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Evaluation of the Baitul Arqam Program at the Muhammadiyah Regional Leadership School

Nurul Hikmah Kartini[1],Verawati[2], Gufron Amirullah[3]

[1] Universitas Muhammadiyah Palangkaraya, Indonesia; email; nurulkartini77@gmail.com
[2] Universitas Muhammadiyah Palangkaraya, Indonesia; email; verawati@umpr.ac.id
[3] Universitas Muhammadiyah Prof. Dr. Hamka, Indonesia; email; gufron_amirullah@gmail.com

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ABSTRACT

The transformation of Muhammadiyah Organization values must be guaranteed to every citizen, whether at the level of leadership, cadres, members and even sympathizers. The form of cadre in the form of Baitul Arqam must be held at all levels in each region. This study generally aims to determine the effectiveness of the implementation of the Baitul Arqam program evaluation for teachers and employees in elementary and middle schools in the Muhammadiyah area of Palangka Raya City. The approach used in this research is the CIPP evaluation model. The research subjects came from all elements involved in the Baitul Arqam program for Elementary and Middle School Employees in Central Kalimantan: 1) Principal; 2) Teacher; and 3) Education Personnel. The techniques used in this research are interviews. Checking the validity of the data was also carried out by confirming the data to the Muhammadiyah Central Kalimantan Regional Leadership for Primary and Secondary Education. The results of this study are as follows: (1) Analysis of the needs, goals, and objectives of the program in the context component in the excellent category. (2) The strategy on the input aspect is included in a good category. (3) the implementation of activities in the process aspect is in a good category. (4) The product of the program is in a good category. This evaluation concludes that the Baitul Arqam program for teachers and employees in elementary and middle schools in the Muhammadiyah area of Palangka Raya City will continue with several improvements.

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Corresponding Author:
Nurul Hikmah Kartini
Universitas Muhammadiyah Palangkaraya, Indonesia; email; nurulkartini77@gmail.com

1. INTRODUCTION

Muhammadiyah's ideology contains a basic view of how world life will be managed, life guidelines, and strategies to realize one life's aspirations. These things are listed in the preamble to the statutes, the stated beliefs and aspirations of life, the Islamic guidelines for Muhammadiyah citizens, the twelve steps of the Muhammadiyah struggle, and the outlines of the Muhammadiyah struggle (Nashir, 2014). The ideology of Muhammadiyah functions to guide Muhammadiyah and people who are struggling in Muhammadiyah about organizing society and strategies to make it happen. Once the importance of ideology is carried out various efforts to socialize and internalize ideology programs for Muhammadiyah

members. However, not many studies have examined the level of understanding of Muhammadiyah members regarding this view of life.

As an Islamic movement, *da'wah ma'ruf nahi munkar and tajdid*, Muhammadiyah has developed into a modern organization with a structure that is not simple and a large program of activities. Considering the size and severity of Muhammadiyah's mission, it also requires great support from Muhammadiyah cadres. If the current education of Muhammadiyah cadres is good, then Muhammadiyah in the future will be good, conversely if it is bad, then Muhammadiyah in the future will also be bad. Because after all, with the limitations of age and human ability, the transformation of the Muhammadiyah organization's values must be guaranteed to every citizen, whether at the level of leadership, cadres, members and even sympathizers (Hidayatullah, 2020). Without a good value transformation, it is guaranteed that an organization will slowly collapse because there is no one to continue it (Syeikh, 2018).

Various research areas pertaining to Muhammadiyah have been identified through a comprehensive literature search. These areas include: (1) Muhammadiyah ideological discourse, as explored by Hidayat (2019) in his study on the clash between moderates and radicals within the Muhammadiyah ideology, Nashir (2014) in his investigation of the understanding of Muhammadiyah ideology, Munir et al. (2020) in their examination of the contestation between progressivism and traditionalism within Muhammadiyah ideology, and Tanthowi (2019) in his analysis of the relationship between Muhammadiyah and politics; (2) the realm of strengthening Muhammadiyah ideology, as investigated by Fuady (2020) in his research on the internalisation of ideology; (3) the realm of ideological influence, as explored by Mas'ud (2018) in his study on the impact of understanding Muhammadiyah ideology on teacher performance; and (4) the organisational realm, as examined by Abas (2018) in his research on the concepts and activities of the Muhammadiyah movement, and Rusydi (2016) in his analysis of Muhammadiyah from historical and role perspectives.

Six educational charities serving primary and secondary schools in 14 districts of Central Kalimantan, including Palangka Raya City, have been identified based on initial observations and data collected from the administrative section of the Muhammadiyah Central Kalimantan Regional Leadership. With the subtheme of Evaluation at Muhammadiyah Universities, the researcher delved into the Muhammadiyah cadre and ideals through the research theme of Da'wah Muhammadiyah. According to earlier studies (Kartini, 2017), the Muhammadiyah Palangkaraya Association's cadre process (Baitul Arqam) has been successful thus far, but there are a number of suggestions for how to make it even better in the future. After that, they want to know how the cadre process works at lower levels, specifically elementary and secondary schools. Has Muhammadiyah business actors in the region done a programme similar to this? It is imperative that this Baitul Arqam be observed globally and at all levels.

In order to enhance the standard of education, a programme is evaluated. Programme evaluation is defined as the process of systematically determining an object's value or quality by Stufflebeam (2007). A useful and suitable evaluation programme is defined by Sufflebeam as a systematic measurement. Public organisations, nonprofits, and the private sector can all benefit from evaluations, according to the description of the programme in question. Programme evaluation is a theory-and-practice hybrid that gathers data throughout programme development, execution, and review of outcomes in order to address issues with different policies (Muyasaroh, 2014). One way to find out how well a programme worked is to compare the results it produced with the criteria or goals that were set forth for it (Mardapi, 2012). Reviewing the accomplishment of goals and providing the next alternative in decision making are the two main purposes of an assessment programme.

The CIPP evaluation model is described below, based on the aforementioned concepts. The CIPP evaluation paradigm was formulated by Stufflebeam. The fundamental principle of the CIPP assessment methodology is to assess four key elements: context (the surrounding circumstances), input (the resources and materials used), process (the actions and procedures undertaken), and product (the outcomes and results achieved). Assessing the context aids in formulating programme objectives. Assessing the input aids in the development of the programme. Process assessment is employed to demonstrate the execution of a programme, whereas product evaluation assesses the outcomes of the programme as study material

for policy development in an ongoing programme. This evaluation technique is highly suitable for assessing the efficacy of programme implementation (Stufflebeam, 2007). Baitul Arqam is derived from the combination of the word "bait" meaning house, and "arqam" which is derived from the name Arqam bin Abil Arqam. Arqam bin Abil Arqam was part of a group of young individuals who were the earliest converts to Islam during the time of the Prophet. Baitul Arqam is a cadre structure within the Muhammadiyah organisation that focuses on cultivating philosophy (Al-Islam and Kemuhammadiyahan) and leadership skills. The objective is to foster a shared and cohesive mindset, moral uprightness, profound understanding, and thought process throughout Muhammadiyah organisations and philanthropic endeavours. The fundamental features of Islamic values can be categorised into three main groups: aqidah values, worship values, and moral values. According to Muhtadi (2006), these principles are believed to lead to the achievement of human happiness, wealth, and security, both in this life and in the afterlife.

Based on the above background, the research question is what is to determine the effectiveness of the implementation of the *Baitul Arqam* program evaluation for teachers and employees in elementary and middle schools in the Muhammadiyah area of Palangka Raya City. Based on the background of the problem above, the researchers limited the research to Palangka Raya City (Muhammadiyah Regional Leaders, Palangka Raya City). This study generally aims to determine the effectiveness of the implementation of the Baitul Arqam program evaluation for teachers and employees in elementary and middle schools in the Muhammadiyah area of Palangka Raya City.

2. METHODS

The approach used in this research is the CIPP evaluation model. The research method used is qualitative research, namely research on data collected and expressed in the form of words and pictures. Words are arranged in sentences, for example, sentences from interviews between researchers and informants.

Subjects might manifest as living beings, inanimate entities, or occurrences. In the field of psychometrics, the focus typically revolves around the assessment of individuals who are of the human species. The research participants were selected from several constituents of the Baitul Arqam programme for Elementary and Middle School Employees in Central Kalimantan, specifically including: 1) Principals, 2) Teachers, and 3) Education Personnel. The research employs a data exploration instrument, specifically a questionnaire, with additional support from interview data. The methodologies employed in this study encompassed interviews, observation, document analysis, and questionnaires.

An instrument is said to be good if it can measure what you want to measure. The instrument is given to experts in the field of research and evaluation of education as experts (expert judgment) to value the validity of the construct in the sense that the items made are in accordance with the aspects to be studied. Observations were made to check the correctness of the data about the principal's management, interviews were conducted to find out more in-depth things about situations and phenomena, document studies were carried out to interpret all documents according to the focus of the problem. The data analysis technique used is descriptive qualitative analysis, while the data processing steps are data reduction, data display, conclusions, and data verification.

Data analysis techniques use descriptive analysis functions to analyze the research data in a simple form so that it is easy to get an overview of the research results. Meanwhile, the data obtained from observations and interviews will be analyzed qualitatively, with the aim that researchers can describe and explain patterns of relationships that can only be done with a specific set of concepts. Checking the validity of the data is indispensable in qualitative research for the validity and reliability as well as the level of confidence in the data that has been collected. Data validity checking through the stages: credibility, transferability, and dependability, confirmability. At this stage, the researcher confirmed the data to the Muhammadiyah Central Kalimantan Regional Leadership for Primary and Secondary Education.

3. FINDINGS AND DISCUSSION

The results obtained from the "Evaluation of the Baitul Arqam Program for Teachers and Employees in Elementary and Middle Schools in the Muhammadiyah area of Palangka Raya City" presented the findings of the evaluation results into four parts of the evaluation model, namely: context, input, process, and product. The results of this study were obtained from data collection techniques from interviews, questionnaires, and documentation. After collecting the data, the researcher checks the validity of the data for each evaluation model. The results of these studies are discussed sequentially as follows:

3.1 Context Evaluation

During this phase of assessment, the researcher collects data and information pertaining to the study of requirements, programme objectives, and goals. Prior to the implementation of the Baitul Arqam programme, a needs analysis is conducted to assess the requirements of both institutions and society. The goals and objectives of the Baitul Arqam programme align with the Vision of the Organisation. The goals and objectives of the Baitul Arqam programme align with the Mission of the Organisation. The programme goals and objectives align with the organization's objectives. According to the interviews conducted by researchers with the Chairperson of the Muhammadiyah Central Kalimantan Regional Leadership Cadre Education Council, Mr. OG, it was found that the organisation consistently conducts a needs analysis for every programme it develops. Baitul Arqam is a type of group among Muhammadiyah charity. Within the realm of education, it is not a given that all teachers and staff members originate from Muhammadiyah circles. Therefore, there is a want for an activity that may effectively acquaint individuals with Muhammadiyah, including its principles and reach. By doing a needs analysis, programmes are developed to enhance the quality of Muhammadiyah.

3.2 Input Evaluation

The availability of facilities and infrastructure is in accordance with the standards and sufficient to support the Baitul Arqam program. Media for practicing worship is still limited. The learning method used in the Baitul Arqam program is taught in theory and practice, with the help of media such as videos.

3.3 Process Evaluation

Participants endeavoured to adhere diligently to the activity. Overall, the target number of meetings was achieved. Nearly 90% of the participants indicated that they encountered no challenges in comprehending the Baitul Arqam material. Up to 90% of respondents indicated that they found the task of arranging the deceased individual to be intriguing. All participants responded affirmatively that they took part in the post-test conducted at the conclusion of the meeting, albeit a minority of them had forgotten the specific content of the post-test.

3.4 Product Evaluation

This product evaluation is summative. The component evaluated is the competency in the achievement of the Baitul Arqam program obtained from the post test. Baitul Arqam participants have competence in theory and practice in the fields of Al-Islam and Muhammadiyah. There is a graduation certificate. Criteria achieved in the category 61-80% in the good category.

Discussion

The purpose of this article is to examine the findings based on the evaluation criteria. This study comprises four primary components of assessment, specifically: context, inputs, process, and product. Subsequently, the debate will pertain to these four elements. The subsequent section presents an analysis of the results from each evaluation component, focusing on the formulation of the raised questions. Information acquired from interviews. Interviews were conducted with the Muhammadiyah Regional Leaders of the Cadre Education Council, who serve as programme policymakers. The policies governing the Baitul Arqam programme for teachers and personnel in elementary and middle schools

were derived from interviews conducted within the broader framework of the Baitul Arqam programme in Central Kalimantan. Two fundamental concerns underpin the context evaluation: 1) Does the Baitul Arqam programme cater to the requirements of the Muhammadiyah organisation, namely for teachers and personnel in elementary and middle schools? What is the objective of the Muhammadiyah movement?

According to the findings from interviews with informants, it was concluded that the Baitul Arqam programme is appropriate for teachers and personnel in elementary and middle schools, based on an examination of the needs of the Muhammadiyah organisation. Baitul Arqam is a type of group among Muhammadiyah charity. Within the realm of education, it is important to note that not all teachers and staff members originate from Muhammadiyah circles. Therefore, it is necessary to implement an activity that effectively acquaints individuals with Muhammadiyah, including its principles and reach. By doing a needs analysis, programmes are developed to enhance the quality of Muhammadiyah. Kartini (2017) reports that the cadre process (Baitul Arqam) for employees at the Muhammadiyah Palangkaraya Association has been successful. However, there are certain areas that should be improved in the future. In addition, the researchers are interested in understanding the cadre process at various educational levels, specifically primary and secondary schools.

A good program must be in conformity with the objectives of the organization above which overshadow the existence of the institution. The existence is expected to be able to achieve the desired goals together. The vision, mission and objectives of the Muhammadiyah organization, namely Muhammadiyah as an Islamic movement based on the Al-Qur'an and Sunnah with Tajdid's character, is always istiqomah and is active in carrying out Islamic da'wah amar ma'ruf nahi munkar in all fields in an effort to realize Islam as rahmatan lil 'alamin towards the realization of a truly Islamic society. The need for charitable business with human resources who understand the goals of organizational cadres is very necessary, so that this charity business continues to grow (Hidayatullah, 2020).

The data findings were subsequently validated using data triangulation procedures, which involved pulling information from other relevant sources. The information was gathered from Mr. OG, the Chairperson of the Central Kalimantan Muhammadiyah Regional Leadership Cadre Education Council. He provided the following answers regarding the organization's goals that drive the movement. This programme represents a collective effort towards promoting mindfulness and taking action to ensure the sustainability and progress of Muhammadiyah in the coming years. As Employers Baitul Arqam is one of the programmes, it is necessary to do an evaluation to determine the level of success of the programme.

The discussion of input evaluation includes five components, namely: curriculum, materials, human resources, facilities infrastructure, and methods. Based on the findings, the curriculum and material subsections are appropriate because they refer to the guidelines for implementing the baitul arqam set by the Muhammadiyah Central Executive. The balance between theory and practice is also important; participants are more interested in practicing worship, but this is constrained by the lack of time allocated for direct practice. So, it is recommended for the following year to add a special allocation for worship practices such as bathing the body, organizing prayers, and others (Syeikh, 2018).

Both the Baitul Arqam programme participants and the presenters make up the Human Resources Component. Researchers from Muhammadiyah charity interviewed participants, and some of them admitted that they weren't involved with Baitul Arqam. The majority of it is limited since workers at these nonprofits do not have permanent positions. One school's teachers who had taken part in Baitul Arqam one year were able to transfer to a another school the following year after being hired as government employees. When new staff members join the school, the cadre chain must be reset (Mulyasa, 2011).

In general, the facilities and infrastructure the Muhammadiyah Regional Leaders own are quite adequate. The existence of a hall located on the mosque's ground floor really supports the practice of worship. However, because they do not have room to stay overnight, the curriculum and materials cannot be given at night, such as midnight. The clarity of the availability of documents is reinforced by

the results of interviews with existing evaluation results/findings so that this aspect is categorized as Good (Akhyar, 2007). In order to support data validity, the reseearcher performed conformability by extending the research duration and performed data triangulation through interviews with telated parties who support Employers Baitul Arqam program. The collected data is supported study result data in general, which has been explained earlier.

There are two parts to the rating process: the schedule and tasks and the monitoring and evaluation. This will be discussed one at a time, starting with the Baitul Arqam programme, which is implemented once a year. The talk with informants revealed that "most of the participants said they would not like it if the Baitul Arqam schedule was carried out at night." Due to the fact that most of them already have children. Most of the time, though, people from Muhammadiyah schools stick to the plan because they are sent there with a letter of assignment from the charity they work for. The general point of view of the people who are taking part in Baitul Arqam will be used to judge the learning events. The evaluation shows that the parts of the schedule and learning tasks went well as planned, so this is a good aspect. An review of the main partnership programme that can give full evaluation results from the start of the programme to the end of the programme (Pusporini et al., 2020).

Baitul Arqam participants' theoretical and practical competency components in the areas of Al-Islam and Muhammadiyah are discussed in the context of product evaluation. It was learned from the data that every single participant got an activity certificate. According to the interview data, the majority of participants claimed to have made an effort to fully apply the principles of worship in their daily lives. In general, the data acquired lend credence to the previously mentioned research data.

4. CONCLUSION

An examination of the program's requirements, aims, and objectives, including the good category. Curriculum, materials, human resources, infrastructure, and learning methods are all part of the Baitul Arqam program's input component, which includes good planning strategies. The Baitul Arqam programme produces high-quality product components for its workforce. In addition to the findings mentioned before, the researchers have put up the following suggestions to enhance the Baitul Arqam Programme: In this particular setting, enhancing the calibre of human resources necessitates a steady hand in carrying out policies in line with requirements assessments and program goals and targets. Providing stakeholders, in this instance the Muhammadiyah Regional Leaders, with learning media that facilitate worship is essential. The following enhancements are required on the process side: Doing evaluations and monitoring on a regular basis improves their effectiveness. Concerning the product, one suggestion is to ensure that the post-test and the discipline that follows each activity session are consistently administered throughout the final evaluation. In order to enhance human resources in the areas of leadership and management, this study suggests incorporating mentoring into the Baitul Arqam programme.

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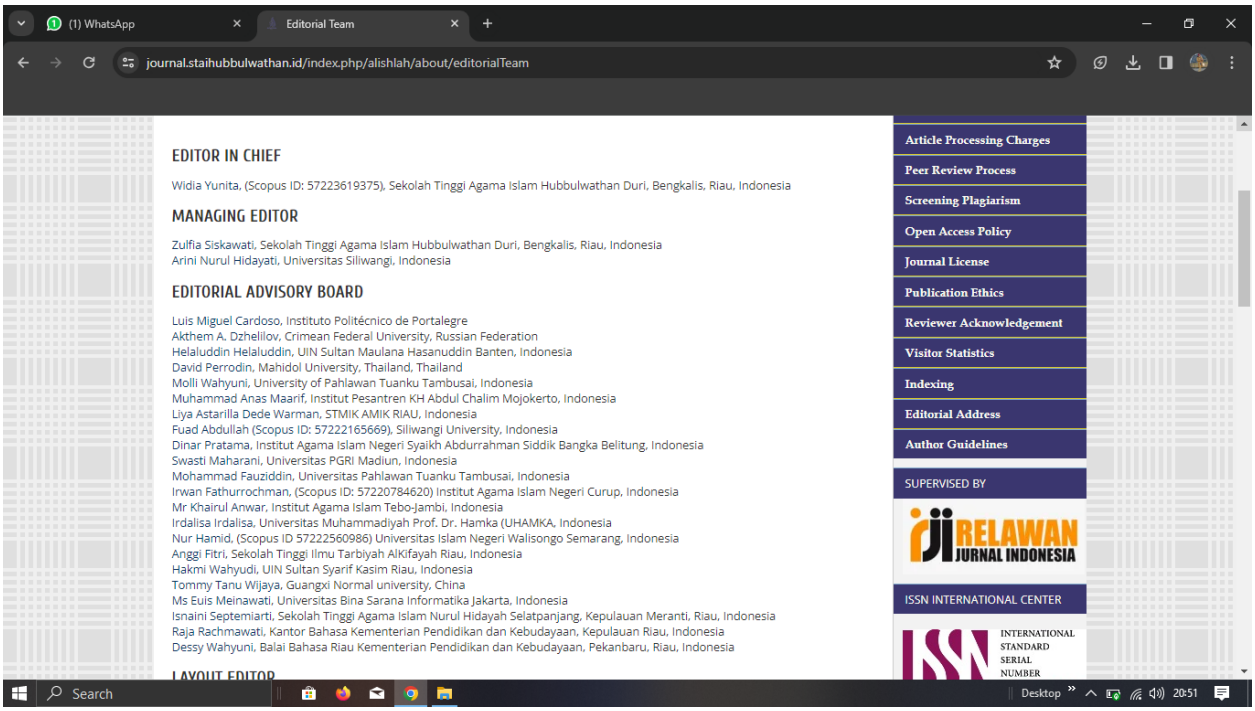

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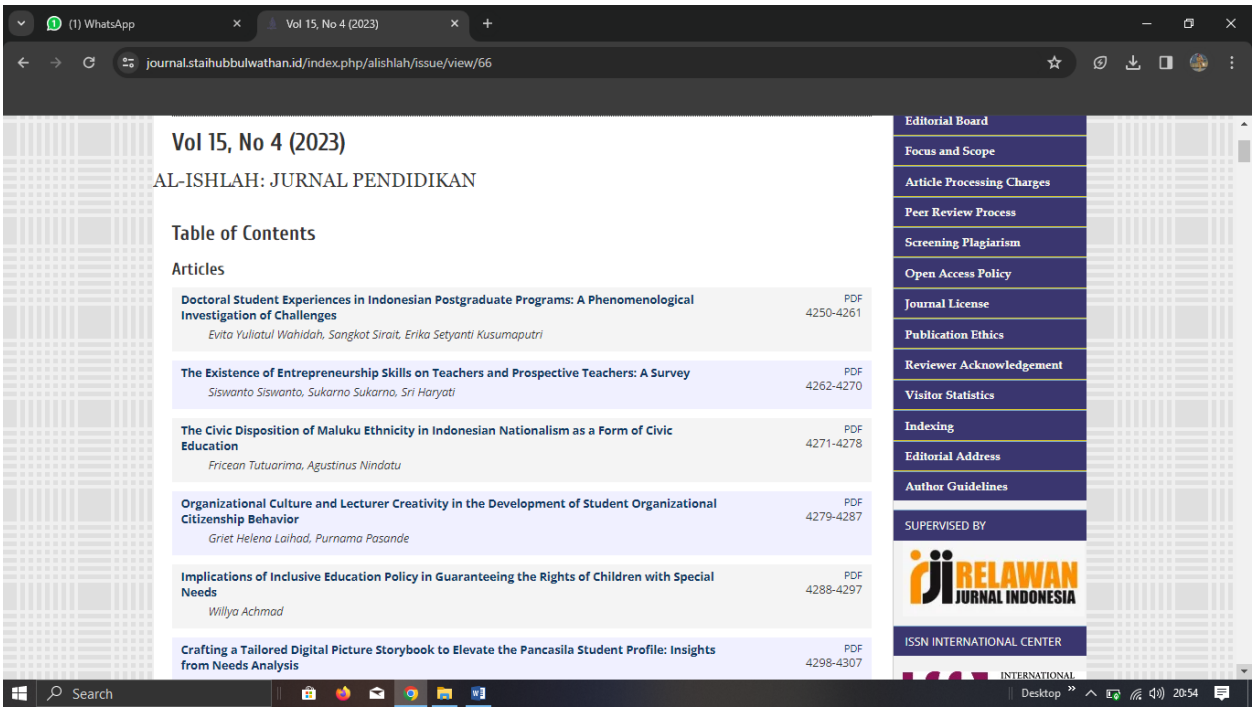

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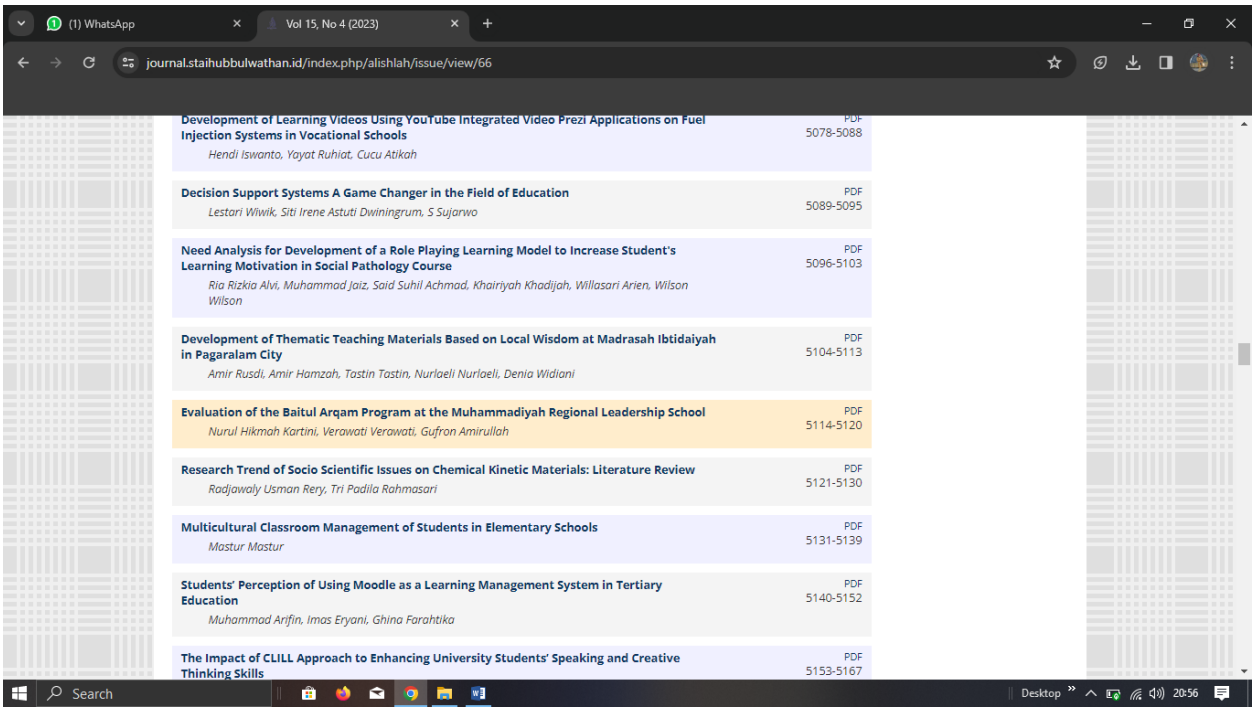
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