

The Cipp Analysis of PAI Development Program for Mualaf in MCI Palangka Raya

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Abstract :

This research is based on researchers' observations that the development of mualaf in Palangka Raya does not receive serious attention. The purpose of this research was to describe the context, input, process, and products (results) of the PAI development program for mualaf at MCI Palangka Raya. This research is evaluation research using mixed methods and the CIPP model. The results showed that the CIPP PAI development program analysis for mualaf at MCI Palangka Raya was: 1) Context, namely unfulfilled needs including institutional support, family support, and development materials. Meanwhile, the material on akidah and sharia is material that has not been achieved and material for worship and morals that is easily attained. 2) Input, namely the presenters are by their expertise, enthusiasm for mualaf to participating in development is low, the response of mualaf is excellent, and the condition of the development facilities and infrastructure is not adequate. 3) Process, namely the mismatch of the implementation schedule and the specified material. In addition, the utilization of facilities and infrastructure has not been maximized. The program implementation process still encountered several obstacles. 4) Product (result), namely the achievement of program objectives, are classified as high and the development program has a religious impact on qualify. Based on the results of this analysis, the PAI development program for mualaf at MCI Palangka Raya was continued with several improvements

Keywords : *CIPP analysis, PAI development, mualaf*

Abstrak :

Penelitian ini berdasarkan obeservasi peneliti, bahwa pembinaan mualaf di Palangka Raya tidak mendapatkan perhatian yang serius. Tujuan penelitian ini adalah untuk menggambarkan konteks, input, proses, dan produk (hasil) dari program pembinaan PAI bagi mualafi di MCI Palangka Raya. Penelitian ini adalah penelitian evaluasi yang menggunakan *mixed methods* dan model CIPP. Hasil dari penelitian ini menunjukkan bahwa pembinaan PAI bagi mualaf di MCI Palangka Raya adalah 1) Konteks, yaitu kebutuhan yang tidak terpenuhi, termasuk dukungan lembaga, dukungan keluarga, dan meteri pembinaan. Sementara itu materi akidah dan syariah adalah materi yang belum tercapai serta materi ibadah dan akhlak adalah materi yang mudah tercapai. 2) Input, yaitu para pemateri telah sesuai dengan bidang keahliannya, antusias mualaf dalam berpartisipasi dalam pembinaan sangat rendah, respon mualaf sangat baik, dan kondisi sarana dan prasarana pembinaan belum memadai. 3) Proses, yaitu adanya ketidaksesuaian jadwal pelaksanaan dan materi yang telah ditentukan. Selain itu, pemanfaatan sarana dan prasarana belum maksimal. Proses pelaksanaan program masih menghadapi beberapa kendala. 4) Produk (hasil), yaitu pencapaian tujuan

program dalam keategori tinggi dan pembinaan memiliki dampak pada keagamaan mualaf. Berdasarkan hasil analisis ini, program pembinaan PAI bagi mualaf di MCI Palangka Raya dilanjutkan dengan beberapa perbaikan.

Kata Kunci: Analisis CIPP, pembinaan PAI, mualaf.

INTRODUCTION

The trend of converting to Islam in Indonesia seems endless. In fact, the increase in the number of mualaf in Indonesia has reached 10% to 15% per year (Rahmawati and Desiningrum 2018). This indicates that becoming a mualaf is very much in demand by Indonesians, regardless of reasons of marriage or of their own will. The decision to become a mualaf, of course, is not just a person changing religious status, but some consequences that must be accepted and carried out. Therefore, intensive guidance and teaching on Islamic values is needed by mualaf.

Religious education for mualaf should be done by anyone. This is also in line with the concept of the Tri Center of Education which was initiated by Ki Hajar Dewantara, the Father of National Education. The concept of the Tri Center of Education in question is that education is not only obtained in the family and school environment, but also in the community (Mujito 2014). Referring to the Tri Sentra concept, education for mualaf is a shared responsibility. However, what has happened so far is that many religious institutions such as mosques and others that handle the issue of mualaf are only limited to carrying out Islam without any follow-up. So it is not uncommon for us to find mualaf who are limited to Islam on their ID Card, but not in their daily lives. Conditions like this are what happen in big cities, Central Kalimantan is no exception. This is in line with research conducted by Hartati, that the existence of mualaf in Central Kalimantan has received less serious attention from various groups. Even though in Central Kalimantan, there has been a long time development of mualaf to mualaf (Hartati 2019).

Responding to the concerning facts above, it is important for researchers to conduct evaluation research on the Islamic Education guidance program for mualaf to one of the development institutions, namely MCI Palangka Raya. This research was conducted to explore the context, input, process, and results of the ongoing development program. This is because the development program is actually a concrete step of caring for the people.

RESEARCH METHOD

This research used a mixed methode. The subjects in this study were the chairman of the MCI Palangka Raya. There were 28 informants, with details 8 administrators of the institution, 3 administrators concurrently development presenters, 2 development presenters, and 15 mualaf. The object of this research is the implementation of the PAI development program at MCI Palangka Raya.

The instruments used in this research to evaluate the PAI development program for mualaf were observation guidelines, questionnaire sheets, interview guides, and documentation guidelines. For the questionnaire instrument, the measurement scale used is the Likert scale in the form of *sangat setuju*, *setuju*,

kurang setuju, and *tidak setuju*. The techniques used in this questionnaire are techniques according to Riduwan as quoted by Fardila, namely by calculating the percentage of respondent's answers with certain criteria with the following formula (Fardila, Subekti, and Setiawati 2015).

Ideal score (highest score):

$n \times 4$, where n is the number of respondents

Actual score:

$(f_{SS} \times 4) + (f_S \times 3) + (f_{KS} \times 2) + (f_{TS} \times 1)$

Percentage Criteria formula:

$\% = \frac{\text{Skor aktual}}{\text{Skor ideal}} \times 100\%$

Information:

%: Percentage (number of percentages sought)

f_{SS} : The frequency of respondents who answered strongly agree

f_S : The frequency of respondents who answered agree

f_{KS} : The frequency of respondents who answered that they disagreed

f_{TS} : The frequency of respondents who answered disagree

The interpretation of data from the results of the data obtained will refer to the range of assessments in program evaluation, as in the following table.

Table 1.1 Rating Range

Value Range	Category
81% - 100%	Very Good / Very High
61% -80%	Good / High
41% -60%	Enough / moderate
21% -40%	Less / Low
≤ 20%	Not Good / Very Low

(Lukman 2018).

To validate this, the researchers conducted a triangulation technique. The triangulation technique in this research was carried out in two ways, namely the triangulation of techniques and sources. In mixed method research, there are several stages of analysis. The first is to analyze the data quantitatively. Then proceed with a qualitative analysis. Quantitative data analysis techniques used in this study are editing, scoring, tabulating, and entry. While The analysis used in qualitative data is data collection, data reduction, data display, and conclusion drawing/verification.

THE CIPP ANALYSIS

CIPP stands for context, input, process, and product. CIPP is one of the models used to evaluate a program. This model was developed by Stufflebeam (Ananda and Rafida 2017:43). All program components that have a bearing on success are also the object of evaluation. In the CIPP model, evaluation is carried out by analyzing the program based on its components, namely context, input, process, and product (Handaru 2013).

1. Context Evaluation (Context Evaluation)

Context evaluation is an attempt to describe and detail unmet needs, population and samples served, and project objectives (Arikunto and Jabar 2018). Ambiyar and Muhandika add that this evaluation presents data on the reasons for setting program objectives and priority objectives. So that this evaluation can help plan decisions, determine the needs to be achieved by the program, and the formulate of program objectives (Ambiyar and Muhandika 2019).

2. Input Evaluation (Input Evaluation)

The second stage of the CIPP model is input evaluation. Input evaluation is an effort that provides information to determine how to properly utilize resources to achieve program objectives. This evaluation is used to decide whether outside assistance is important. Also helps determine a general strategy in planning and designing programs (Junanto 2016).

3. Process Evaluation (Process Evaluation)

Process evaluation in the CIPP model refers to the 'what' (what) activities carried out in the program, "who" (who) is the person in charge of the program, and "when" (when) the activity will be completed (Arikunto and Jabar 2018). This evaluation is used to detect or predict the design of procedures during the implementation phase, provide information for program decisions, and archive procedures that have occurred (Ananda and Rafida 2017).

4. Product Evaluation (Product or Result Evaluation)

Product evaluation is an evaluation that is used to measure and interpret the achievement of program objectives (Junanto 2016). Stufflebeam, in a manuscript presented at the Annual Conference of the Oregon Program Evaluation Network, expands the meaning of product evaluation into impact evaluation, effectiveness evaluation, sustainability evaluation, and transformation evaluation (Ananda and Rafida 2017).

Based on the above opinion, it is concluded that product evaluation is useful for seeing the success of a program that refers to predetermined goals. It is at this stage that the evaluator provides recommendations to the evaluator, whether this program is continued, stopped, revised, or disseminated.

PAI DEVELOPMENT

The word development is defined in two definitions. First, as a learning process by letting go of the things that are already owned and learning new things to help others. Second, efforts to justify and develop new knowledge and skills to achieve life goals effectively (Hamruni and Salamah 2016).

Slightly different from the above opinion, Syukir defines the word development as an effort to maintain, preserve and perfect humans so that they always believe in Allah SWT, and carry out their shari'a so that the world and the hereafter are happy (Mahmud 2020). If seen from this definition, then Syukir views formation from a religious point of view. Because this definition emphasizes the aspect of religion or more precisely religious fostering whose aim does not stop at the material order but also aspects of divinity.

As for PAI, according to Daradjat, states that PAI is education through Islamic teachings, namely in the form of guidance and care so that someone can understand, appreciate, and practice the teachings of Islam as a way of life

1. Principles of Islamic Religion

The principles of Islamic teachings include four things as the following description (Rozak and Ja'far 2019).

a. Akidah

The term akidah comes from Arabic, namely *aqdun-aqoid* which means reason or bond. In terms of the faith is something that must be believed without the slightest doubt (Rozak and Ja'far 2019). As for the faith in the term *syara'* is belief in absolute values, such as believing in Allah SWT, pillars of faith, pillars of Islam, and unseen cases (Yusmarlina and Muslimah 2020) Faith is the foundation of religion which occupies the first and foremost position in the religious map (Rozak and Ja'far 2019). So that faith education has an important role in Islamic Education, especially for mualaf. This is because the sentence *la ilaha illallah* that they promised when they decided to convert to Islam, is not just uttered, but also believed in their hearts and manifested in deeds. This is emphasized by Wahidin, that the consequence of the sentence is sincere in carrying out worship to Allah SWT, not only saying but also believing in its meaning correctly (Wahidin 2016).

b. Worship and Sharia

Worship is servitude, devotion, submission of a servant to the One who creates, namely Allah SWT. Worship has an important position in Islam, namely as a form of creed to Allah SWT (Rozak and Ja'far 2019). Worship itself is divided into two categories, namely *mahdhah* and *ghairu mahdhah* worship. *Mahdhah* worship is worship whose procedure and time have been determined in detail by Allah SWT and Rasulullah SAW, for example prayer. While *ghairu mahdhah* worship is general worship and its provisions are by the appropriateness in which a servant does it, for example making a living (Rozak and Ja'far 2019).

Meanwhile, Sharia is the rule of law in Islam. Sharia also means the life guidance of a Muslim given by Allah SWT and has been exemplified practically by Rasulullah SAW. Islam has provided clear and clear guidance for human life, such as guidance or rules regarding marriage, buying and selling, fostering a household, dressing, to the rules of speaking (Rozak and Ja'far 2019).

Based on the above opinion, it can be understood that the principle of worship and sharia are also urgent matters in Islamic Education, especially for a mualaf. Because the principle of worship and the Sharia are guidelines for him in carrying out his daily life, both between his relationship with Allah SWT and to fellow humans.

c. Morals

The term morality comes from Arabic, which is the plural form of *khuluq*. Etymologically, *khuluq* means *ath-thab'u* (character) and *as-sajiyah*

(temperament) (Bafadhol 2017). Rozak and Ja'far define morals as teachings related to ethics and character (Rozak and Ja'far 2019).

Morals are an important thing in PAI. Such is the urgency, so that the mission of the Prophet SAW to the earth was to perfect morals. Karimah morals are noble characters that are expected to exist in every human being, including mualaf. Because if someone has a noble character, it means that he has carried out Islamic rules and has become a good servant of Allah SWT.

2. The Urgency of PAI Development

PAI guidance aims to foster human beings to be able to carry out the teachings of Islam properly and perfectly, to reflect attitudes and actions in their entire life. In addition, this guidance also aims to encourage humans to be able to achieve happiness in the world and the hereafter (Maksudin 2015).

Based on the above objectives, it can be understood that the existence of PAI guidance is something that is urgent in human life. Moreover, in the Qur'an it has been explained that calling and inviting goodness is a human duty. As contained in surah Ali Imran / 3: 104.

وَأَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning: And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

Referring to the paragraph above, PAI development is an obligation. Because he directs and guides fellow human beings towards goodness and the right path in order to achieve happiness in this world and the hereafter. In addition, it is through this training that a person is able to understand the meaning and meaning of life and realize complete and integrated religious knowledge, in order to improve the quality of faith and devotion to Allah SWT.

MUALAF

The term mualaf to Islam is already common in society. The word mualaf to Islam is a loan word from Arabic, *muallaf*. *Muallaf* language comes from the word *allafa* which means tame, submissive, mellow, and friendly. This word can then be interpreted, that a mualaf is a person whose heart is softened by Allah SWT so that he is interested in knowing and converting to Islam (Syarifah 2017). Slightly different from the above opinion, Mudhori defines mualaf as people who have just converted to Islam in a few years and are still new to the understanding of religious knowledge. Meanwhile, mualaf in the Encyclopedia of Islamic Law are defined as people whose hearts are persuaded and tamed. More broadly, a mualaf is a person who is tamed or inclined his heart with good deeds and love for Islam, which is shown by saying two sentences of the creed (Muhdhori n.d.).

Based on the above opinions, it can be understood that a mualaf is someone who has just converted to Islam and still has weak belief in Islam. The general understanding is a person who has just mualafed to Islam

FINDING AND DISCUSSION

MCI Palangka Raya is one of the official institutions under the auspices of the Mualaf Center Indonesia, which is based in Jakarta. MCI Palangka Raya was established on December 15th, 2017. This institution is located at Jalan Ulin Number 10, Panarung Village, Pahandut District, Palangka Raya City, Central Kalimantan.

One of the MCI Palangka Raya programs is the PAI development for mualaf. In this research, the researcher will describe the CIPP analysis in the program as follows.

1. Context Analysis

Referring to the research results, it can be explained that the evaluation of the context includes the following.

a. Unmet needs

According to Arikunto and Jabar, needs analysis is a constructive and positive tool for making change. This change shows a formal effort to systematically determine and close the gap between “what is there” and “how it should be” (Arikunto and Jabar 2018).

Referring to the above, the researcher classifies the needs analysis for the MCI Palangka Raya program as follows.

1) Institutional support

Based on the findings of the researchers, the support provided by MCI Palangka Raya is quite good, such as giving packages to mualaf and presenting presenters who are experts in the religious field. It's just that, to provide reference books or written material related to the material every week has not been fulfilled. Even though the availability of these two things is very important to support the implementation of good and quality guidance, considering that what mualaf have is only the *iqro'* book and prayer guidance. This condition is in line with the research of Yusuf and Darimi, that availability teaching material is a very important thing that must be done by subject teachers (in this case, development presenters) to improve the quality of education or guidance (Yusuf and Darimi 2020).

2) Family support

Research findings related to family support for mualaf are classified as very high. Even so, there are still some mualaf who have not received support from their families in participating in PAI development at MCI Palangka Raya. In fact, support and motivation from the family are very important things that are needed in order to strengthen their beliefs. With the hope, they will be able to cling to the religion they choose. This condition is in line with Zuhri and Ghufroon's research, that family support greatly affects learning or development. Family support affects the psychological and mental aspects of mualaf in Islam (Zuhri and Ghufroon 2020). Therefore, there needs to be a strategy and special attention for mualaf who do not get support. Because the motivation of individual mualaf is not born just like that, their existence needs to get a massive and continuous external stimulus.

3) Material that has not been taught

Material is a component that is very influential on the implementation of religious guidance. PAI material is actually a provision for a mualaf to practice his new religion. According to Rozak and Ja'far, the main teachings of Islam include faith, worship, law and morals (Rozak and Ja'far 2019). Referring to the data that has been obtained, that the material of Islamic religion in development at MCI Palangka Raya has fulfilled the four main teachings of Islam. This indicates that basically the material taught in development at MCI Palangka Raya is appropriate and in the very good category.

b. Development goals that have not been achieved

In principle, all material can be mastered, it's just the level of speed of a material to be mastered which makes the difference. Based on the researcher's findings, the material on faith and sharia is the most difficult material for mualaf to accept.

Based on the above, the presenters should look for solutions so that mualaf do not experience difficulties in this PAI development, especially in the material of faith and sharia. If the cause is in the mualaf, the presenter should look for other solutions in conveying the material so that the material becomes interesting and easy to understand. However, if the cause lies with the presenter, the presenter needs to change the method and media as well as a better approach.

c. Development goals that are easily achieved

In addition to unattainable goals, some goals that are easy to achieve. Based on the findings of the researchers, the material of worship and morals is the material most easily understood by mualaf. This is proven and practiced by mualaf in their daily lives. Referring to this fact, basically the aim of development as expressed by Maksudin, is that they can carry out Islamic teachings properly and perfectly (Maksudin 2015), which has been achieved in the development of PAI at MCI Palangka Raya.

2. Input Evaluation

The evaluation of the input in this research seeks to see how the PAI development program in terms of formulating the development program planning. The evaluation of the development program input is described as follows.

a. The suitability of the presenter with their field of expertise

The development presenter has an important role in the smoothness and success of an educational or development program. Based on the researcher's findings, MCI Palangka Raya presenters are competent people in the religious field. This can be seen from the educational background of each presenter and their daily lives. Referring to the data that has been obtained, the suitability of the development presenters at MCI Palangka Raya with their expertise has been fulfilled.

b. Enthusiasm of the mualaf to participate in the PAI development program

Student's enthusiasm for learning in learning is a factor that supports the continuity of the learning process (Chasanah 2018). If this is related to the development of PAI, enthusiasm is a factor that supports the continuity

of the development process. Based on the findings of researchers, the enthusiasm of mualaf to participating in the development program at MCI Palangka Raya is classified as very high. This is evidenced by the calculation of the results of the mualaf questionnaire.

Referring to the findings above, there is data habits about mualaf's enthusiasm in following development, namely between the results of questionnaires, observation, and documentation. The new mualaf stated that they were enthusiastic about participating in development. But according to researchers observations, only a few mualaf attended the development. In addition, based on documentation in the form of photos and absences, it was also stated that only a few mualaf attended the development. Based on this condition, the researchers concluded that the mualaf were not really enthusiastic about participating in development at MCI Palangka Raya.

c. Mualaf's response in receiving development materials

If the enthusiasm of mualaf becomes a supporting factor for the development process, so will the response of mualaf. Positive responses from mualaf indicate that there is a feeling of pleasure in receiving each development material. Conversely, if mualaf do not respond well to the development, then this will be an obstacle in the continuity of the development process. This is in line with the research of Agustya and Soejoto, which states that achieving one's learning outcomes can be seen from the responses given to mualaf in following the development process (AGUSTYA and Soejoto 2017).

Based on the findings of researchers, it was found that the response of mualaf to the development materials was very good. Based on these results, the researchers concluded that mualaf responded positively to development at MCI Palangka Raya.

d. Condition of facilities and infrastructure

Means become a separate discussion in an activity. Because the means is a tool used to achieve a goal. The importance of educational or development facilities and infrastructure, namely to influence and support activities and learning or development processes effectively and efficiently (Novita 2017). This shows that the role of facilities and infrastructure is very important in supporting the quality of learning for mualaf.

Based on the findings of researchers, MCI Palangka Raya facilities and infrastructure are inadequate. This is because there is still no building or place for development. Likewise, reference books or material sheets are still not available. In addition, the statement that since the Covid-19 pandemic, development has been rare, with the excuse of avoiding crowds.

3. Process Evaluation

Process evaluation is carried out on the elements of the availability and suitability of the development schedule, the suitability of learning materials with the curriculum, the maximum utilization of facilities and infrastructure, and obstacles during the development implementation process. When viewed from the aspect of the process, there is a gap between planning and

implementation of the programs compiled in MCI Palangka Raya. In particular, it will be explained as follows.

a. Suitability of the implementation of development with the schedule

The program scheduling component that is an indicator of the success of a program is the suitability of the planned schedule with its implementation (Handaru 2013). So that the fit between the schedule and the implementation of the PAI development program at MCI Palangka Raya is the most important element in the evaluation process.

Based on the findings of researchers, there is a mismatch between the development schedule and the implementation of development at MCI Palangka Raya. This discrepancy dates back to the Covid-19 pandemic. Moreover, since then, the development schedule has changed to be flexible on the condition that someone is filling in the development. These findings indicate that the evaluation of the process on the suitability of the development schedule and its implementation has not been fulfilled.

b. Suitability of development materials with the curriculum

Based on the findings of researchers, the development curriculum that has been formulated by MCI Palangka Raya has been well structured. However, in its implementation there is a mismatch. This condition has occurred since the Covid-19 pandemic. Therefore, it is necessary to improve in the context of adjusting the curriculum with implementation. This is in line with the opinion of Khotimah et al, that if the curriculum goes well according to plan, then the curriculum can be maintained. On the other hand, if there are deficiencies in the implementation, solutions will be sought for improvement in order to target quality programs (Khotimah, Priyono, and Mustiningsih 2020).

c. Maximum utilization of facilities and infrastructure

In the development process, the position of facilities and infrastructure is very important. The provision and utilization of facilities and infrastructure will effect program implementation, because it is a support for the development program activities (Handaru 2013).

Based on the findings of researchers, MCI Palangka Raya does not yet have its building. In addition, the facilities and infrastructure that are owned are still limited. So that the utilization is not optimal. This indicates that when viewed from the evaluation of the process, the components of the utilization of facilities and infrastructure have not been fulfilled optimally.

d. Obstacles in the implementation of PAI development

The thing that has been an obstacle so far in developing PAI at MCI Palangka Raya is due to the lack of good and fun development. So that in its implementation, MCI Palangka Raya experiences the following obstacles.

- 1) Limited facilities and infrastructure
- 2) The management's busyness
- 3) Environment of mualaf

4. Product (Results) Evaluation

Product (results) evaluation in this case, seeks to determine the products (results) produced in the implementation of the PAI development

program at MCI Palangka Raya. The product evaluation (results), the researchers describe as follows.

a. Achievement of development program objectives

Evaluation of the achievement of program objectives is actually to measure the extent to which policies can be implemented (Arikunto and Jabar 2018). Referring to this statement, the achievement of the objectives of the development program at MCI Palangka Raya is to show the success or failure of the program. Based on the findings of researchers that the achievement of program objectives is classified as good. Even so, in fact there are still some obstacles that should be fixed so that the implementation of development runs optimally. So that the purpose of development also has a very good level of achievement.

b. The impact of the development program for mualaf

Based on the findings of the researchers, after participating in development at MCI Palangka Raya, mualaf have a very high level of religious craftsmanship. In addition, the formation program also had an impact on their religious knowledge and practice. This can be seen in his daily life. In addition to being diligent in worshipping, mualaf have also begun to understand Islamic laws such as how to veil. In addition, mualaf also become human beings with good morals, especially towards their parents. This fact indicates that development has an impact on mualaf, especially in their daily religious practices. Referring to this, the evaluation of the impact of development for mualaf has been fulfilled.

CONCLUSION

Based on the results of the analysis conducted by the researchers, it can be concluded that the PAI development program at MCI Palangka Raya continues by improving things as follows.

1. In terms of context, institutional support in terms of learning resources needs to be increased. Goals that are easily defensible and which have not yet been achieved should be fixed.
2. In terms of input, the ability of presenters needs to be maintained. The mualaf's enthusiasm needs to be increased, because this input is still low. The response of mualaf to development needs to be maintained. Meanwhile, the completeness of facilities and infrastructure needs to be improved.
3. In terms of process, the suitability of the development and schedule implementation needs to be improved. The suitability of the material and curriculum needs to be improved. The utilization of facilities and infrastructure needs to be maximized. The obstacles that occur need to be minimized.
4. In terms of products (results), institutions should continue to encourage mualaf to religious beliefs so that they are able to apply their knowledge in their daily lives. Thus, indirectly the program objectives will be maximally achieved. Therefore, the overall product (result) needs to be improved.

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