



Curriculum Evaluation of Formal Diniyah Education Program at Al-Junaidiyah Biru Islamic Boarding School Using the Cipp Model

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Abstract

This study evaluates the curriculum implementation program of the Formal Diniyah Education Unit (PDF) at Al-Junaidiyah Biru Islamic Boarding School, Bone Regency, using the CIPP (Context, Input, Process, Product) evaluation model. The research employs a qualitative approach with data collected through interviews, observation, and documentation. Results indicate that: (1) Context evaluation shows the environment and conditions of PDF Ulya Al-Junaidiyah Biru adequately support curriculum implementation, though teacher understanding of the PDF curriculum remains uneven due to lack of training; (2) Input evaluation reveals that while the institution uses four curriculum components (Islamic education, general education, local content, and i'dad), facilities and infrastructure have not met quality standards; (3) Process evaluation demonstrates that teacher preparation remains suboptimal, with conventional teaching models still dominant and limited innovation in learning approaches; (4) Product evaluation shows satisfactory academic achievement, with students ranking 3rd nationally in the 2024 National Examination among 59 PDF Ulya institutions across Indonesia. The study recommends enhancing teacher competencies through systematic training, improving infrastructure quality, developing varied learning methods, and strengthening collaboration between PDF leadership, Dewan Masyayikh, and the Ministry of Religious Affairs to optimize curriculum implementation.

Keywords: curriculum evaluation, formal diniyah education, CIPP model, Islamic boarding school, kitab kuning.

INTRODUCTION

Formal Diniyah Education (Pendidikan Diniyah Formal/PDF) represents a significant evolution in Indonesia's Islamic education system, officially recognized as part of the national education framework under Law No. 20 of 2003 on the National Education System and strengthened by Law No. 18 of 2019 on Islamic Boarding Schools (Ghoffar, 2023). As a formal educational institution within the pesantren (Islamic boarding school) structure, PDF addresses the critical need for specialized Islamic scholars (*mutafaqqih fi ad-din*) who possess deep knowledge of Islamic sciences while maintaining relevance to contemporary educational standards (Wahid, 2016).

The establishment of PDF institutions emerged from concerns about the declining production of Islamic scholars and experts in Islamic jurisprudence. Traditional madrasah systems, while valuable, often allocate limited hours to Islamic subjects—only 2-3 hours in general schools and approximately 5 subject areas in madrasah—proving insufficient for producing scholars with comprehensive Islamic knowledge (Zulkhairi, n.d.). PDF institutions differentiate themselves by dedicating approximately 75% of curriculum content to Islamic education based on classical Islamic texts (*kitab kuning*), with only 25% allocated to general subjects (Wahid, 2016).

Despite the strategic importance of PDF in preserving and advancing Islamic scholarship, several implementation challenges persist. Research by Dudin (2019) revealed that many PDF institutions face obstacles including inadequate curriculum management, limited human resources, insufficient facilities, and conventional teaching approaches. Furthermore, Hamdan (2017) identified the need for structured curriculum development that aligns with contemporary educational demands while maintaining pesantren authenticity. These challenges directly impact the quality of curriculum implementation and, consequently, the achievement of educational objectives.

PDF Ulya Al-Junaidiyah Biru in Bone Regency, established in 2018 under Decree No. 1874/2018 of the Director General of Islamic Education, represents one of the pioneering PDF institutions in South Sulawesi. As part of the Al-Junaidiyah Biru Modern Islamic Boarding School—founded in 1970 and recognized for its commitment to classical Islamic scholarship—this institution faces the dual challenge of maintaining traditional pesantren values while meeting formal education standards (Al-Junaidiyah Profile Document, 2024).

Preliminary observations indicate that while PDF Ulya Al-Junaidiyah Biru has developed curriculum implementation programs consistent with institutional characteristics, comprehensive documentation of curriculum implementation remains limited compared to other formal education institutions. This situation raises concerns about whether the curriculum implementation program has achieved ideal standards, necessitating detailed evaluation of planning, implementation, and assessment processes.

The CIPP (Context, Input, Process, Product) evaluation model, developed by Stufflebeam, provides a comprehensive framework for assessing educational programs (Arifin, 2019). This model examines not only outcomes but also context, inputs, and processes, making it particularly suitable for evaluating complex curriculum implementations in pesantren settings. Previous studies have successfully employed CIPP for educational evaluation (Azhar, 2020), yet limited research has specifically applied this model to PDF curriculum evaluation, particularly in institutions combining traditional Islamic scholarship with formal education requirements.

This study addresses this gap by investigating: How effective is the curriculum implementation of PDF Ulya at Al-Junaidiyah Biru Islamic Boarding School when evaluated using the CIPP model? Specifically, the research examines: (1) context evaluation of curriculum implementation environment and conditions; (2) input evaluation of curriculum structure, teaching materials, human resources, and facilities; (3) process evaluation of lesson planning and teaching implementation; and (4) product evaluation of academic and non-academic achievements.

The significance of this research extends beyond institutional assessment. By providing systematic evaluation of PDF curriculum implementation, this study contributes to understanding how Islamic boarding schools can maintain their distinctive character while meeting contemporary educational standards. The findings offer practical recommendations for improving curriculum quality, teacher competency, and institutional management, thereby supporting the broader objective of producing qualified Islamic scholars who can contribute meaningfully to Indonesian society.

METODE

This study employed an evaluative research design using the CIPP (Context, Input, Process, Product) evaluation model with a qualitative approach (Moleong, 2000). The CIPP model was selected because it enables comprehensive measurement of the entire evaluation process, from content and input through process to outcomes of the PDF curriculum implementation program at PDF Ulya Al-Junaidiyah Biru, Bone Regency.

Research Setting and Participants

The research was conducted at Al-Junaidiyah Biru Modern Islamic Boarding School, located at Jalan Jendral Sudirman, Biru Village, Tanete Riatang District, Bone Regency, South Sulawesi. The study focused specifically on the Formal Diniyah Education Unit (PDF) Ulya Al-Junaidiyah Biru. Data collection took place from May to July 2024, with different phases allocated for each evaluation component: context evaluation (May 4-8, 2024), input evaluation (May 11-16, 2024), process evaluation (May 18-22, 2024), and product evaluation (June 9-13, 2024).

Research participants were selected through purposive sampling, comprising key stakeholders in PDF implementation: the Pesantren Leader, PDF Ulya Principal, Administrative Head, OSPENDIF (Student Organization) advisor, teachers of Islamic education subjects (*dirasah Islamiyah*), and students. Additional informants included representatives from ASPENDIF (Formal Diniyah Education Association) and parents of PDF students.

Data Collection

Data collection utilized three primary methods following qualitative research protocols:

1. Observation: Structured observations were conducted to examine: (1) environmental conditions supporting PDF curriculum implementation; (2) availability of curriculum documents, classical Islamic texts (*kitab kuning*), human resources, and facilities; (3) lesson preparation and teaching processes; and (4) academic and non-academic achievements. Observations were documented using field notes and photographic evidence where appropriate.
2. Interviews: Semi-structured interviews were conducted with multiple informants to gather comprehensive perspectives. Interview protocols were developed based on CIPP evaluation

framework, covering: context indicators (environment, teacher understanding of PDF curriculum), input indicators (curriculum structure, classical texts, human resources, facilities), process indicators (lesson planning, teaching implementation, academic calendar), and product indicators (academic achievements, non-academic achievements, graduate outcomes). Interviews were recorded with participant consent and transcribed for analysis.

3. Documentation: Documentary evidence was collected including: official PDF establishment decrees, curriculum structure documents, teaching schedules, student activity records, achievement data, student enrollment statistics, teacher qualification documents, and facility inventories. These documents provided objective verification of interview and observation data.

Data Analysis

Data analysis followed Miles and Huberman's interactive model, comprising four stages: (1) Data collection from observations, interviews, and documentation; (2) Data reduction by selecting, focusing, and simplifying raw data based on research objectives; (3) Data display through narrative descriptions, tables, and matrices to facilitate pattern recognition; and (4) Conclusion drawing and verification through systematic comparison of findings with research questions and theoretical framework.

The analysis employed inductive, deductive, and comparative thinking approaches. Inductive reasoning moved from specific observations to general patterns. Deductive reasoning applied theoretical frameworks to interpret specific findings. Comparative methods systematically contrasted responses from different participants to identify convergent and divergent perspectives.

Data Validity

Data trustworthiness was established through triangulation techniques (Sugiyono, 2018): Source triangulation verified data consistency across multiple informants (e.g., comparing principal, teachers, and students' perspectives on curriculum implementation). Method triangulation confirmed findings through multiple data collection techniques (e.g., validating interview responses through observation and documentation). Time triangulation ensured reliability by collecting data at different times and contexts to verify consistency.

Research Ethics

The study adhered to Islamic research ethics principles, obtaining informed consent from all participants, maintaining confidentiality of sensitive information, and ensuring findings would be used constructively to improve educational quality. Participants were informed of their right to withdraw at any time without consequence.

RESULTS AND DISCUSSION

The study adhered to Islamic research ethics principles, obtaining informed consent from all participants, maintaining confidentiality of sensitive information, and ensuring findings would be used constructively to improve educational quality. Participants were informed of their right to withdraw at any time without consequence.

Context Evaluation of PDF Curriculum Implementation

Context evaluation examined the environmental conditions and contextual factors influencing curriculum implementation at PDF Ulya Al-Junaidiyah Biru. This component assessed institutional support, community acceptance, teacher understanding of the curriculum, and alignment with PDF quality standards.

Environmental Support and Institutional Context

PDF Ulya Al-Junaidiyah Biru operates within the Al-Junaidiyah Biru Modern Islamic Boarding School, an institution with over 50 years of history in Islamic education. The boarding school's established reputation and strategic location in Watampone city center provide significant contextual advantages. As noted by the Principal, "The environmental conditions adequately support PDF curriculum implementation because the institution benefits from comprehensive pesantren infrastructure and a conducive learning atmosphere" (M.A. Amnur, personal communication, July 11, 2024).

The institutional context reflects government recognition through operational permits (Decree No. 1874/2018) and integration with national education frameworks. However, the Pesantren Leader acknowledged that community understanding of PDF remains limited: "Within the pesantren environment, people are beginning to understand that PDF has distinctive characteristics, particularly classical text-based learning. But in the broader community, significant socialization is still needed" (Abu Khair, personal communication, July 10, 2024).

Student Enrollment Trends

Analysis of enrollment data reveals concerning patterns. Since establishment in 2018, student numbers have remained stagnant: 18 students (2018/2019), 28 students (2019/2020), 46 students (2020/2021), 44 students (2021/2022), 52 students (2022/2023), 50 students (2023/2024), and 48 students (2024/2025). This plateau indicates insufficient community awareness about PDF's value proposition and graduate prospects, suggesting urgent need for enhanced marketing and public education initiatives.

Teacher Understanding of PDF Curriculum

Teacher comprehension of PDF curriculum varied considerably. While some teachers demonstrated solid grasp of curriculum objectives and structure, others possessed limited understanding, particularly regarding specific PDF characteristics distinguishing it from conventional madrasah curricula. A teacher stated: "PDF curriculum has national guidelines, but institutions have flexibility to adapt locally. The challenge is that not all teachers fully understand these frameworks" (Abu Khair, personal communication, July 10, 2024).

Critical gaps emerged in teacher understanding of: (1) the Student Profile Indonesia (*Profil Santri Indonesia*) framework; (2) Quality Assurance System (SPM) documents issued by Majelis Masyayikh; and (3) integration of *i'dad* (preparatory) curriculum components. These knowledge deficits stem from absence of systematic training programs. As the Principal acknowledged: "We have never conducted formal PDF curriculum training. Teacher understanding comes only from internal meetings and reading SPM documents" (M.A. Amnur, personal communication, July 11, 2024).

Curriculum Documentation and Quality Standards

PDF Ulya Al-Junaidiyah Biru operates under: (1) Decree of Director General of Islamic Education No. 6036/2015 on Basic Framework and Structure of PDF Ulya Curriculum; and (2) Quality Assurance System (SPM) document from Majelis Masyayikh (2023). These frameworks establish minimum standards for curriculum content, learning processes, and graduate competencies. However, implementation shows disconnect between policy and practice, with teachers rarely referencing these documents in daily planning.

The institution's vision—"Building competent individuals in Islamic Religious Education"—and mission focusing on spiritual, intellectual, emotional, and social intelligence provide clear directional guidance. However, translation of this vision into operational curriculum remains inconsistent without systematic professional development.

Monitoring and Supervision

The Pesantren Leader described monitoring approaches: "I directly observe classrooms. When I see empty classes without learning activities, I immediately question the PDF Principal about causes and solutions" (Abu Khair, personal communication, July 10, 2024). While this hands-on approach demonstrates commitment, it lacks systematic documentation and follow-up mechanisms characteristic of effective supervision systems.

These findings align with Dudin's (2019) research identifying weak institutional management and limited teacher capacity as primary obstacles in PDF implementation. The context evaluation reveals that while physical environment and institutional support are adequate, human resource development—particularly teacher understanding of curriculum frameworks—requires substantial strengthening.

Input Evaluation of PDF Curriculum Implementation

Input evaluation assessed resources supporting curriculum implementation: curriculum structure, classical texts (*kitab kuning*), human resources, and facilities. PDF Ulya Al-Junaidiyah Biru implements four curriculum components:

1. Islamic Education Curriculum (18 subjects): Qur'an, Tafsir, Tafsir Science, Hadith, Hadith Science, Tauhid, Fiqh, Usul Fiqh, Akhlaq-Tasawuf, Islamic History, Arabic Language, Nahwu, Sharaf, Balaghah, Kalam Science, Arudh Science, Mantiq Science, and Falaq Science.
2. General Education Curriculum (5 subjects): Civic Education, Indonesian Language, Mathematics, Natural Sciences, and Arts & Culture.
3. Local Content Curriculum (6 subjects): Islamic Law, Qur'an Memorization, Computer Skills, Calligraphy, Arabic Language II, and Physical Education.
4. *I'dad* (Preparatory) Curriculum (5 subjects for first semester): Takallam (speaking), Hadith basics, Tahsin (Qur'an recitation improvement), Nahwu, and Sharaf.

This structure reflects PDF's defining characteristic: 75% Islamic education content versus 25% general subjects, substantially different from madrasah systems (Wahid, 2016). The *i'dad* curriculum represents innovative adaptation addressing students' varied Arabic language proficiency levels upon entry.

The Deputy Principal explained: "*I'dad* curriculum provides foundational Arabic language tools, especially for students without prior exposure to classical texts. This semester-long program ensures all students possess minimum competencies before engaging with advanced Islamic sciences" (M.A. Amnur, personal communication, July 11, 2024).

Classical Texts (*Kitab Kuning*) as Learning Resources

Classical Arabic texts form the pedagogical foundation of PDF education. The curriculum references authoritative texts including: *Tafsir al-Jalalayn* (Tafsir), *al-Itqan fi Ulum al-Quran* (Tafsir Science), *Riyadh al-Salihin* (Hadith), *Fath al-Mu'in* (Fiqh), *Lubb al-Ushul* (Usul Fiqh), *Syarh Ibn Aqil* (Nahwu-Sharaf), and *al-Jauhar al-Maknun* (Balaghah).

However, availability remains problematic. Library collections contain only 43 classical text titles, insufficient for 25 subjects requiring such references. A teacher noted: “We provide *kitab kuning* as teaching references, but quantities don’t meet all student needs” (Abu Khair, personal communication, July 10, 2024). The absence of digital library infrastructure further constrains access to diverse classical scholarship.

Positively, some teachers demonstrate innovation by developing supplementary materials. For *i'dad* curriculum, teachers combined *Amsila Tasrifiyah* with *Sarafe Galappo* (a local scholar’s work) to contextualize Arabic morphology instruction, showing creative adaptation to student needs (Subhan, personal communication, July 18, 2024).

Human Resources: Teachers and Educational Staff

PDF Ulya Al-Junaidiyah Biru employs 28 teachers: 21 male and 7 female, with 14 holding bachelor’s degrees (S1), 10 master’s degrees (S2), and 4 doctoral degrees (S3). Qualification levels exceed minimum requirements, with 50% possessing graduate degrees.

However, significant gaps emerged in teaching assignments. Several teachers instruct subjects outside their academic specialization. For example, teachers with fiqh backgrounds teach Islamic history, while Arabic language specialists teach arts and culture. This misalignment compromises instructional quality and student learning outcomes.

Regarding competencies, the Quality Assurance document specifies four teacher competency domains: (1) Pedagogical competency—classroom management and *kitab kuning* literacy skills; (2) Personality competency—exemplifying *akhlaq karimah* (noble character) and moderate Islamic thought; (3) Social competency—effective communication with students, colleagues, and community; and (4) Professional competency—subject matter mastery and classical text comprehension.

Teachers articulated entry requirements: “PDF teachers must be Muslim, capable of reading and understanding *kitab kuning*, experienced, possess strong communication skills, and align with *Ahlussunnah wal Jamaah* (Sunni Islamic) principles” (Mu’jisat, personal communication, July 19, 2024). These criteria reflect PDF’s distinctive identity as institutions producing Islamic scholars grounded in authentic textual traditions.

Nevertheless, the absence of systematic professional development remains critical weakness. As one teacher stated: “We have never received formal training on PDF curriculum implementation or instructional methodology for classical texts” (M.A. Amnur, personal communication, July 11, 2024). This training deficit directly undermines teaching quality and curriculum effectiveness.

Facilities and Infrastructure

PDF Ulya Al-Junaidiyah Biru occupies the second floor of the pesantren building with six classrooms (three for Ulya level, three for Wustha/junior level), one administrative office, and shared access to pesantren library and mosque facilities.

Facility inventory reveals significant deficiencies: - Adequate resources: Smart TVs in classrooms (5 units), Wi-Fi connectivity, computers (2 units), fans (6 units) - Inadequate resources: No dedicated PDF library, no language laboratory, insufficient reference text collections, limited storage for *kitab kuning*, minimal supplementary learning materials. The Pesantren Leader acknowledged: “Facilities are arranged according to institutional capacity. We continuously work to improve infrastructure, but significant gaps remain relative to quality standards” (Abu Khair, personal communication, July 10, 2024).

These input deficiencies directly impact curriculum implementation quality. Insufficient *kitab kuning* availability constrains in-depth textual study. Absence of language laboratories limits Arabic language skill development. Inadequate professional development hampers pedagogical innovation. These findings parallel Saridudin’s (2020) research identifying resource limitations as primary obstacles to effective PDF curriculum implementation.

Process Evaluation of PDF Curriculum Implementation

Process evaluation examined actual curriculum implementation through lesson planning, teaching activities, and academic calendar management.

Lesson Planning and Preparation

Teacher preparation for instruction varied considerably in quality and systematicity. Observations revealed that while teachers generally prepared by reviewing competency standards and studying *kitab kuning* texts, formal lesson plan documentation remained inconsistent.

A teacher explained: “Before teaching, I read the competency standards from the Ministry of Religious Affairs, then review the *kitab kuning* text I will teach” (Subhan, personal communication, July 18, 2024). This minimalist approach lacks comprehensive instructional design elements typically found in formal education contexts.

Critical gaps in lesson planning included: - Absence of formal lesson plans (RPP): Most teachers operated without written instructional plans, relying instead on experience and curriculum structure outlines - Limited learning module development: Teachers rarely developed structured learning modules or supplementary materials - Lack of differentiated instruction: Planning seldom accommodated diverse student proficiency levels - Insufficient assessment integration: Evaluation strategies were not systematically incorporated into planning processes

These deficiencies stem directly from absence of professional development. As one teacher stated: “We have never received training on developing lesson plans or learning modules. We prepare as best we can based on curriculum documents and our *kitab kuning*” (Ahmad Hendra, personal communication, July 15, 2024).

The Quality Assurance document specifies lesson planning requirements including: (1) competency analysis, (2) content organization, (3) methodological selection, (4) media integration, and (5) assessment design (Majelis Masyayikh, 2023). However, implementation shows significant deviation from these standards, indicating urgent need for capacity building in instructional design.

Teaching and Learning Processes

Classroom observations revealed three instructional phases:

Opening activities consistently followed established routines: teacher greeting, student attendance, Qur'an recitation (literacy activity), and lesson objectives review. These preliminaries create conducive learning atmosphere aligned with pesantren values.

Core activities centered on *kitab kuning* engagement through several pedagogical approaches:

1. Grammar-translation method (*qawa'id wa tarjamah*): Most prevalent approach involving teacher reading texts, explaining grammatical structures, translating content, and elaborating meanings. A teacher explained: “This method enables students to understand Arabic grammar rules while comprehending text content” (Muslihun Sultan, personal communication, July 13, 2024).
2. Interactive methods: Some teachers employed student-centered approaches with students reading texts aloud, translating passages, and engaging in teacher-guided discussion. One teacher noted: “Interactive methods help me assess students' *kitab kuning* reading competencies while promoting active participation” (Mu'jisat, personal communication, July 19, 2024).
3. Lecture method: Traditional teacher-centered exposition remained common, particularly for complex theological or jurisprudential topics requiring systematic explanation.
4. Singing method (*singing method*): Innovative approach using songs to memorize Arabic vocabulary and grammatical patterns. A teacher described: “I have students sing Arabic vocabulary to prevent boredom and facilitate memorization” (Sitti Nur Aisyah, personal communication, July 14, 2024).
5. Audio-visual methods: Some teachers utilized smart TVs for multimedia presentations, though integration remained limited by technological proficiency.

Closing activities involved lesson summarization, comprehension verification through questioning, and occasional homework assignment. However, systematic reflection on learning outcomes and connection to subsequent lessons occurred inconsistently.

Pedagogical Challenges

Multiple challenges compromised teaching effectiveness:

1. Student diversity in Arabic proficiency
Teachers noted significant variation in students' foundational language skills. “Not all students entering PDF Ulya can read *kitab kuning*. Many come from junior high schools without Arabic background, creating major instructional challenges” (Ahmad Hendra, personal communication, July 15, 2024). While *i'dad* curriculum addresses this partially, disparities persist into advanced coursework.
2. Methodological monotony
Over-reliance on reading-translation cycles caused student disengagement. “Students easily become drowsy and bored when instruction involves only reading and translating without variation” (Subhan, personal communication, July 18, 2024). Limited methodological repertoire reflects insufficient pedagogical training.
3. Resource constraints
Inadequate *kitab kuning* availability and absent supplementary materials restricted instructional depth and breadth.
4. Assessment gaps

Evaluation practices remained largely informal and unsystematic. While teachers conducted periodic assessments, standardized rubrics and comprehensive evaluation frameworks were absent.

These process findings mirror broader challenges documented in Indonesian pesantren education. Mastur (2022) identified similar pedagogical limitations in PDF institutions, attributing them to insufficient teacher training and inadequate institutional support systems.

Academic Calendar Management

PDF Ulya Al-Junaidiyah Biru follows a unique calendar challenge: institutional dual calendar systems. The pesantren's madrasah units operate on Gregorian (solar) calendar aligned with national education standards, while PDF operates on Islamic (lunar) Hijri calendar per Majelis Masyayikh guidelines. This creates coordination complexities, particularly regarding holiday schedules and semester timing.

The Pesantren Leader explained: "We must carefully manage calendar differences. During Ramadan, both madrasah and PDF suspend classes. We attempt to harmonize schedules, but it requires continuous adjustment and communication with Ministry of Religious Affairs" (Abu Khair, personal communication, July 10, 2024).

This calendar challenge exemplifies broader tensions between maintaining PDF's Islamic identity while integrating with national education frameworks—a perennial issue in Indonesian Islamic education policy (Zulkhairi, n.d.).

Product Evaluation of PDF Curriculum Implementation

Product evaluation assessed curriculum outcomes through academic achievement, non-academic accomplishments, and graduate outcomes.

Academic Achievement

Student academic performance demonstrated commendable progress. In the 2023/2024 National Examination (*Imtihan Wathani*), PDF Ulya Al-Junaidiyah Biru achieved: - National ranking: 3rd place among 59 participating PDF Ulya institutions nationwide - Average score: 70.1 (compared to national average of approximately 65) - Subject performance: Highest scores in Tafsir (87.5) and Arabic Language (87.5); lowest in Nahwu-Sharaf (43.22)

These results represent substantial improvement from the institution's 9th place national ranking in 2023/2024, indicating effective curricular and instructional refinements. The Pesantren Leader noted: "These achievements reflect students' commitment to *kitab kuning* study and teachers' dedication despite limited resources" (Abu Khair, personal communication, July 10, 2024).

However, consistently weak Nahwu-Sharaf (Arabic grammar) performance signals systemic instructional challenges in foundational language subjects. This requires targeted intervention through enhanced *i'dad* curriculum implementation and specialized teacher training in Arabic grammar pedagogy.

Assessment practices employed multiple formats: - Formative assessment: Ongoing evaluation through classroom recitation, translation exercises, and comprehension questioning - Summative assessment: Scheduled mid-semester and end-semester examinations combining written tests and oral evaluations - Authentic assessment: Performance-based evaluation of *kitab kuning* reading and interpretation skills

A teacher explained: "I assess students through multiple methods: written exams test theoretical knowledge, while oral evaluations assess their ability to read and explain *kitab* texts directly" (Subhan, personal communication, July 18, 2024).

Despite these practices, assessment systems lack standardization. Individual teachers develop evaluation instruments without institutional guidance or quality control, resulting in inconsistent rigor and reliability. The absence of institutional assessment frameworks represents significant quality assurance gap requiring systematic attention.

Non-Academic Achievements

Students demonstrated substantial accomplishments in Islamic competitions and activities: - Classical text memorization contests (*Musabaqah Qira'at Kutub/MQK*): Multiple first-place finishes in regional and provincial competitions - Qur'an recitation competitions (*Musabaqah Fahmil Quran/MFQ*): Consistent top-three placements - Arabic oratory: First place provincial competitions - Islamic calligraphy: Multiple championship titles in regional festivals - Hadith memorization: Repeated first-place awards in district and provincial contests

These achievements reflect comprehensive student development beyond classroom instruction. The Principal attributed success to Student Organization for Formal Diniyah Education (OSPENDIF) programming: "OSPENDIF's *mutafaqqih fi ad-din* (religious scholarship), *ruwaq ilmi* (academic circles), and *ruwaq khat* (calligraphy workshops) programs systematically develop students' Islamic knowledge and skills" (M.A. Amnur, personal communication, July 11, 2024).

Organizational involvement provides platforms for talent development, leadership cultivation, and peer learning—complementing formal curriculum with co-curricular enrichment. This holistic approach aligns with PDF's fundamental objective of producing well-rounded Islamic scholars capable of both theoretical mastery and practical application.

Graduate Outcomes

Since establishment in 2018, PDF Ulya Al-Junaidiyah Biru has graduated five cohorts totaling 78 students. Graduate destinations demonstrate program quality:

International university admission (18 students, 23%): Primarily Al-Azhar University (Egypt)—considered the premier institution for Sunni Islamic scholarship globally. This substantial proportion reflects PDF's success in preparing students for advanced Islamic studies requiring strong Arabic language and classical text competency.

Domestic university admission (60 students, 77%): Distributed across: - State Islamic universities (UIN/IAIN): 41 students (53%) - Advanced Islamic institutes (*Ma'had Aly*): 5 students (6%) - Private Islamic universities: 3 students (4%) - Other higher education: 11 students (14%)

These distribution patterns indicate PDF graduates possess qualifications recognized by diverse higher education institutions. The preponderance of Islamic university enrollments (59%) aligns with PDF's core mission of producing Islamic scholars, while general university admissions (18%) demonstrate graduates' academic versatility.

A teacher reflected: "Our graduates' acceptance into institutions like Al-Azhar and UIN validates our curriculum approach. It shows that intensive *kitab kuning* study combined with general education produces competitive graduates" (Hastang Nur, personal communication, July 17, 2024).

However, graduate tracking remains informal and incomplete. Systematic alumni outcome monitoring—including career trajectories, advanced degree completion, and community contributions—would provide valuable feedback for continuous curriculum improvement. This represents an important area for institutional development.

Discussion: Synthesis and Implications

The CIPP evaluation reveals PDF Ulya Al-Junaidiyah Biru's strengths and challenges in curriculum implementation:

Strengths include: (1) strong institutional foundation within established pesantren with Islamic scholarship tradition; (2) comprehensive curriculum structure integrating Islamic and general education; (3) innovative *i'dad* preparatory program addressing student diversity; (4) impressive academic achievements demonstrating effective *kitab kuning* instruction; and (5) substantial non-academic accomplishments reflecting holistic student development.

Challenges include: (1) limited teacher understanding of PDF curriculum frameworks; (2) insufficient professional development and pedagogical training; (3) inadequate facilities and learning resources; (4) inconsistent lesson planning and assessment practices; (5) stagnant enrollment indicating community awareness gaps; and (6) methodological limitations constraining instructional effectiveness.

These findings resonate with broader research on PDF implementation. Hamdan (2017) similarly identified curriculum management and teacher capacity as critical factors influencing PDF quality. Saridudin (2020) documented resource constraints and pedagogical challenges across PDF institutions in East Java. Dudin (2019) emphasized systemic weaknesses in institutional support structures.

However, this study contributes unique insights through comprehensive CIPP analysis revealing interconnections between contextual factors, input resources, process quality, and product outcomes. The relatively strong product results (national ranking 3rd) despite input and process deficiencies suggest that institutional commitment, student motivation, and pesantren culture partially compensate for structural weaknesses. Nevertheless, sustained excellence requires addressing systemic gaps through strategic interventions.

Theoretically, these findings illuminate tensions inherent in formal recognition of traditional Islamic education. PDF curriculum must simultaneously honor classical scholarship traditions (*turath*) while meeting contemporary educational standards—balancing authenticity and modernity, depth and breadth, specialization and comprehensiveness. This negotiation between tradition and change represents PDF's core pedagogical challenge and its distinctive contribution to Indonesian Islamic education diversity.

CONCLUSION

This study evaluated PDF Ulya Al-Junaidiyah Biru's curriculum implementation using CIPP model, revealing important findings:

1. Context evaluation shows adequate environmental support and institutional commitment, but limited teacher understanding of PDF curriculum frameworks due to insufficient training. Student enrollment remains stagnant, indicating community awareness gaps requiring enhanced socialization efforts.

2. Input evaluation reveals comprehensive four-component curriculum structure (Islamic education, general education, local content, *i'dad*) representing PDF's distinctive character. However, inadequate facilities, limited *kitab kuning* availability, and teacher-subject misalignment constrain implementation quality. While teacher qualifications meet standards, professional development remains critically deficient.
3. Process evaluation demonstrates suboptimal lesson planning, with most teachers lacking formal instructional design training and documentation. Teaching employs varied methods including grammar-translation, interactive approaches, and innovative techniques (singing method), yet pedagogical monotony and student Arabic proficiency diversity pose persistent challenges. Dual-calendar management creates coordination complexities.
4. Product evaluation reveals impressive academic achievement (3rd place nationally, 2024), substantial non-academic accomplishments in Islamic competitions, and positive graduate outcomes with 23% admitted to international universities. However, weak performance in Arabic grammar subjects and lack of standardized assessment frameworks require attention.

This evaluation contributes to understanding how traditional Islamic boarding schools can maintain distinctive scholarly traditions while integrating with national education frameworks. PDF Ulya Al-Junaidiyah Biru demonstrates that classical text-based Islamic education remains viable and valuable in contemporary Indonesia, producing graduates competitive in both Islamic scholarship and general higher education contexts.

Recommendations for improvement include:

1. Systematic professional development: Implement regular training workshops on PDF curriculum, instructional methodology for *kitab kuning*, and assessment design
2. Standardized planning frameworks: Develop institutional guidelines and templates for lesson planning aligned with Quality Assurance standards
3. Enhanced resource provision: Expand library collections, establish digital resources, and ensure adequate *kitab kuning* availability
4. Teacher-subject alignment: Reassign teaching responsibilities based on academic specializations and competencies
5. Community engagement: Intensify PDF socialization through open houses, alumni testimonials, and partnership development
6. Monitoring systems: Establish systematic supervision and evaluation mechanisms with documented feedback cycles
7. Curriculum innovation: Strengthen *i'dad* program, diversify teaching methods, and integrate technology-enhanced learning
8. Graduate tracking: Implement comprehensive alumni outcome monitoring for continuous improvement feedback

Future research should examine longitudinal impacts of PDF education on graduates' career trajectories, community contributions, and Islamic scholarship production. Comparative studies across PDF institutions could identify effective practices and contextual factors influencing implementation quality. Additionally, research on pedagogical innovations specifically suited to *kitab kuning* instruction would enhance teaching effectiveness across PDF systems.

As Indonesia continues developing its Islamic education sector, PDF institutions like Al-Junaidiyah Biru serve vital functions in preserving authentic Islamic scholarship while preparing students for contemporary challenges. Supporting these institutions through policy, resources, and professional development represents strategic investment in Indonesia's Islamic intellectual tradition and scholarly future.

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