



MADIN PROGRAM FOR STUDENTS AS A TRANSFORMATIVE ISLAMIC EDUCATION MODEL AGAINST RADICALISM AND TERRORISM

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ABSTRACT

This research examines the implementation of the Madrasah Diniyah program at UIN Satu Tulungagung as a model of Transformative Islamic education to prevent radicalism and terrorism. It used a qualitative approach, focusing on paradigms, strategies, and qualitative models. The grand theory of this study is Berkowitz's "holistic approach" which highlighting that effective character education involves transforming school culture and life, rather than just adding programs. This Madin program is unique following the curriculum that focused on Turats or *kitab kuning* (literally *kitab kuning* that refers to classical Islamic textbook) Its implementation do not always run well, sometimes there are some challenges can impede the process. Madin lecturers at UIN Satu Tulungagung faces various obstacles both direct and indirect that affect the execution of radicalism prevention strategies. The MADIN (Madrasah Diniyah) program implementation has had significant results in countering radicalism and terrorism on the campus. It combines traditional religious teachings with modern approaches that have proven effective.

ABSTRAK

Artikel ini menganalisis dan memberikan interpretasi terkait penerapan program Madrasah Diniyah khusus mahasiswa sebagai model pendidikan Islam Transformatif untuk melawan radikalisme dan terorisme di UIN Satu Tulungagung. Penelitian ini menggunakan pendekatan kualitatif. Penelitian kualitatif adalah penelitian yang temuannya diperoleh berdasarkan paradigma, strategi, dan penerapan model secara kualitatif. Grand teori penelitian ini adalah "pendekatan holistik" Berkowitz, yang menekankan bahwa pendidikan karakter yang efektif bukanlah menambah program atau serangkaian program. Melainkan merupakan transformasi budaya dan kehidupan sekolah. Pembelajaran program Madrasah Diniyah di UIN Satu Tulungagung yang menggunakan jenis organisasi kurikulum tersendiri merupakan jenis pembelajaran yang berpusat pada Turats atau kitab kuning yaitu program Madrasah Diniyah. Penerapan strategi pencegahan radikalisme terkadang berjalan mulus dan sesuai rencana. Terkadang memang sesuai dengan yang diharapkan, namun seringkali ditemui hal-hal yang dapat menghambat pelaksanaan proses tersebut. Lebih lanjut dosen Madin menyadari banyak faktor yang menjadi kendala baik langsung maupun tidak langsung yang mempengaruhi penerapan strategi pencegahan radikalisme di UIN Satu Tulungagung.

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Introduction

The world of higher education was shocked by the news reported by Pikiran Rakyat.com that the Minister of Research, Technology and Higher Education, Mohamad Nasir, had taken firm action against higher education leaders who failed to contain or spread radicalism on campus. Sanctions of dismissal until legally processed. Nasir admitted that he had fired a dean and three lecturers at ITS who were strongly suspected of spreading radicalism.¹

PTKIN residents were also disappointed by the news broadcast by Antara news.com that a student of UIN Satu Tulungagung named Irma Novianingsih (24 years) had been deported in mid-May 2018 from Syria due to her involvement in ISIS. Irma is the youngest of two siblings from the couple Riyadi (47 years) and Mujiatin (50 years), residents of Dukuh Village, Gondang District. She and seven other Indonesian citizens allegedly involved in Syria's ISIS network were deported. According to academic records, Irma has dropped out of college since 2017.²

The campus is in the spotlight. The institution that is supposed to be a “candradimuka crater” for the development of science, its authority is threatened due to currents of radicalism and extremism. Universities are even touted as breeding grounds and cadres of radical actors. One of the most surprising facts about this phenomenon is the declaration of the Islamic Caliphate, which was made at the Bogor Agricultural Institute some time ago. The statement was distributed via Youtube, expected to occur on March 25-27, 2016.³

The declaration incident was just an iceberg phenomenon from strengthening the movement of lecturers teaching radicalism on campus. Universities have been a target for a long time and a target for spreading the idea of Islamic radicalism. Referring to Martin van Bruinessen's notes, since the 1990s, the seeds of radicalism have been circulating on campuses. At least, this is marked by the mushrooming of *halaqah* and *usroh* at various leading campuses in Indonesia.⁴

Therefore, for the first time, the Chancellor of UIN Satu Tulungagung, Prof. Dr. Maftukhin, M.Ag., since the beginning of the 2018/2019 even semester, has initiated a Madin program

¹ Dhita Seftiawan. *Dekan dan 3 Dosen Dipecat karena Sebarkan Paham Radikal*. News Date: May 14, 2018, at 12:01 WIB. <https://www.pikiran-rakyat.com/pendidikan/pr-01297082/dekan-dan-3-dosen-dipecat-karena-sebarkan-paham-radikal-424363>. Accessed on Saturday, March 28, 2023. At 15.17 WIB.

² Destyan H. Sujarwoko. *Mahasiswi UIN Satu Tulungagung terlibat ISIS dideportasi dari Suriah*. News Date: Sunday, May 27, 2018, at 19:42 WIB. Antara news.com. <https://www.antaranews.com/berita/713820/mahasiswi-iain-tulungagung-terlibat-isis-dideportasi-dari-suriah>.

³ Albertus Wahyurudhanto. *Dari Radikalisme Menuju Terorisme: Studi Relasi dan Transformasi Organisasi Islam radikal di Jawa Tengah dan DI Yogyakarta* (Jogja: Pustaka Ilmu, 2019). P. 87

⁴ Muhammad Aziz Hakim, et al. *Moderasi Islam: Deradikalisasi, Deideologisasi dan Kontribusi untuk NKRI* (Tulungagung, UIN Satu Tulungagung Press, 2017). P. 113



specifically for Lecturers to eradicate radicalism and terrorism on campus entirely. The program's objectives: First, to strengthen Pancasila ideology as the legal basis and philosophy of the Unitary State of the Republic of Indonesia. Second, Strengthening the *Ahlus Sunnah Wal Jama'ah* Islamic Aqidah. Third, Examine Islamic Moderation Education through its primary sources: Qur'an, Hadith, and kitab kuning. The Madin Program is held in one semester with 16 meetings with sorogan strategies, discussions, FGDs, and others. The outcomes of the Madin program include Islamic moderation literacy books, da'wah literacy, interpretive translations, hadith translations, discussion of Al-Qur'an learning methods, and others.

The researchers assume that the Madin program, specifically for lecturers, can instill transformative education with good character values for students, strengthen Islamic moderation education, and become a stronghold of resistance against waves of radicalism and terrorism that hit the ideology of PTKIN students in Indonesia in general, and at UIN Satu Tulungagung in particular. This pedagogically provides an understanding that character education should be developed by applying Berkowitz's grand theory of "holistic approach," emphasizing that "Effective character education is not adding a program or set of programs. Rather it is a transformation of the culture and life of the school."⁵

The purpose of the MADIN program for students is to serve as a effective Islamic education model to counter radicalism and terrorism for millennial generation. The program find out to achieve this through the following objectives such as develop critical thinking skills, promote moderate islamic values, foster social cohesion, and support holistic development.

Descriptive research with a qualitative approach was used in this research. It provides a more in-depth examination and understanding of the phenomenon. The primary data is collected directly from the data source in the kind of the result of interview and documentation. It is reliable, authentic, and objective to address to answer the research problems.

The reason researchers chose UIN Satu Tulungagung as a research subject was due to several very crucial reasons, including: First, the Special Madin Program for the only lecturer in Indonesia which was initiated for the first time by the Chancellor of UIN Satu Tulungagung on June 7, 2018, which aims to instill values transformative Islamic education with an insight into

⁵Thomas Lickona. *Character Matters (Persoalan Karakter): Bagaimana Membantu Anak Mengembangkan Penilaian yang Baik, Integritas, dan Kebajikan Penting Lainnya* (Jogja: Bumi Aksara, 2023) Pgs. 73-74.

As Lickona (2016) said: "In character education, it's clear we want our children are able to judge what is right, care deeply about what is right, and then do what they believe to be right-even in the face of pressure form without and temptation from within".



Islamic moderation. Second, the Declaration of Queuing Radicalism by PTKIN Students throughout East Java was held at UIN Satu Tulungagung on Friday, May 19, 2017, at 15:36 in the KH Building Hall—Arief Mustaqiem 6th Floor. Third, UIN Satu Tulungagung is one of the PTKINs with BLU status with various achievements, including the Islamic Moderation Literacy Program since early 2017.

Based on the background explanation above, the authors compiled a study with the title: "Lecturer Madin Special Program as a Model of Transformative Islamic Education to Fight Radicalism and Terrorism in PTKIN (Case Study at UIN Satu Tulungagung)" with the hope of being able to make a scientific contribution regarding the context of developing treasures knowledge and theoretical insights that study specifically about *Madrasah Diniyah* in the campus environment for the wider community, especially for PTKIN members in Indonesia.

Results

Types of Curriculum Organization for the Madrasah Diniyah Program at UIN Satu Tulungagung

a. *Dirasat Qur'an* (Al-Qur'an Studies)

Dirasat al-Qur'an is an Al-Qur'an learning program implemented to equip and produce UIN Satu Tulungagung graduates who have a love for the Qur'an, adhere to its teachings, and are able to apply its contents in personal, social, and social life, and state. The good structured curriculum which most adopted original source of Islamic teaching ensures that students receive a comprehensive knowledge. It helps students integrate their religious identity with a broader societal context and reducing the appeal of extremist ideologies. This program is carried out in the morning from 07.00 to 08.30 WIB. The program is divided into three parts:⁶

1) *Kulliyat Qira'at Qur'an wa Kitabatuhu or BTQ*

This program aims to produce graduates from UIN Satu Tulungagung who are eligible to read and write the Qur'an. Eligibility, in this case, is the competence to read and write the Qur'an in accordance with the standards applied by LPTQ "Institute for Development of Al-Qur'an Recitations," both song standards and how to read "*ilmu qira'at*."

2) *Kulliyat Tahfidz Qur'an*

⁶ UPT Ma'had Al Jamiah Center Institute of UIN Satu Tulungagung, Handbook, (Tulungagung: UIN Satu Tulungagung, 2017), page 26.



The aim of implementing this program is to recruit and nurture UIN Satu Tulungagung graduates interested in memorizing the Qur'an. UIN Satu Tulungagung, in this case, cooperates with *Jami'yyat al-Qurra' wa al-Huffadz* to facilitate and foster prospective *huffadz* who study at UIN Satu Tulungagung so that later they are reliable in preserving the Qur'an.

3) *Kulliyat Tilawat Qur'an*

This program is carried out to facilitate and foster UIN Satu Tulungagung students who have an interest and talent in the art of reading the Qur'an. Teaching staff are taken from professionals who have expertise in the field of recitation. This is intended to produce graduates who are truly competent in the field they are studying.

b. Madrasah Diniyah

The Madrasah Diniyah program is intended to produce UIN Satu Tulungagung graduates with expertise in studying al-Turats books (Islamic classical textbook). This program is carried out in the morning from 07.00 to 08.30 WIB. This program is oriented to the fields of *aqidah*, *fiqh*, and morals. As for the learning process, this Madrasah Diniyah is categorized into three groups, namely the *Ula*, *Wustha*, and *Ulya* levels, with the following material:

- 1) *Ula* Level: Book of *Aqidatul Layman*, *Mabadi Fiqh* Juz IV, *Jurumiyah*, and *Khulashoh Nurul Yaqin*.
- 2) *Wustha* Level: *Jawahirul Kalamiyah* Book, *Fathul Qorib*, *Imrithi*, and *Ta'limul Muta'alim*.
- 3) *Ulya* Level: The Book of *Salalimul Fudhola'*, *Fathul Mu'in*, and *Alfiyah Ibnu Malik*.⁷

Discussion

Learning Strategy for the Madrasah Diniyah Program at UIN Satu Tulungagung

One of the strategies used is to use *Bandongan*. This strategy is used by Ustadz Rohmat, who teaches the *Jurimiyah* subject in the senior class. This strategy is used by reading the *Jurimiyah* book first and then explaining the material that has been read by *asatidz*. The method is also a variable in the learning strategy, which is a component of the teacher's approach in applying learning in the classroom. Ustadz Rohmat also uses the lecture method in teaching interpreters

⁷ UPT *Ma'had Al Jami'ah* Center Institute of UIN Satu Tulungagung, Handbook, (Tulungagung: UIN Satu Tulungagung, 2017), page 29.



in the senior class, namely after Bandungan with *asatidz* as the center of learning, and the students listen to the meaning read out.

a. *Dirasat Qur'an*

1) *Kulliyat Qira'at Qur'an wa Kitabatuhu* (BTQ)

The BTQ Madrasah Diniyah program is specifically for students who cannot yet read and write the Qur'an according to its name, so the expected target is that students can read and write the Qur'an according to the rules of Islamic teaching correctly. They were introduced to *Hijaiyah* letters as a whole with different characteristics of letters and taught how to pronounce each letter correctly.

The BTQ Madrasah Diniyah program uses the "*an-Nahdliyah*" method which has three stages, namely: 1) voting lobbying is when the *asatidz* gives an example then the *mahasantri* imitates, 2) improving *makhroj*, after imitating what was exemplified by the *asatidz* then the *asatidz* still controls the *mahasantri* to the *makhroj* pronunciation if there are still letters that come out not according to *makhroj* then later it will be justified by *asatidz*, 3) show the facts of the letters that aim to maintain scientific epistemology and later students understand how the original letters are and how the letters are after being given a vowel so they can distinguish the original letters and letters that have been given a vowel.

Learning to use *an-Nahdliyah* in its application uses three methods, namely the *Jibril* method (*Mushofahah*), namely direct or face-to-face meetings between teachers and students, *Talaqqi*, which is the confirmation of student readings directly to *asatidz* who teaches after the student is given an example then imitates and is immediately justified by *asatidz* who is teaching, integrating learning to read and write which aims to reveal the facts of letters by tracing the epistemology of science. The explanation above is in accordance with the explanation from Ustadz Suminto.

He explained that in the learning of the Madrasah Diniyah program, the BTQ class was indeed intended for students who still could not read and write the Qur'an at all so that the teaching started with the introduction of *hijaiyah* letters and continued with teaching pronunciation per letter and then continued with the process of writing verses of the Qur'an emphasizing correct Islamic principles. On another occasion, Ustadz Suminto explained again that there were several conclusions of methods that could be carried out for the BTQ class *madrasah* program.



Jibril's method in learning *an-Nahdliyah* is philosophized by receiving the first revelation of the Prophet Muhammad, which at that time the angel Jibril came to the Prophet Muhammad and taught the Prophet Muhammad to read the first revelation that came down at that time *was surah al-Alaq*, the Prophet Muhammad imitated what was said by the angel Jibril, that's where the Jibril method emerged in *an-Nahdliyah* learning because the students had to follow what the *asatidz* said. *An-Nahdliyah* learning requires direct meetings between the teacher and students in order to monitor how the students read directly.

2) *Kulliyat Tahfidz Qur'an*

The *tahfidz* class Madrasah Diniyah program is a grouping of students with talent and interest in memorizing the Qur'an. The learning strategy for the *tahfidz* class uses the *sorogan* method, meaning that students deposit their memorization to the assistants who teach. At the same time, the teacher has to listen to the deposits from students. The method applied to the *tahfidz* program is the opposite of the one devoted to the Madrasah Diniyah program in *ula*, *wustho*, and *ulya* classes, which use the *bandongan* method with *asatidz* as the learning center.

3) *Kulliyat Tilawat Qur'an*

In the Madrasah Diniyah program for the recitation class, the method used by *asatidz* is the "Tilawah" method, because it places more emphasis on the *uswah* process, namely giving examples by *asatidz* first before later being imitated by the students of the *Tilawah* class. This *Tilawah* class madrasah program is focused on specialization and talent from students by beautifying the recitation of the Qur'an using various songs that are famous for being used by most *qori'* or *qori'ah*.

There are many methods that can be chosen for teaching the Qur'an using songs because there are many variations. Still, as the program's name operates for the *tilawah* class itself, the "Tilawah" method adheres to the *qiro'at* of Imam Hafis.

The learning strategy has three components that must be fulfilled as absolute requirements in the learning strategy. The three components include lesson planning, learning implementation, and learning evaluation. Studying the Madrasah Diniyah program at UIN Satu Tulungagung also uses these three components.

b. Madrasah Diniyah Program



Ustadz Rohmat, a lecturer at UIN Satu Tulungagung and a teacher for the senior-class Madrasah Diniyah program, gave information through interviews in learning the madrasah program at UIN Satu Tulungagung and used these three components.

1) Learning Planning

According to the explanation from Ustadz Rohmat, the existing plans for the Madrasah Diniyah program at UIN Satu Tulungagung were prepared at the beginning of the semester with the preparation of a syllabus. Still, for its application in classroom learning, it adapts the material taught to students rather than based on the syllabus. It flows like an assessment in Islamic boarding schools in general.

2) Implementation of learning

Implementation of learning in the *ula* class Madrasah Diniyah program at UIN Satu Tulungagung starts at 07.00 to 08.30 WIB with a prayer together followed by “*lalaran*” *nadzom shorof* or *nahwu* for approximately 30 minutes starting from the initial chapter. *Asatidz* checks student attendance. After finishing, the *ustadz* began reading the book, and the students listened to the meaning of each book, then continued by explaining to the students the contents of the lesson that the *Ustadz* had read. And occasionally, *Ustadz* asked the students to review the lessons at the previous meeting.

3) Learning Evaluation

Evaluation of learning in the senior high school madrasah program at UIN Satu Tulungagung is done in two ways, namely evaluation when learning takes place, namely by *asatidz* asking students orally and directly when finished explaining to review material or to find out the memory of students. The second is at the end of the semester, by *asatidz* giving questions which will later be answered by the students and with the deposit of memorized *nadzom* that has been determined by the *asatidz* beforehand.

Learning for the *ula* class Madrasah Diniyah program does not have a specific strategy used by the *asatidz* because students who enter the *ula* class on the placement test are students with the criteria of being able to read Arabic and be able to read *Pegon*. A homogeneous grouping of students with the same standard abilities for each class makes it easier for *asatidz* who teach in that class so that later learning will be more effective with equated methods and strategies without a particular strategy.

c. *Kulliyat Qira'at Qur'an wa Kitabatuhu* (BTQ)

1) Learning Planning



In its application, the BTQ program, which is run at the Madrasah Diniyah of UIN Satu Tulungagung, is also oriented towards achieving the goal of the BTQ program itself, namely that female students can read and write Arabic. Planning for the BTQ program is contained in the guidebook and the an-Nahdliyah volume book used for daily teaching for female students. The an-Nahdliyah volume book used in the BTQ class Madrasah Diniyah program already has its own curriculum for each volume. The an-Nahdliyah volume book consists of volumes 1-6, with each volume having a level in terms of its knowledge.

2) Implementation of Learning

Like other classes, the study of the Madrasah Diniyah program for the BTQ class starts every 07.00 to 08.30 WIB. The required Madrasah Diniyah program is for two semesters. In semester 1, students in the BTQ class must complete volumes 1-6 and master all the material in the an-Nahdliyah volume book.

BTQ class learning in semester two has used the sorogan method and started reading and memorizing short letters from juz 30. For semester two, the BTQ class students are no longer using volumes. They are also beginning to be taught to correctly write verses of the Qur'an by paying attention to the rules of imla' that apply.

In accordance with the name of the program, namely BTQ, students are not only taught to read fluently but students who enter the BTQ class are also taught to write with the correct Islamic principles, not just reading but not being able to write, so that reading and writing are integrated.

3) Learning Evaluation

Evaluations carried out in this BTQ class are held daily, and some are held at the end of the semester. The evaluation form for daily, they must master every page of the volume taught on that day, and the evaluation at the end of the semester is called EBTA. The evaluation material for the end of this semester is included in the EBTA, which is what the test is made of.

d. *Kulliyat Tahfidz Qur'an*

1) Learning Planning

The *tahfidz* class in the Madrasah Diniyah program of UIN Satu Tulungagung in carrying out lesson planning has a target, namely students who enter the *tahfidz* class are targeted in one-day sorogan to memorize one page so that in one month, they are targeted to get one juz. As explained above that, students who are included in the *tahfidz* class are



expected to be able to deposit one page in a day. Still, due to students' different abilities, even though they are divided into several groups in a homogeneous class, some students can deposit less, and some can get more than one page.

2) Implementation of Learning

The learning process in the *tahfidz* class of the Madrasah Diniyah program of UIN Satu Tulungagung has uniformity in starting lessons and the implementation of the learning process by equating the prayer at the time of entry, the method used until the prayer ends the class. The uniformity of the implementation of learning that is enforced in the *tahfidz* class aims so that students who are divided into several groups in the *tahfidz* class have similarities in terms of songs and make it easier for managers and *asatidz* to organize and teach in class.

3) Learning Evaluation

Evaluation activities implemented in the *tahfidz* class exist only in the final semester, which is called *munaqosah*. This evaluation is carried out to find out how far students have deposited the progress of memorizing strength because the nature of memorization is to be remembered and should not be forgotten. The evaluation held in the *tahfidz* class has several aspects of assessment which include discipline, *qiro'ah* (reading), *fashohah* (fluency), fluency and material achievement.

e. *Kulliyat Tilawat Qur'an*

1) Learning Planning

The planning of the *tilawah* class for the Madrasah Diniyah of UIN Satu Tulungagung is only based on the *asatidz* who teaches in class; there is no standard plan. Students who enter the recitation class are taught various songs in the Qur'an, which were previously mastered by the *asatidz*.

The knowledge taught by *Ustadzah* Nanik is what he obtained before when he studied with his teacher and is now being taught to students in *tilawah* class 5. Even though there is no planning, the scientific knowledge that is obtained is very clear.

2) Implementation of Learning

The implementation of learning in the *tilawah* class begins with reading the prayer of *Kalamun* followed by reading *Surah al-Fatihah* with tartil together, then the *ustadzah* who teaches instructs the students to read the surah from the verse with the song that has been studied before, before the *ustadzah* who teaches gives an example to the *mahasantri*



(students) for each verse then imitated, after finishing the *ustadzah* appoints the *mahasnantri* to reread it. The songs used for this lesson range from *rost*, *bayati*, *shika*, *jiharkah*, *hijaz*, and *nahawan*.

3) Learning Evaluation

The form of the evaluation carried out in the *tilawah* class emphasizes the ability of students to master the lessons that have been taught, in the form of songs in reading the Qur'an then accuracy in the makhorijul letters, breathing settings for high-pitched vocals and also the beauty of the voice when reading the al-Qur'an in *tilawah*. The evaluation carried out by Ustadzah Nanik, according to the explanation above, can be seen that the assessment carried out by Asatidz took various forms, which aimed to determine to what extent the students' abilities were in participating in learning.

Broadly speaking, in the learning process, the evaluation carried out by the Madrasah Diniyah program at UIN Satu Tulungagung has the following functions: to measure the progress and development of students after carrying out teaching and learning activities for a certain period of time, to measure the success of the teaching system used, and as a material for consideration in order to improve the teaching and learning process.

Learning Evaluation of the Madrasah Diniyah Program at UIN Satu Tulungagung

Evaluation is an essential component that must exist in the curriculum and the learning process. The curriculum has many models and ways of applying it. The Madrasah Diniyah program at UIN Satu Tulungagung uses two models of curriculum evaluation, namely the formative evaluation model and the summative evaluation model. These two evaluation models are commonly used in the learning process because they are easy to apply.

Formative evaluations are held when the learning process occurs, as students need assessments when teaching to discover students knowledge. At the same time, summative evaluations are held or carried out at the end of the semester, aiming to determine student abilities for one semester. All forms of assessment are left to the supervisor who teaches in each class because the teacher who knows the development of students is responsible for each class.

a. Evaluation of the Madrasah Diniyah program

The form of the formative evaluation carried out by *Ustadz Rohmat* in the *ula* class during *Jumiyah* lessons is, for example, by asking improvised questions or asking directly during the learning process or after the *ustadz* has finished reading the meaning of the book. The student is appointed randomly to be asked about the material being explained or sometimes the



material being taught and discussed last week, which serves to review student memories regarding materials or lessons that have been conducted without opening books or notes to provoke student memory.

Formative evaluation forms that aim to test the extent to which students understand when the learning process takes place can also be done by appointing one student to read the meaning of his book in front of the class and briefly explaining the purpose of the chapter that has been read. This can be used by *Asatidz*, who teaches in class, to hold daily scores. This method can also be used as additional grades for advanced students to read their books. This form of formative evaluation is carried out in the *wustha* class, as the researcher observed some time ago.

Examples of the form of the summative evaluation carried out by Ustadz Rohmat in the *ula* class during the *Jurmiyah* lesson at the end of the semester are written and oral exams. For written exams, working on questions by determining *tarkib* from sentences and determining *mubtada'* or *khobar* sentences, for oral exams carried out is by memorandum deposit.

The form of the evaluation carried out in learning is adapted to the state of students and the subjects taught during the *Madrasah Diniyah* program, so evaluation can measure the extent to which students can absorb the lessons given.

b. BTQ program evaluation

The formative evaluation applied to the BTQ class of the *Madrasah Diniyah* program at UIN Satu Tulungagung is when the students in that class have mastered the lesson taught that day, they are eligible to continue to the next page. The BTQ class has a target of one day; they must master three pages. If they are still not fluent in reading and have not mastered the material, they will receive special treatment by giving them a card to do *muroja'ah* at home so they are not left behind by the others.

The results of evaluations carried out daily by *asatidz*, who teaches, can be used to monitor students' abilities and progress in perceiving the material that has been presented as well as the development of reading and writing. The summative evaluation in the BTQ class is for the end of a volume, which is called EBTA (Final Stage Learning Evaluation). The evaluation material for this EBTA has been selected and has been determined so that later in its application, students will read and write what is in the EBTA material. The EBTA evaluation is carried out when completing volumes 1 to 6 for semester one. In semester two,



students changed material by reading long surah and memorizing short surah from juz 30 starting from surah an-Naba'.

c. Evaluation of the *tahfidz* program

The evaluation system for the *tahfidz* class only exists at the end of the semester because basically, every student of the *tahfidz* program who makes deposits on their respective *asatidz* every day is already a form of evaluation to review the extent to which the student's memorization and memorization strength have been deposited in each *asatidz*.

The summative evaluation in the *tahfidz* class is called *munaqosah*. This evaluation is carried out at the end of the semester, namely at the end of semesters one and two, with students being tested one by one and then reading the verses, after which the students are tasked with perfecting the verses. The form of the *munaqosah* exam has no standard rules. Everything is left entirely to the *asatidz* who is in charge of the class. The agreement is in the form of a deposit starting from juz 30. Afterward, it is adjusted according to the student's willingness to continue starting from the first or last juz.

d. Evaluation of the *tilawah* program

The form of a formative evaluation carried out by Ustadzah Nanik in the *tilawah* class is that students are given a test after each student has finished practicing reading verses together. This is carried out by appointing one of the *mahasantri* (student) to read the verse in recitation and then alternately to other students.

The evaluation, which is carried out at each face-to-face when the learning takes place, can be used as material for consideration by the teaching staff to see how far the students have progressed in absorbing the lessons given.

The form of the summative evaluation carried out by Ustadzah Nanik in the recitation class is at the end of the semester, with the student system advancing one by one and then being tested for reading the verses determined by the *ustadzah*. Then, an assessment will be made regarding voice, *tajwid*, *makhroj*, breathing, and the accuracy of the reading.

The form of the evaluation carried out by Ustadzah Nanik in the recitation class 5, as described above, is different in class and different *asatidz* who teach in each class, the form of the evaluation carried out is also different but has the same goal; namely to find out to what extent students understand and understand lessons that have been taught.



Continuous monitoring help in identifying areas for improvement and ensuring that the objectives are being achieved. Feedback must be adaptive and responsive to the changing dynamics of radicalism and terrorism

The evaluation also functions as a decision-maker for further learning. Assessment of the Madrasah Diniyah program at UIN Satu Tulungagung requires new students from all majors and all faculties without exception for one year or two semesters to take part in the Madrasah Diniyah program which aims later after they took part in the evaluation of the Madrasah Diniyah program and declared passed they will get a certificate and be used for the requirements to take a comprehensive exam at the end of the semester that has been determined by UIN Satu Tulungagung.

The consequence is that those who have yet to graduate have to remediate by repeating for one more year until graduation to get a graduation certificate issued by the UPT *Ma'had al-jami'ah* Center of UIN Satu Tulungagung.

The number of students who do not graduate and have to do remedial tends to decrease from 2017, when there were 700 students, to around 400 students in 2018. This situation indicates that the more years are added, the progress of the Madrasah Diniyah program is getting better marked by the students repeating it is decreasing in the following year. For the third year that the Madrasah Diniyah program is running at UIN Satu Tulungagung, it is also estimated that fewer students will have to retire because managers and asatidz constantly improve integrity, professionalism, and innovation.

Conclusion

The MADIN program serves as a progressive Islamic education model designed to fight radicalism and terrorism effectively as well as protecting all students' mind set toward nationality. The model is centered on the Turat or kitab kuning. *Madin* lecturers realize that many factors become obstacles both directly and indirectly but they always solve those problem well. By integrating comprehensive Islamic teachings with critical thinking skills and contemporary knowledge, MADIN program empower students with a balanced worldview rooted in moderation, tolerance, and understanding each other in order to build a good character. This approach not only equips students with religious knowledge but also fosters critical inquiry and resilience against extremist ideologies which infiltrate within religious teaching. Finally, the MADIN program seeks to promote peace, harmony, and social cohesion by nurturing a



generation of educated individuals capable of fighting radicalism through informed and compassionate engagement supported by stakeholder who concern with this important issue.

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