

Character education-based learning evaluation at smp al amin sempu secang

Yenny Aulia Rachman ^{a,1,*}, Zaharah ^{b,2}, Amiratul Munawaroh ^{c,3}, Fatikhatul Muawanah ^{d,4}, Hanif Hidayati ^{e,5}

^{a,c,d,e} INISNU Temanggung, Indonesia ;

^b Tadika Ceria Az-Zahra, Malaysia;

¹ yennyrachman1990@gmail.com; ² zahara56@gmail.com, ³ amiram21@gmail.com; ⁴ fatiha19@gmail.com, ⁵ hanifhd67@gmail.com

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ABSTRACT

The field of education is currently facing significant challenges, particularly concerning moral degradation. This research aims to understand the concept and analyze the results of the evaluation of Islamic Education (PAI) learning based on character education at SMP Al-Amin Sempu Secang, Magelang. This study employs field research with a qualitative approach. Data collection was carried out through observation, interviews, and documentation. The subjects of the study are students of SMP Al-Amin Sempu Secang, Magelang, while the object of the research is the character-building instruments, one of which is reflected in the exam questions designed by teachers to stimulate students to think positively. The findings of the research indicate that the evaluation of PAI learning at SMP Al-Amin integrates character development through exam questions. These questions are crafted to align with answers that leave a meaningful impression on students, encouraging them to internalize the implicit character values presented in the questions or answer options. At SMP Al-Amin, character development is also incorporated into Islamic Cultural History (SKI) exam questions, particularly in materials related to the Abbasid Caliphate. By implementing character-based evaluations in the PAI curriculum, holistic and integrated noble character traits are nurtured in students, enabling them to balance their character development effectively. Character education does not always need to be explicitly embedded within teaching materials during the learning process. Instead, through well-designed exam instruments, educators can convey messages of character education to their students. It is hoped that these messages will serve as life lessons (ibrah) that students can apply in their real lives.

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Introduction

Education is a conscious effort made by humans to change their behavior, whether related to themselves, others, or their environment. Education can be likened to a magnet in life, where education and we are mutually relevant. Wherever we are, knowledge is always needed, and that knowledge originates from education. Through education, humans can elevate their dignity and worth as individuals. Therefore, education is essential in our lives.

The world of education has recently come under sharp scrutiny. This is due to the state of education, which is analyzed as facing various challenges, particularly regarding moral decline. Numerous cases color the ongoing educational process, such as acts of violence between

students, student assaults on teachers, bullying, truancy, and other issues that contribute to the problem of moral degradation. This issue is believed to stem from education, which is perceived as overly emphasizing knowledge while giving little attention to the affective domain, particularly the cultivation of students' character.

The rise of juvenile delinquency, such as moral decline, indicates that education has not yet succeeded in shaping students' character, especially in the context of Islamic Education (PAI). On one hand, PAI has become the target of criticism for the aforementioned issues. On the other hand, PAI is a subject that holds significant hope for fostering, instilling, and developing students' character. Therefore, it is crucial to develop character-building instruments, one of which can be incorporated into exam questions designed by teachers to stimulate students to think positively and draw valuable lessons (ibrah) from the questions provided.

In the context of the learning process, evaluation is a critical component. Evaluation can reveal students' mastery of a topic, identify learning difficulties, and indicate their position relative to their peers (Satemen, 2010). Evaluation is one of the aspects that should not be overlooked by teachers as a vital part of their profession. According to Asrul et al. (2015), this competency aligns with the teacher's assessment instruments, one of which is conducting learning evaluations. In evaluations, specific techniques and goals must be implemented by teachers to achieve success in the overall educational process, where students are expected to internalize noble character traits within themselves.

Based on this premise, the author will further explore the evaluation of Islamic Education (PAI) learning based on character education at SMPP Al-Amin, located in Sempu, Magelang Regency.

Method

This study is qualitative research using a field research method. The data sources consist of the vice principal for curriculum affairs, the vice principal for student affairs, PAI subject teachers, and students. The study describes data in words or sentences categorized by each category to draw conclusions. Data collection techniques were carried out through interviews, observations, questionnaires, and documentation. Meanwhile, qualitative data analysis was conducted using the Miles & Huberman analysis model, which includes data reduction, data presentation, and conclusion drawing. Quantitative data analysis, on the other hand, was used to analyze questionnaire data, focusing on process evaluation.

Result and Discussion

1. The Concept of Character Education-Based Islamic Education (PAI) Learning Evaluation at SMPP Al-Amin Sempu Secang Magelang

Character education is a type of learning that focuses on the affective aspect of students and can be integrated into any subject, including Islamic Education (PAI). In character education, it is evident that all students possess potential that must be developed and directed for improvement. Each student's character is different, and this is where educators play a critical role as role models for students to emulate. Therefore, tools are needed to assist educators in instilling noble character in their students. One way to achieve this is through learning evaluations in the form of exam questions presented by educators during student assessments.

Learning evaluations based on student character are considered to enhance both the intensity and quality of education at all levels. Instilling character values in all students at school is known as character education. These values encompass knowledge, awareness, and the desire to apply these principles to God Almighty, oneself, others, the environment, and the nation, thus fostering better individuals (Basri, 2017). Character-based PAI learning evaluation involves embedding character values into the learning process in every subject. For subjects like PAI, which are inherently connected to values and norms, educators need to make the material relevant to the daily lives or real-world experiences of students. Apart from the material, instruments or questions in PAI exams can also include those designed to instill character values in students. Such questions allow students to better recognize appropriate attitudes when facing problems or acting in daily life.

Character education is particularly essential in today's era, where the demands of the times influence the learning process. Many students engage in deviant behaviors due to the lack of character education provided by teachers. In the teaching-learning process, some educators merely explain theoretical concepts without incorporating character development. As a result, what is written in books is explained without considering the surrounding conditions or cases. Consequently, students only understand PAI theoretically, without it leaving a lasting impact on their behavior. Through character education, students can develop a balance between intellectual intelligence, emotional intelligence, and spiritual intelligence.

In response to the existing educational challenges, the evaluation of PAI learning at SMPP Al-Amin incorporates character development through exam questions. Character values can be integrated into learning evaluations for every subject (Rinjani, 2017). Educators align the exam questions with answers that leave a meaningful impression on students, encouraging them to adopt the character values embedded in the questions or answer options provided. With character-based PAI learning evaluations embedded in the questions, students' noble and integrated character can develop holistically, balancing their traits effectively. Furthermore, this approach enhances the quality, character, and dignity of the students' output. Student character is shaped through habits and practice (Maryati & Sianturi, 2019).

2. Analysis of Character Education-Based Islamic Education (PAI) Learning Evaluation Results at SMPP Al-Amin Sempu Secang Magelang

SMPP Al-Amin Sempu Secang Magelang implements character education through exam questions. This not only helps students understand the implicit messages in the questions or answer options but also makes it easier for teachers to instill character in their students by providing stimuli through these questions. By receiving such stimuli, students can take lessons (ibrah) and apply them in their daily lives.

The character education at SMPP Al-Amin is reflected in the SKI (Sejarah Kebudayaan Islam) exam question on the Abbasid dynasty, which will be presented below:

- Harun Ar-Rashid was the son of the third caliph of the Abbasid dynasty, Muhammad Al-Mahdi. He was also the caliph during the golden age of Islam. During his reign, various fields, such as knowledge and Islam, made significant progress. The character that can be emulated from Caliph Harun Ar-Rashid is...
 - a. Thinking critically and cunningly in leadership
 - b. Thirst for knowledge
 - c. Being authoritarian in leadership
 - d. Being gentle yet arrogant

This question contains a message or ibrah that students can apply in their daily lives. The question mentions that Harun Ar-Rashid was a figure who advanced in knowledge and Islam, leading to significant progress during his time. Thus, the correct answer is (B). Indirectly, this question conveys the message that in daily life, students can adopt a thirst for knowledge, which will positively impact their personal development. Their mindset will change, and when students aim to excel academically, they must be eager for knowledge, continuously seeking and deepening what they have yet to learn. According to Hanum and Raharja (2016), students can become a generation that upholds morality, discipline, humanitarian concern, and honesty in their daily behavior. Ultimately, the challenges faced by the nation are expected to be reduced.

From the results of the research on the distribution of the questions conducted at SMPP Al-Amin, the students, as respondents, were able to understand the question well. It can be analyzed that the students answered the question correctly. Here is the second question:

- Abu Ja'far Al-Mansur was one of the caliphs of the Abbasid dynasty who sought to advance the dynasty by promoting the development of knowledge during the Abbasid era. From his efforts, we, as students, can emulate his example, which can be applied in daily life. One of the attitudes we can emulate is...
 - a. Seeking knowledge reluctantly.

- b. Focusing solely on religious knowledge because it is considered the most important in daily life.
- c. Trying to discover new knowledge that we don't yet know.
- d. Reading books all day without recognizing time.

This question contains valuable *ibrah* for the students' daily lives. The question and answer options can influence students' behavior in their everyday lives. Therefore, when students want to master and advance knowledge, they must strive to discover new information that they do not yet know. Although the answer options seem challenging, the majority of students at SMPP Al-Amin Sempu correctly answered it with option (C).

- Ilmu Kalam is a science used to counter the arguments of other religions philosophically. This science aims to strengthen faith and belief in Allah SWT through reasoning. Below is one example of how Ilmu Kalam can be applied in daily life...
 - a. Acting like a shaman as if knowing everything.
 - b. Doing everything well, correctly, and orderly according to Islamic teachings.
 - c. Challenging a friend to a debate to undermine a certain group.
 - d. Doing everything trivially because believing that Allah is Most Forgiving.

The character-based question above is useful for correcting misconceptions about Ilmu Kalam. To prevent students from misunderstanding Ilmu Kalam, a question like this is presented, with the correct answer being (B), because answers (A), (C), and (D) do not align with the proper application of Ilmu Kalam.

The wisdom of studying the history of the development of knowledge during the Abbasid era is... a. Making an individual arrogant because they think they know everything. b. Fostering individualism. c. Developing Western cultures. d. Instilling enthusiasm for seeking knowledge.

This question also carries an implicit message that is meaningful to the students. From this question, students can discover wisdom that can be felt in their daily lives. Supported by Fathurrohman et al. (2013), the benefits of character education include that students can handle their own problems, increase their sense of responsibility, improve their academic achievements, and create a pleasant school atmosphere.

Conclusion

Character-based evaluation of PAI learning is an assessment aimed at understanding the educational process and its components, using measurable instruments based on the achievement of the desired character. The PAI learning evaluation at SMPP Al-Amin incorporates character development through exam questions, by aligning the questions with answers that leave an impression on students and help instill the character implied in the questions or answer options. Character development at SMPP Al-Amin is reflected in the SKI (*Sejarah Kebudayaan Islam*) exam questions on the Abbasid dynasty. Through character-based PAI learning evaluation in the form of questions, noble character traits can be formed holistically and integrally, helping students balance their character development well. Character education does not always have to be integrated into the teaching material during the learning process. However, through exam questions, educators can convey character education messages to their students. The expectation is that students will be able to take these messages and apply them as lessons (*ibrah*) in their real lives.

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