the Miftahul Ulum Islamic boarding school, the Madrasah Tsanawiyah Miftahul Ulum institution unit, namely, first, the application of the salaf learning subsystem: sorogan and wetonan, memorizing nahwu science, studying the yellow book and memorizing the Qur'an. and became a learning program at MTs Miftahul Ulum. Second, the Madrasah Tsanawiyah Miftahul Ulum Subsystem by applying a religious curriculum of 70% and general 30%), and added to the Diniyah program at Madrasah Tsanawiyah Miftahul Ulum. Third, follow the RI Ministry of Religion curriculum 90% and follow the Ministry of Education and Culture RI curriculum, 10%. Fourth, the results of the sporadic evaluation, the Miftahul Ulum Islamic boarding school established a cooperative, Islamic law services to the community and established a student skills unit: sales, creative economy. Fifth, the Arabic and English takhassus subsystems.

³⁴ Ahmad Halid. *Budaya Organisasi Pesantren*;...132

³⁵ QS. Ar-Ra'd, Ayat 11

Conclusion

Sporadic learning evaluation is an evaluation carried out by schools by adopting a developed evaluation carried out in comparative schools or developed based on their own creativity so that its development becomes a model of the school's own characteristics that other schools do not have. This sporadic model is very suitable to be applied in the covid 19 era to increase active learning, learning innovativeness, initiative-creative, learning flexibility, self-development, quality learning (perfectionism), speed. It has been proven that this sporadic model has succeeded in increasing the effectiveness of learning at MTs Miftahul Ulum Wirowongso Ajung Jember, East Java, Indonesia.

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