# Learning Evaluation of Bali Bina Insani Islamic Boarding School Tabanan Bali

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### ABSTRACT

*This research aims to explore and analyze the learning evaluation methods used at the Bali Bina Insani Islamic Boarding School. This research used qualitative research methods with field research, as well as data collection techniques through observation, interviews, and documentation. The results of this research indicated that the Bali Bina Insani Islamic Boarding School applied several conventional evaluation systems that have been modified based on existing local conditions. First, Evaluation of Bahtsul Kutub (Muwajjahah) for developing critical thinking skills in understanding the book. Second, Evaluation of Amaliyah Worship Practices which emphasizes the element of spirituality in the form of worship practices. Third, oral examinations to evaluate students' memorization of religious and general knowledge. Fourth, written examinations that are relevant to the material previously taught to measure the students' abilities and comprehension. All assessment implementations are supported by a conducive learning environment, adequate facilities, and high integrity of educators, ensuring that the learning assessment process can run effectively and is able to improve the quality of students who are adept in a multicultural Islamic education environment.*

*Keywords: Learning, Evaluation, Islamic Boarding School*

## INTRODUCTION

Education is an effort to make students knowledgeable and of noble characters. To achieve this objective, a structured platform is required such as an educational institution. One of educational institutions is an Islamic boarding school. Islamic boarding schools are the oldest educational institutions in the archipelago and the learning system is very different from other educational institutions. This can be seen from the curriculum used in Islamic boarding schools (Faisal, 2023). In the national education structure, Islamic boarding schools are a very important link. This is not only because of its long history of emergence, but

also because Islamic boarding schools have significantly contributed to the nation's educational advancement (Jamaludin, 2012). In accordance with the Constitution of the Republic of Indonesia No. 20 of 2003 concerning the National Education System article 30 section nine of religious education, religious education serves to prepare students to become members of society who both comprehend and practice the values of their religious teachings and/or become experts in religion knowledge (Firdausiyah, Nasa'I, & Bakar., 2022).

To achieve the goal of education in Islamic boarding schools in producing students (santri) who have in-depth knowledge of the Islamic religion and exhibit exemplary moral character, it is important to consider several critical components: curriculum, learning, and evaluation. Firstly, curriculum means what is expected to be achieved. Secondly, learning means how to achieve it. Thirdly, evaluation means what has been achieved. These three components must always be present to achieve the goals of education itself (Faisal, 2023). Evaluation is an important part of the learning process since it shows how well a person is performing Furthermore, in the context of curriculum development, evaluation offers valuable information that can inform and guide curriculum improvements, ensuring that necessary adjustments are incorporated into the educational system. (Siregar, 2023). In this context, learning evaluation plays a crucial role in ensuring the effectiveness of the education system implemented. Evaluation not only helps measure the achievement of student learning outcomes but also provides important feedback for improving the curriculum and teaching methods (Siregar, 2023). However, research on how learning evaluation is implemented and its impact at the Bali Bina Insani Islamic Boarding School is still limited (Faisal, 2022).

Most research tends to focus on one type of Islamic boarding school without comparing learning evaluation methods in Islamic boarding schools in different contexts and locations (Wahyudi, 2020). Although there is research that discusses learning evaluation and its impact on students' academic achievement, there is still a lack of research that specifically links learning evaluation with the character development of students in Islamic boarding schools, particularly within multicultural environments such as Bali Bina Insani (Yusuf, 2020). Numerous studies have examined learning evaluation in Islamic boarding schools in general. However, few have focused specifically on the effectiveness of evaluation methods applied at the Bali Bina Insani Islamic Boarding School, particularly in the context of religious diversity and interfaith tolerance (Dewi, 2022). This research aims to fill this gap with an in-depth analysis of the effectiveness of the learning evaluation used. It is hoped that this research will provide new insights into learning evaluation in Islamic boarding schools, especially in the unique context of Islamic boarding schools such as Bali Bina Insani, as well as contribute to the development of more effective and relevant evaluation methods.

In this research, researchers chose the Bali Bina Insani Islamic Boarding School in Tabanan Bali to study how it evaluates its learning. The Bali Bina Insani Islamic Boarding School is distinguished by its unique status as a tolerance-oriented institution. Another unique thing is that it is the only Islamic boarding school located in the middle of a Hindu Traditional Village community; The teaching board, officers and staff are not only Muslim, but some of them are also

Hindu; Whereas tolerance in other places may remain a theoretical concept, the Bali Bina Insani implements how harmony can be achieved and practices tolerance as an integral part of daily life; There is no differences in social treatment between Hindu and Muslim teachers. For its uniqueness, the Bali Bina Insani Islamic Boarding School was chosen as a visit site not only for local people, but also international visitors. On December 9, 2016, Bali Bina Insani was chosen as a visit site for the Bali Democracy Forum IX and was attended by 96 ambassadors from all over the world.

Bali Bina Insani Islamic Boarding School in Tabanan Bali is an Islamic educational institution that stands in the midway of a community and environment that is predominantly non-Muslim. As an Islamic educational institution, the learning process needs to be designed so the learning objectives can be achieved. Therefore, curriculum must be developed to serve as the foundation and primary support of the learning process. The quality of education is largely determined by the curriculum, and it plays a vital role in shaping students' perspectives and fostering critical awareness. This Islamic boarding school not only offers in-depth Islamic religious education but also integrates the values of tolerance and harmony between religious believers (Jamaludin M. , 2012). The curriculum implemented in this Islamic boarding school includes a combination of the Ministry of Religion Curriculum, the Ministry of Education and Culture Curriculum, and the Islamic Boarding School Curriculum, which aims to prepare students to become knowledgeable individuals with noble character. The combination of the three curricula at Bali Bina Insani Islamic Boarding Schools is used to implement the educational and teaching system. However, it is important to know how to implement learning evaluations because evaluations are a crucial part of the learning process. Through this evaluation activity, the effectiveness of an educational program can be considered for its feasibility and follow-up actions for its development can be determined (Faisal, 2022).

Furthermore, this research aims to explore and analyze the learning evaluation methods used at the Bali Bina Insani Islamic Boarding School and how these evaluations influence the quality of education and character development of students. By understanding the evaluation process in depth, it is hoped that this research can provide valuable insights to improve evaluation practices in Islamic boarding schools and contribute to the development of more effective and adaptive evaluation models in multicultural Islamic education environments.

**METHOD**

Qualitative research with the type of field research was used in this study, and the discussion used descriptive techniques. Qualitative research is used to examine the actual condition of the object, and the researcher is the key instrument (Johan, 2018). In this case, the presence of researchers is very important at the research location by involving themselves intensively/directly in carrying out observation and interview of the objects or subjects being studied. Qualitative research methods are used so that researchers can directly observe conditions in the field without any engineering to broaden the researcher's understanding of the phenomenon being studied (Sulistiyo, 2023).

Data collection techniques through observation, interview and documentation. As represent with the picture below:
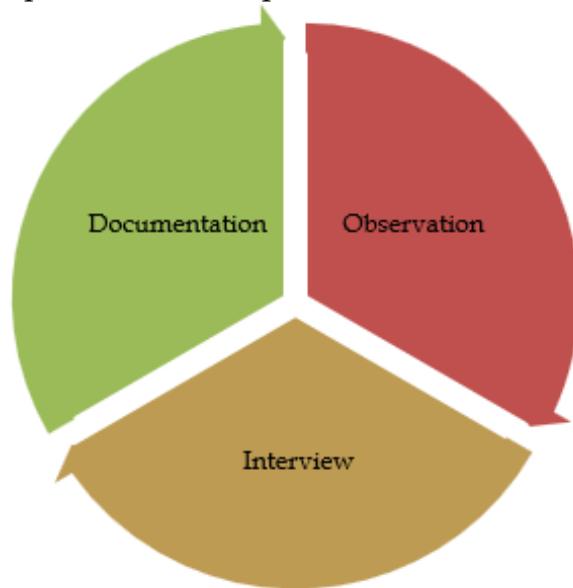


**Picture 1.** Data Collection Techniques

Observations were carried out during seminars to directly observe assessments at the Bali Bina Insani Islamic Boarding School. Then interviews during the seminar session were conducted with teachers and the OSIS. At the same time, documentation studies are used by collecting and analyzing written documents and visual documents. The validity of the data that has been collected is then tested using source triangulation. Qualitative data analysis techniques were used in this research with the stages of collecting data, sorting data, and reducing data (Helaluddin & Wijaya, 2019). The data in this research was also analyzed based on Miles and Huberman's theory through three steps, which is data reduction, data display, and conclusion drawing/verification (Miles, 1994). Data that has been reduced is able to produce a more explicit reflection on the results of observations and will make it easier for researchers to search for data if needed at any time, then the data is arranged in a systematic form so that it is more selective and simple, and conclusions can be drawn from the data that researchers get. Data recording aids in this qualitative research also support the credibility of the data obtained by the researcher (Wijaya, 2018).

## RESULTS AND DISCUSSION
### History of the Establishment of the Bali Bina Insani Islamic Boarding School

The Bali Bina Insani Islamic Boarding School is one of the Islamic boarding schools in the province of Bali. The location of the Bali Bina Insani Islamic Boarding School is on Jl. Raya Timpag Meliling Village, Kerambitan District, Tabanan Regency, Bali. This Islamic boarding school was founded by the La Royba Bali Bina Insani Foundation with Drs. H. I Ketut Imaduddin Djamal, SH, MM. The Bali Bina Insani Islamic Boarding School is an Islamic boarding school located in the middle of a Hindu community area in the Bali area. The initial emergence of this Islamic boarding school was motivated by a reality that showed the lack of Islamic education forums in the Bali region at that time, especially at the Islamic boarding

school level. The Bali Bina Insani Islamic Boarding School was founded on 27 October 1996. The process of establishing the Bali Bina Insani Islamic boarding school began with a woman who submitted a proposal to I Ketut Imaduddin Djamal when he was holding a recitation on the theme of orphans to establish a Yatama Islamic boarding school.

In establishing the Bali Bina Insani Islamic boarding school, the woman immediately agreed to donate her land, which amounted to around seven acres. Then this touched I Ketut Imaduddin Djamal and granted her wish. Finally, he founded an Islamic boarding school which started in Pegayaman Village, Buleleng, Bali. At the beginning of its establishment, the Bali Bina Insani Islamic boarding school only had seven yatama students (*orphans*) who became known as *"assabiqunal awwalun"* students or referred to as the initial generation of the Islamic boarding school. Subsequently, the number of students at the boarding school gradually increased as more and more foreign schools joined the boarding house. On 30 April 1992, the existence of the Bali Bina Insani Islamic Boarding School was recorded in a legal body using the name La Royba Foundation which was notarized by Amir Syarifuddin, SH. This Islamic boarding school initially received permission from the Head of the Bali Social Department Regional Office No. 118/BBS/05/XI/92 chaired by Drs. H. I Ketut Imaduddin Djamal, SH, MM Assisted by Sofiah Dewa Pere as secretary, Dewi YanaRobi as treasurer, as well as several advisors such as Prof. KH Ali Yafie and Mrs. Hj. Ratna Maida Hasjim Ning ( Laroyba Foundation, 2011)

As time goes by, the relatively rapid development of Islamic boarding schools for orphans & poor individuals (*yatama*) also gives rise to sympathy and antipathy from various parties. However, any dissatisfaction from these parties is met with patience, trust, and reliance on Allah SWT, while fixing everything that is needed. Improvements made include planning to move the cottage to a more spacious, appropriate and prospective location. Considering that the location at that time was only four acres (400 m²), the condition was not suitable to accommodate the increasing number of students. The expansion of the cottage was finally realized in 1993 by acquiring land in Meliling Village, Kerambitan District, Tabanan, Bali covering an area of 58.97 acres (5897 m²), at a price of Rp. 950,000/are. Then, in 1994, the number of foster children occupying the Islamic boarding school increased to 40.  Drs. H. Ketut Imaduddin Djamal acquired new land on Jalan Raya Timpag, Meiling Village because the previous land was insufficient to accommodate the extended foster children. In 1995, construction commenced on separate dormitories for boys and girls, a mosque, and also a mess for the employees and caretakers of the boarding school. By 1996, the new dormitory and premises were operated and began to serve the activities of the boarding school. In July 1996, the Bali Bina Insani Islamic Boarding School was established, utilizing both the Salafiyah and Kholafiyah Islamic Boarding School curricula (Yunus, 2018).

Support and participation from the local community have been increasing, including the support of the Hindu community for the activities of the Islamic boarding school. As a result, in August 1997, a new educational institution, Madrasah Tsanawiyah, was established. The development of the Bali Bina Insani

Islamic Boarding School continued with the establishment of additional educational institutions, including Madrasah Diniyah in 1998, Madrasah Aliyah in July 2000, and the Al-Qur'an Education Park (TPQ) in 2013, all under the name of Bali Bina Insani (Fahmi, 2019). In 2022, a new educational facility for young children, named RA (Raudlatul Athfal) Siti Khodijah, was constructed at the Islamic boarding school. This institution is situated around the main location of the Bali Bina Insani Islamic Boarding School (Insani, 2022).

The Bali Bina Insani Islamic Boarding School operates under an educational framework based on the "Islamic boarding school" system, offering a three-year program for Madrasah Tsanawiyah (MTs) and an additional three-year program for Madrasah Aliyah (MA). In its implementation, the Bali Bina Insani Islamic boarding school follows the education system at the Darusssalam Gontor Islamic Boarding School and the Darun Najah Jakarta Islamic Boarding School. This includes the use of bilingual communication in Arabic and English for daily interactions within the boarding school, with direct guidance provided by caregivers proficient in these languages. The aim of implementing this bilingual communication policy or system is to enable students to read and master various classical studies (the yellow book) and to prepare them to integrate into society, applying their knowledge while developing their potential (Naulan, 2022). Due to its uniqueness, the Bali Bina Insani Islamic Boarding School has become a preferred destination not only for the local Indonesian community, but also for the international community. Notably, on December 9 2016, this Islamic boarding school was chosen as a visit site for the Bali Democracy Forum IX which was attended by approximately 50 ministers from all over the world (Marsudi, 2016).

As a minority boarding school, Bali Bina Insani Islamic Boarding School emphasizes a high level of tolerance. This tolerance is not merely a conceptual ideal but is actively demonstrated through everyday practices. It is evident among the teaching board and staff, which includes not only Muslims but also members of the Hindu community. There is no difference in social treatment between Muslim and Hindu teachers. In fostering mutual respect and understanding of different cultures and religions/beliefs, the school encourages students to socialize and be guided by Hindu teachers. However, this guidance is strictly within the scope of the subject matter, not religious instruction. Hindu teachers exclusively teach general subjects that are unrelated to religion and belief (Rahman, 2016). To maintain its existence, Bali Bina Insani makes various efforts to guide students as they begin to expand their social interactions and broaden their horizons to the diversity of local traditions and culture.

**Learning Evaluation at the Bali Bina Insani Islamic Boarding School**
The Bali Bina Insani Islamic Boarding School uses a conventional evaluation system which has been modified and adapted to existing conditions, such as conducting daily tests with the aim of measuring or assessing students' understanding during the learning process with an exam schedule that will be adjusted to each teacher. The evaluation models used each semester include:
a. Bahtsul Kutub (*Muwajjahah*)

Bahtsul Kutub is a discussion and study activity of Turat books (Islamic classical books) which is usually carried out in the Bali Bani Insani Islamic boarding school environment. This activity aims to enhance comprehension of Islamic teachings and develop critical thinking skills in understanding these classical books. This evaluation technique is usually carried out by students by involving open discussions and debate sessions to achieve a better understanding (Izmi, 2023). Bahtsul Kutub activities can also be a means of developing Arabic language skills and enriching the students' own Arabic vocabulary.

b. Practice of Amaliyah Worship

Amaliyah worship is a religious practice carried out by a number of groups or communities, especially in Islamic religious education. This practice can include various practices and rituals of worship that are carried out as part of an effort to get closer to God and increase spirituality (Nasiti Mufidah & Maya Zahrotul, 2022). The Bali Bani Insani Islamic boarding school itself in its Amaliyah worship involves *dhikr*, *wirid* (certain prayers), and small daily practices which are considered a form of worship.

We all need to know that the practice of Amaliyah worship can vary and the Bali Bani Insani Islamic boarding school is improving this by forming groups or communities in a particular practice session to carry out the process of practicing Amaliyah worship. Some groups may emphasize certain activities or add specific elements of spirituality as a form of representation of Indonesia's diversity. Implementing the practice of A*maliyah* requires sincere intentions, consistency, and deep appreciation of religious values.

c. Oral Examination

The evaluation model or oral examinations is very common or can be said to be one of the evaluation techniques that is used quite often. This evaluation assesses a person's ability to convey their understanding or memorization regarding material or lessons that have been delivered in the form of information, speaking, or interaction. Oral evaluation can improve or train several things, including (Dinawati, 2022): (1) Articulation and pronunciation, the extent to which someone can pronounce words clearly and correctly; (2) Understanding and response, the extent to which someone understands the question or topic asked and provides a relevant response; (3) The ability to speak by assessing someone in organizing and conveying ideas or information in a structured and clear manner; (4) The ability to argue, by assessing logical arguments and supporting one's opinion; and (5) Courage and skills in public speaking.

In the Bali Bina Insani Islamic boarding school itself, this oral examination method can be used to evaluate students' abilities or understanding of religious and general knowledge. Overall, this oral evaluation is flexible enough to be carried out in various contexts and situations (Soviany, 2023).

d. Written Examination

Similar to oral examinations, written examinations are also type or evaluation technique that is very commonly used and is the conventional

evaluation that is most often applied by many educational institutions, both formal and informal (Mustaqim, 2017). The written examination used in the Bali Bina Insani Islamic boarding school is one of the daily tests which is usually carried out right after the material has been presented. The form of the questions tested is adapted to the material that has been presented so that it has relevance, and can be an instrument to determine students' abilities or understanding regarding the material that has been taught previously.

In more detail, the implementation of the evaluation system at the Bina Insani Islamic boarding school is presented in the following concept map
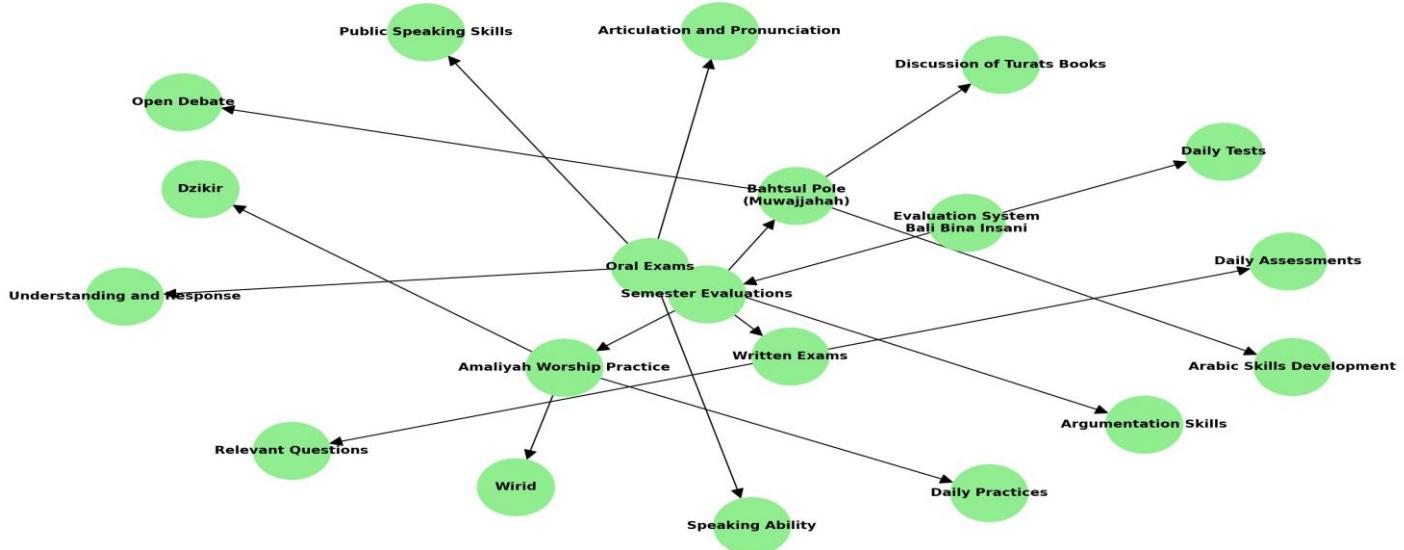


**Picture 2.** Bali Bina Insani Islamic Boarding School Evaluation System

The image above shows a model of the learning evaluation system at the Bali Bina Insani Islamic Boarding School. Evaluation at this Islamic boarding school includes various interrelated components to measure the students' abilities and development. The main components in this evaluation are the Oral and Written Examinations which are carried out in the Semester Evaluation. The Oral Examinations cover public speaking skills, articulation and pronunciation, as well as the ability to discuss and debate openly. Apart from that, there is also Bahtsul Kutub (Muwajjahah) which focuses on discussing Turat books. The evaluation also includes Amaliyah and *Wirid* Worship Practices which aim to measure students' understanding and response to daily practices. Daily assessment is carried out through daily tests and daily assessments which help in the development of Arabic language skills and argumentation abilities. This evaluation system also includes *dhikr* and speaking skills which are integrated with the students' daily practices. This entire system is designed to provide a comprehensive assessment that covers the cognitive, affective and psychomotor aspects of students, so as to produce graduates who have academic abilities and life skills that are in line with Islamic boarding school values.

Evaluation model of learning at Bina Insani Bali Boarding School reflects holistic and integrative educational evaluation theories. In line with the holistic educational evaluation theory articulated by Ralph (Tyler, 1942), evaluation

should encompass all aspects of student development, including cognitive, affective, and psychomotor domains. This approach emphasizes the importance of measuring not only academic learning outcomes but also the social, emotional, and practical skills acquired by students (Madaus & Stufflebeam, 2012). In the context of the boarding school, the evaluation of public speaking skills, articulation, pronunciation, and the ability to discuss and debate reflects both cognitive and affective evaluation components. Amaliyah worship practices and *wirid* reflect the assessment of affective and psychomotor aspects, evaluating the spiritual depth and practical skills of the students (Ibda & Wijanarko, 2021).

Furthermore, the authentic assessment theory proposed by Grant Wiggins and Jay McTighe (2005) emphasizes the importance of assessment tasks that are relevant to real life and contextual, such as *dzikir* and Amaliyah practices, which support the development of practical and spiritual abilities of the students. This model also aligns with Vygotsky's theory, as discussed by (Shabani, 2010), on the zone of proximal development, where evaluation plays a role in helping students reach their maximum potential through challenging yet achievable tasks with support. Thus, the evaluation model at Bina Insani Bali Boarding School not only measures learning outcomes, but also supports holistic student development. The evaluation model can be seen in the following table.

**Table 1.** Learning Evaluation Model

| Evaluation Model | Coverage | Aspects Assessed |
|---|---|---|
| Oral Exams | Public Speaking Skills, Articulation and Pronunciation, Discussion of Turat Books, Open Debate, Understanding and Response | Cognitive, Affective, Psychomotor |
| Written Exams | Semester Evaluations, Daily Tests, Daily Assessments, Arabic Skills Development, Argumentation Skills | Cognitive |
| Amaliyah Worship Practice | *Dhikr*, *Wirid*, Daily Practices, Daily Worship Practices | Affective, Psychomotor |
| Bahtsul Kutub (*Muwajjahah*) | Discussion of Turat Books | Cognitive, Affective |
| Daily Evaluations | Daily Tests, Daily Assessments, Arabic Skills Development, Argumentation Skills | Cognitive |
| Psychological Skills | Understanding and Response, *Dhikr*, *Wirid*, Daily Practices, Social and Emotional Skills | Affective, Psychomotor |

The evaluation model at Bali Bina Insani Islamic Boarding School exemplifies a comprehensive and integrative approach to student assessment, aligning with contemporary educational theories that advocate for holistic evaluation. By incorporating a diverse range of evaluation methods-oral examinations, written examinations, practical worship practices, and daily assessments-the Bali Bina Insani Islamic Boarding School ensures a balanced assessment of cognitive, affective, and psychomotor domains. This model not only measures academic achievement but also emphasizes the importance of spiritual development, social skills, and practical competencies. This approach prepares

students to excel both academically and personally, fostering well-rounded individuals who are equipped to contribute positively to society. Future research can further explore the effectiveness of this model in enhancing educational outcomes and its potential applicability in other educational settings.

## CONCLUSION

The evaluation system at Bali Bina Insani Islamic Boarding School in Tabanan, Bali, exemplifies a comprehensive and integrative approach to student assessment. The system includes Bahtsul Kutub (*muwajjahah*), which involves discussions and study activities of Turat books to enhance comprehension of Islamic teachings and develop critical thinking skills. The practice of Amaliyah worship incorporates *dhikr*, *wirid*, and small daily deeds as forms of worship, fostering spiritual growth. Oral examinations are used to evaluate students' understanding of religious and general knowledge, while written examinations include daily tests with relevant questions designed to evaluate comprehension of previously taught material. This diverse evaluation approach not only measures academic proficiency but also emphasizes the development of spiritual, social, and emotional skills. By assessing students across cognitive, affective, and psychomotor domains, the Bali Bina Insani Islamic Boarding School ensures a balanced and holistic development, thereby preparing students to become well-rounded individuals. This system reflects the Islamic boarding school's commitment to improve religious education quality and personal potential of its students, serving as a potential benchmark for other educational institutions aiming for comprehensive student development. The effectiveness of this model highlights its potential to foster individuals' capability for making positive contributions to society.

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