

EVALUATION OF *AYO MONDOK HOLIDAY PROGRAMME* (PESANTREN KILAT) USING THE ALKIN MODEL

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Abstract

This study aims to evaluate the *Ayo Mondok Holiday Programme* (Pesantren Kilat) organised by Yayasan Darul Ulum Kleben using the Alkin Model. The programme is designed to introduce elementary/middle school students to pesantren life, instill Islamic values, and increase motivation to continue their education in pesantren. This study used a mixed method to analyse the three main components of the Alkin Model: inputs, processes, and outputs. The evaluation results show that the programme succeeded in improving participants' understanding of pesantren life, instilling Islamic values, and motivating them to further their religious education. The increase in the number of participants every year shows the high attractiveness of the programme. However, there were some challenges, such as adjustments to the schedule of activities and the need for additional training for the committee. Overall, the programme was effective in achieving its objectives. Recommendations for development include improving the programme structure, enhancing committee training, and continuous evaluation to ensure the sustainability of the programme's impact.

Keywords: Alkin, Evaluation, Flash Pesantren.

Abstrak

Penelitian ini bertujuan untuk mengevaluasi program *Ayo Mondok Holiday* (Pesantren Kilat) yang diselenggarakan oleh Yayasan Darul Ulum Kleben menggunakan Model Alkin. Program ini dirancang untuk mengenalkan kehidupan pesantren kepada siswa SD/MI, menanamkan nilai-nilai islam, serta meningkatkan motivasi untuk melanjutkan pendidikan di pesantren. Penelitian ini menggunakan metode campuran (*mix method*) untuk menganalisis tiga komponen utama dalam Model Alkin yaitu masukan (*input*), proses, dan keluaran (*output*). Hasil evaluasi menunjukkan bahwa program ini berhasil meningkatkan pemahaman peserta terhadap kehidupan pesantren, menanamkan nilai-nilai keislaman, dan memotivasi mereka untuk lebih mendalami pendidikan agama. Peningkatan jumlah peserta setiap tahun menunjukkan daya tarik program yang tinggi. Meski demikian, ditemukan beberapa tantangan, seperti penyesuaian jadwal kegiatan dan kebutuhan pelatihan tambahan bagi panitia. Secara keseluruhan, program ini dinilai efektif dalam mencapai tujuannya. Rekomendasi untuk pengembangan meliputi perbaikan struktur program, peningkatan pelatihan panitia, dan evaluasi berkelanjutan untuk memastikan keberlanjutan dampak program.

Kata kunci: Alkin, Evaluasi, Pesantren Kilat.

INTRODUCTION

The most popular traditional Islamic education in Indonesia is the Islamic boarding school. Apart from its popularity, the Islamic values embedded in pesantren are very embedded and contribute to society. The pesantren curriculum in its learning system is also designed in such a way as to introduce religious knowledge among students. Today's pesantren have also developed following the times by integrating science and religion. So that students in learning are expected to be able to keep up with globalisation (Susilo & Wulansari, 2020). Pesantren is an Islamic educational institution that has proven its ability to survive and adapt to various changes. Since the beginning of its existence, when Islam first entered Indonesia, until today, pesantren continue to show their existence. In fact, the number of pesantren is increasing from time to time. This confirms that pesantren is the oldest Islamic educational institution in Indonesia. Pesantren also have many interesting aspects to discuss. As an entity that is synonymous with simplicity, independence, togetherness, a strong sense of brotherhood, religious values, and noble ethics or manners, pesantren has always been a relevant and interesting topic of discussion throughout time (Ifendi, 2021).

Experts agree that the purpose of education in Islamic boarding schools includes intellectual, physical, and moral development, with the hope of producing a complete human being. Pesantren education aims to produce a superior generation that forms the best people, virtuous believers, healthy, broad-minded, free-thinking, and dedicated to society. In addition, pesantren seeks to produce intellectual scholars who are balanced in dhikr and thought, and form citizens with Indonesian personalities who are faithful and pious (Anas, 2012). With the aim of pesantren to develop the quality of graduates, of course, it has an educational strategy and management, so that the development of the quality of students can be controlled to produce quality and competitive graduates in the community.

According to Abdul Rasyid in Suwito's book, Islamic boarding schools are generally divided into two main types, namely Salafiyah and Khalafiyah (Ashriyah). Salafiyah pesantren focus on learning the Qur'an and religious sciences in a traditional manner, with an independent curriculum that reflects the characteristics of the pesantren. Meanwhile, Khalafiyah pesantren combine formal education, both general and faith-based, with the pesantren tradition, using a curriculum that is also developed independently. Both types show the flexibility of pesantren in maintaining tradition while adapting to the times (Fuadah & Sanusi, 2017).

Teaching activities in salaf pesantren generally adopt two systems, namely classical and non-classical. In the classical system, there is a three-year madrasah ibtidaiyah level with a focus on moral development, social insight development, learning to write arabic letters (khat), tajweed, introduction to nahwu, tawhid, fiqh, and history. The four-year tsanawiyah level emphasises nahwu, such as Alfiyah Ibn 'Aqil, as well as methodological studies such as balaghah, mantiq, mustalah hadith,

falak, fiqh and ushul fiqh. The books taught, especially after the five daily prayers, include Fathul Wahhab, Sahih Bukhori, Tafsir Jalalain, Ihya Ulumuddin, Sahih Muslim, and Fathul Muin. This education system emphasises material mastery of texts rather than methodological development (Anas, 2012). Learning in salaf pesantren does take a long time, given the structured level of education and in-depth focus on various fields of knowledge. With a curriculum that covers various disciplines such as morals, fiqh, nahwu, and balaghah, the santri need years to really master the material taught. This shows that deepening knowledge in pesantren requires a longtime commitment.

By looking at these problems, pesantren have a challenge in attracting children to study at pesantren. The reason is that the view of pesantren among children is less interesting, scary, and considered difficult to learn. As a solution, a crash course was organised to provide an initial understanding of the learning system in pesantren. The programme not only aims to introduce various aspects of pesantren education in a practical way, such as the teaching of religious knowledge, morals, and daily habits, but also to foster the motivation and interest of the participants to continue their education in pesantren in more depth. Thus, it is an effective first step in attracting new students, while preparing them for a longer and more intensive boarding school education.

In general, flash pesantren consists of two words, namely pesantren and flash. Pesantren itself is an Islamic educational institution led by a kiai who is in charge of teaching and educating students. These educational activities take place in mosques, madrasas, and are supported by the existence of huts as a place to live for students (dormitories). This programme is called 'flash' because it is carried out in a relatively short time. In the life of a flash pesantren, there are several important values that are reflected in the way of life. The atmosphere of togetherness and simplicity is fundamental, creating a harmonious environment and full of collective strength. In addition, the bonds of kinship and family are also very pronounced, making the relationship between students, caregivers, and others closer and mutually supportive. No less important, the experience, appreciation, and practice of daily life are increasingly developed, providing a deep understanding of the religious and social values applied in the pesantren routine (Lisa et al., 2020).

Previous research conducted by Rahmayanti, et al (2025) found that the Ramadan Islamic Boarding School Programme at SDN 21 Kayu Aro was effective in improving students' religious literacy and worship skills through hands-on practice-based learning methods. However, the sustainability of the programme's results is highly dependent on parents' involvement in guiding their children to worship at home. This study emphasises the importance of synergy between schools, appropriate learning methods and family support so that flash pesantren is not just a momentary experience, but forms a sustainable habit of worship (Rahmayanti et al., 2025).

Another study by Hendro, et al (2020) in his journal states that the implementation of the Islamic Boarding School at SMPN 3 Tembilahan Hulu aims to improve students' understanding, appreciation, and practice of Islamic teachings. This programme is expected to form students into individuals who believe, fear Allah SWT, and have noble character, both in personal and social life. In addition, this programme also aims to strengthen students' spiritual mentality in order to be able to face negative challenges, both from within themselves and from outside (Lisa et al., 2020).

The development of religious values at SDN 1 Cililin has been done well through various methods such as habituation, quizzes and other media. The implementation of Pesantren Kilat is supported by good cooperation between the school and parents, as well as adequate facilities. However, challenges arise because students are not used to religious activities such as reciting the Quran and fasting. Nevertheless, this activity showed positive results, with students starting to learn the Koran, trying fasting, and showing better attitudes, such as respecting teachers and obeying the rules (Muthmainnah & Aljamaliah, 2024).

Although various studies have shown that flash Islamic boarding schools are effective in improving students' religious literacy, understanding of worship and religious values, there are still major challenges in terms of the sustainability of religious practices after the programme ends. One of the crucial factors affecting sustainability is the level of parental involvement at home as well as students' initial habits towards religious activities, such as reciting the Quran or fasting. It is important for future research to examine other programme evaluation models, such as the Alkin evaluation model. The Alkin or CSE-UCLA evaluation model introduced by Marvin C. Alkin is a type of evaluation that focuses on managerial aspects and is designed to support decision-makers in developing educational policies. The model includes three components in five main stages: an input component that includes needs identification and planning, a process component that includes implementation and development, and an outcome-centred/certification component. The main objective is to provide structured and useful evaluative data for policy makers, principals, teachers and others involved in assessing the success of an education programme (Zinnurain, 2024).

Ayo Mondok Holiday Programme is one of the activities formed by the Darul Ulum Kleben Foundation by forming its own committee internally. This activity is routinely carried out every time the end of the semester holiday and the month of Ramadan. This programme began in 2022 and continues to run until the end of 2024. Until now, the Darul Ulum Kleben Foundation has held the 7th batch. The purpose of this programme is to introduce children to life and learning in pesantren. Attracting children's interest and motivation to go to boarding school, and registering themselves as new students. The main target audience of this flash pesantren programme are elementary/middle school students in grades 4-6. This programme is held for 3 days and 2 nights with a schedule of fun learning activities.

In addition, other activities such as games, outbound and gymnastics are also filled in this programme, the aim is to strengthen friendships (ta'aruf) and provide a forum for togetherness. Participants who take part in the pesantren kilat programme are expected to grow a spirit of independence that has been obtained during the series of activities of the pesantren kilat programme.

Islamic boarding school is one of the popular methods to introduce students to boarding school life in a short period of time. The *Ayo Mondok Holiday Programme* aims to build Islamic character, instil Islamic values, and improve students' worship skills and social interaction. Despite its positive impact, the programme requires evaluation to ensure it achieves its objectives optimally. Evaluation is part of an assessment that aims to determine how much influence the success of a programme has and can form feedback for other future programmes. Evaluation can also determine whether the standards or goals that have been set can be achieved or not. Evaluation will result in a decision about a programme, whether the programme can be continued, improved, or even terminated. Evaluation is a process of assessing or measuring something to determine the extent to which certain goals, standards, or criteria have been met. This process is usually used to gather information that is useful in decision-making, improvement, or assessment of the success of a programme, project, individual, or activity (A. Muri Yusuf, 2015).

In this case, the author intends to evaluate the *Ayo Mondok Holiday Programme* (Pesantren Kilat) using the Alkin model. Programme evaluation using this model is very relevant to be applied in the field of education which helps education policy makers in making decisions. This model allows in-depth analysis at each stage of implementation, providing important information for future programme improvements (Lakoro et al., 2023). The evaluation was designed to answer several key questions, such as the extent to which the programme objectives were achieved, the level of participation of participants, and the impact of the programme on participants' understanding and motivation related to pesantren life. In addition, the evaluation also covers aspects of programme sustainability and satisfaction of the parties involved. With this research, it is hoped that it can provide a deep insight into the success of the Ayo Mondok Holiday Programme as well as offer guidance to improve the quality of the programme in the future.

METHODS

This research is classified as evaluative research which aims to evaluate the effectiveness of the *Ayo Mondok Holiday Programme* (Pesantren Kilat) organised by the Darul Ulum Kleben Foundation. The research was conducted in December to observe pre-programme, programme implementation, and post-programme activities. This method adopts a mixed method approach, which combines quantitative and qualitative approaches to provide comprehensive evaluation results (Sarwono, 2013). The evaluation was based on Alkin's model, which includes

five stages: system assessment, planning, implementation, development, and impact/certification.

A quantitative approach is used to measure programme achievements based on predetermined success indicators (Sugiyono, 2014). Quantitative data was obtained through documentation of the number of participants, admissions of new learners (PPDB), questionnaires designed to measure satisfaction with the programme, as well as the achievement of other objectives. Quantitative data was analysed using descriptive statistics to describe the overall evaluation results (Miles & Huberman, 1994). Meanwhile, a qualitative approach was applied to explore more in-depth information related to programme implementation. Qualitative data was collected through semi-structured interviews with programme participants, their parents, and the committee, as well as through direct observation of the activities that took place during the programme. The qualitative data was then analysed using thematic techniques to identify key patterns that emerged from the field findings (Creswell & Creswell, 2017).

The subjects of the study consisted of programme participants who were elementary/middle school students in grades 4 to 6, parents of the participants, and the committee involved in the implementation of the programme. The sample was selected purposively, ensuring representation from various relevant parties to answer the evaluation objectives. The research was conducted in three main stages: data collection during the programme, statistical analysis for quantitative data and thematic analysis for qualitative data, and holistic interpretation of the analysis results to develop a comprehensive evaluation and recommendations for future programme development.

RESULTS AND DISCUSSION

The implementation of the evaluation of the *Ayo Mondok Holiday Programme* (Pesantren Kilat) using the Alkin model consists of 5 stages, namely system assessment, planning, implementation, development, and impact/certification. The system assessment stage can be seen from the participation of participants, where the participants who take part in this flash pesantren programme consist of students in grades 4-6 of elementary school with an age range of 9 to 12 years. Based on field data, it was found that the participants who participated in this flash pesantren programme from year to year with the following data details:

Table 1. Data on Participants of The Pesantren Kilat

Year	Batch	Male	Female	Total
2022	1	6	7	14
2023	2	10	11	23
	3	13	7	23
	4	15	18	37
2024	5	24	27	56
	6	25	34	59
	7	24	30	61

From this data, it can be seen that participants who take part in the flash pesantren held by the Darul Ulum Kleben Foundation have increased every year. This proves that this programme is running smoothly. In addition, based on the documentation of the admission of new students (PPDB) at the Darul Ulum Kleben Foundation, alumni of participants who participated in the flash pesantren programme were motivated to stay at the pesantren by 5%. The standards and objectives of the programme are also partially achieved, because the number of participants increases every year, proving that this programme is able to increase the attractiveness and effectiveness of the promotion carried out by the organiser.

This programme is supported by careful planning from the Darul Ulum Kleben Foundation. A structured internal committee ensures that resources are used both in terms of material and human resources (HR). The main target of this programme is elementary/middle school students who will continue their education. This was chosen by considering their potential to become new santri candidates. In addition, the activities arranged, such as fun learning, educational games, and worship activities, are designed to attract children's interest without reducing the Islamic values to be instilled. Facility support, such as dormitories, study rooms, and activity equipment, is considered adequate to optimally implement the programme.

The implementation process describes the intensive programme over three days and two nights. Observations showed that participants followed a busy schedule, which included religious studies, physical activities such as outbound and gymnastics, as well as various group games. The interactive approach through fun learning proved to be able to attract participants, although some children experienced initial difficulties in adjusting to the new routine. The programme committee played an important role in ensuring the smooth running of the activities, although they faced challenges in managing participants who had different levels of adaptation. An interview with the head of the committee revealed that in the implementation there were students who were late or delayed in participating in the activities according to the predetermined schedule, the lack of structured roundup of activities so that there were materials that had to take more time and

inappropriate utilisation of free hours. However, the implementation of this programme is classified as good because the activities run smoothly, the speakers and the committee can carry out the tasks that have been determined. This confirms that good coordination between team members is one of the success factors of this programme.

Based on the results of observations and interviews during the implementation of the programme, there are several aspects that can be developed to improve the effectiveness of future activities. One thing that stands out is the need for improvement in time management and the preparation of activity rundowns. The inaccuracy of time allocation and the non-optimal utilisation of free hours indicate that the schedule needs to be designed more flexibly and realistically, taking into account the dynamics of participants in the field. In addition, a more responsive approach to the different adaptation levels of participants is also important. Some participants experienced difficulties in adjusting to the tight schedule, so it is necessary to prepare a special mentoring strategy and habituation stage at the beginning of the activity. The coordination function between committees also needs to be strengthened, considering that the success of the programme is determined by effective communication and a clear division of tasks. Although the fun learning method is quite effective in attracting participants, the development of a more structured learning model is still needed so that each material can be delivered well without being disturbed by time constraints. In addition, it is also important to include daily evaluations for both participants and organisers as a means of reflection and overall monitoring of activities. By developing these aspects, the programme is expected to run more optimally, purposefully, and have a long-term impact on the participants.

The impact of the programme showed that 92% of participants understood the basic concepts of pesantren life, such as daily routines, congregational worship, and Islamic values. 85% of participants felt that the programme provided new insights into the importance of pesantren education. Also, 10% of participants felt that the programme needed a longer adjustment to fully understand the education system in pesantren. This shows an increase in participants' understanding of pesantren life and Islamic values. Other data on participants' experiences during the programme showed that 88% of participants stated that the programme provided a new and enjoyable experience. 82% of participants rated outbound activities and fun learning as the most interesting activities. And 78% of participants felt that the programme helped them make new friends and strengthen their bond. Thus, the presence of the flash Islamic boarding school programme to fill the holiday time or Ramadan makes participants increase their experience by showing pleasant feelings.

A questionnaire was also administered to the parents of the participants to find out their perspective on the pesantren kilat programme. The data showed that 85% of parents reported positive changes in their children's habits at home, such as

being more diligent in praying in congregation and reading the Qur'an. 82% of parents saw an increase in their children's independence after the programme. 78% of parents stated that their children showed more interest in continuing their education at pesantren. This illustrates that after the pesantren kilat programme, it can have a significant influence on children's emotional and moral development, as well as an increase in the ability to practice worship.

The evaluation by the committee on the implementation of the flash pesantren programme stated that 90% of the committee felt that the programme went according to plan and succeeded in achieving most of the objectives set. 85% of the committee felt that the fun learning method was very effective in attracting participants. 72% of the committee faced challenges in handling participants who had special needs or slow adaptation. 65% of the organisers suggested additional training to increase their capacity in managing participants with diverse backgrounds. The pesantren kilat programme was overall successful, with effective learning methods. However, increased inclusivity and additional training for committees are needed to deal with the challenges of participants with special needs and improve the quality of future programmes.

Overall, this evaluation showed that the *Ayo Mondok Holiday Programme* (Pesantren Kilat) had a positive impact on the participants and the objectives it aimed to achieve. The programme has successfully introduced participants to pesantren life while instilling Islamic values in a short period of time. However, for future improvements, several recommendations can be considered, such as adjusting the duration of the programme so that participants have more time to adapt, increasing training for the committee, and developing a sustainability evaluation method to ensure the impact of the programme remains felt by participants in the long term.

CONCLUSION

Evaluation of the *Ayo Mondok Holiday Programme* (Pesantren Kilat) organised by the Darul Ulum Kleben Foundation. It aims to introduce primary school students to pesantren life, instil Islamic values, and increase their motivation to continue their education in pesantren. Through this evaluation, an in-depth understanding of the effectiveness of the programme in achieving its objectives was obtained. The evaluation results showed that the programme had a positive impact on the participants. In terms of participation, the number of participants continues to increase every year, reflecting the effectiveness of the promotion and attractiveness of the programme. With the fun learning method, the programme succeeded in creating a fun and effective learning atmosphere. Participants' increased understanding of Islamic values, positive changes in their habits, and high enthusiasm from participants and parents. However, challenges such as the need to adjust the schedule of activities and additional training for the committee were also

found. Overall, the programme had a positive impact and was able to attract participants. For future development, improvements to the programme structure and further evaluation are needed to improve the quality and sustainability of its impact.

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