

Evaluation of Moral Education Program: Study at MI Tamrinussibyan 01 Al-Hikmah

Qy Atqia[✉], Yuli Utanto, Kustiono Kustiono

Pascasarjana, Universitas Negeri Semarang, Indonesia

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Abstract

Noble characters are the main foundation in the formation of human personality. To form noble characters in life, there are needs for continuous guidance, especially at the level of Elementary School/Madrasah Ibtidaiyah. MI Tamrinussibyan 01 Al-Hikmah is the best private madrasah in Brebes Regency which has implemented a moral education program in madrasah. This study aims to evaluate the moral education program of MI Tamrinussibyan 01 Al-Hikmah. Evaluation is carried out on the aspects of planning, implementation, and results. This research used qualitative methods with direct observations in the field, digging up information through interviews with teachers, students, and parents. The results of this study are: (1) the planning of the moral education program in the human resources and infrastructure components still needs to be improved, (2) the implementation of the moral education program has been well integrated into all learning activities in schools, (3) the results of the moral education program in religious attitudes, honesty, manners are appropriate for the purpose, while the attitude of responsibility and compassion for the environment still needs to be improved. Implication of this study can be used as a reference for other schools in developing a moral education curriculum so that the results obtained are in accordance with the objectives to be achieved.

[✉] Correspondence address:
Pascasarjana, Universitas Negeri Semarang, Indonesia
Jalan Kelud Utara III, Semarang, Jawa Tengah, Indonesia 50237
E-mail: qyatqia12@gmail.com

INTRODUCTION

Education basically aims to create devout students and form noble characters because one of the most basic educational goals is to form morals and purity of the soul. According to Law number 20 of 2003 concerning the national education system article 3 of education aims to develop the potential of students to become devout and obedient to God Almighty, have noble, healthy, knowledgeable, competent, creative, independent and become citizens of a democratic country, as well as being responsible. Indicators of achieving this goal are students who have spiritual piety, namely carrying out orders in religious teachings, obeying the law, and developing positive thoughts for the development of the nation and state (Yuliyanti, 2017). Thus, it can be concluded that the goal or essence of national education is character building (morals).

According to Zuriah (2011) moral education is an effort to complement students through guidance, teaching and training during their growth and development as a provision for their future so that they have a clean conscience, have a good character, and maintain morality in carrying out obligations towards Allah and all creature. Walker (2013) states that character consists of virtue values that are used as guidelines for behavior. Character as a personality that is formed from virtue is used as a basis for thinking, behaving, and acting. Based on Zuriah and Walker's two explanations, it can be concluded that moral education is an effort to equip Noble character by instilling virtuous values through guidance and training as provisions for future life.

Moral education is not only taught as limited as knowledge but must be exemplified by real behavior. The supporting factors are self-development activities, structuring the school environment. The obstacles faced are low knowledge, family environment, social environment, the influence of globalization, and a lack of role models (Edi et al., 2018). Like creativity, the moral character can be developed as long as there is effort and assistance from the

teacher, appreciation from the school and the curriculum (Hokanson & Karlson, 2013). Moral education can be done using the *uswah*/role model method. The role of the school environment and the school environment is very much needed in the effort to instill noble characters in children.

Munjiatun (2018) character education is directed to emphasize certain values - such as respect, responsibility, honesty, caring, and justice - and to help children understand, pay attention to, and apply these values in their own life. Strengthening character education is one solution to reduce the decline in national morale that is happening today. Character values are an effort to form students as a whole (holistically), namely to develop students optimally from physical, emotional, social, creative, and intellectual aspects (Floyd, 2015). The hope is that with these character values students can use the knowledge they have for positive things (Muslich, 2013). Cultivating noble character values is an effort to form children's morals, namely developing physical, emotional, social, creative and intellectual aspects so that noble character values are formed in the form of respect, responsibility, honesty, care, and justice.

The influence of globalization has a negative impact on decreasing the moral or moral quality of children (Lusiana & Lestari, 2013). Quoted from gresnews.com, KPAI noted that from 2011 to 2019, the number of criminal cases committed by children reported to KPAI reached 11,492 cases. Criminal cases that occur include theft, brawl and sexual harassment. According to Hidayati & Tohiroh (2017) the community hopes that schools as a place for children's education can provide solutions to community worries and concerns, so there are various demands from the community that schools emphasize more on children's moral education and moral education is not enough. if only given through religious lessons. only 2 hours of lessons. Meanwhile, the general education curriculum in Elementary Schools has been arranged in such a way and only provides 2 hours of religious subjects. (Iii & Waters, 2015) state that character education is expected to be

able to overcome the crisis that occurs in the character of the global community and develop human potential optimally and develop the mindset and behavior of students who are responsible for implementing learning. the role of religion, social, community, and as citizens.

The factors causing the moral crisis in students include awareness of the importance of moral education, wrong relationships, mass media, both print and electronic media (Lusiana & Lestari, 2013). Based on these factors, the awareness and guidance of parents both at school and at home towards the application of noble characters is needed.

Elementary School/*Madrasah Ibtidaiyah* as the first level of education has a very important role in the delivery of moral education. Moral education in elementary schools must be optimized because it becomes the basis and will greatly determine the morals of students at the next level. Madrasas as places to cultivate religious values in students are actually an inseparable part of community life, so madrasas have a duty and responsibility to provide a strong foundation for students related to religious development in madrasas (Sulthon, 2016). If the foundation or foundation is good, it is hoped that the future will be even better.

Several schools in Indonesia, especially religious schools, have put forward moral education. According to (Latief & Hasan, 2017) in its implementation, moral education is submitted to each educational unit, one of the efforts to emphasize the value of noble characters through the provision of religious lessons that lead to noble character values. This can be seen from the *pesantren* curriculum, which is using the national curriculum combined with the curriculum for religious studies., Al-Quran Hadith, and Arabic.

There are several previous studies related to the evaluation of the implementation of moral education that have been done previously. one of them is research conducted by (Latief & Hasanah, 2017). The results showed that the implementation of the moral education program at *MIN Al Azhar Asy Syarif* Indonesia has been going well. This can be seen in terms of

planning, vision and mission of the school which reflects moral education. The curriculum which is prepared as input for the implementation of moral education programs, in terms of its implementation, shows conformity with the guidelines for strengthening character education set by the government. In terms of results, the success of character education can be seen from the noble character behavior shown by school members. The implementation of character strengthening education at *MIN Al Azhar Asy Syarif* Indonesia looks very effective so that the values of the main characters are very visible in everyday life at school. Furthermore, research conducted by Tohiroh (2017) concluded that the planning aspect still needs to be improved in terms of human resources, namely teacher education qualifications. In the implementation aspect, the moral education program has been implemented properly according to the indicators of success. Meanwhile, from the aspect of the results of the moral education program, it can be seen that the religious attitude is very good, the attitude is honest and good manners, while the attitude of responsibility and love for the environment still needs to be improved. In a similar study, Unwanullah (2017) stated that the aspects of planning for a noble character education program were carried out by compiling a strategic plan that contained the vision, mission, goals, and graduation standards. The content of the integrated curriculum is the integrated curriculum for general education and Islamic boarding school education (diversity), the implementation of noble character education is carried out by teachers by establishing noble character values and integrated in the subjects they teach. in the syllabus and RPP documents. In extra-curricular activities in the form of *halaqoh tarbawiyah* activities or Islamic guidance, student organization activities, sports and leadership, evaluation of the development of noble character education is aimed at planning and implementing education programs for noble character carried out by teachers/mentors to students on an ongoing basis. in all aspects of student activities and life. Monitoring and

evaluation instruments in the form of a code of ethics, *mutabaah* books and strategic planning can be used as a means of gathering information on program achievements and become valuable information for reflection and further program improvement. Based on the research of Latief, Tohiroh, and Unwanullah, it can be concluded that the implementation of moral education can be assessed in terms of planning, implementation, and results. The moral education program in schools is considered effective in instilling noble characters in students, but there are still several aspects that need to be improved. The similarity between Latief, Tohiroh and Unwanullah's research with this research is evaluation research with the CIPP evaluation model. However, the three studies were carried out in schools with a full day school system where students spent more time in school. Whereas in this study the research was conducted in schools with 7 hours of lessons + 1 additional hour.

Research conducted by Yusra (2016) on the success of education is seen from the extent to which all students apply morals in their daily lives and make *akhlakul karimah* the main goal of education. The way to achieve this goal is to provide education on *tahfidzul quran*, guidance on *wuduk*, prayer and *dzikir*, *adab* guidance on science boards, moral guidance during breaks, *adab* guidance to the canteen, guidance on eating and drinking, guidance on *adab* in the school environment, guidance on *adab* home, and *adab* guidance from home to school. In another study, Silahi (2017) concluded that the implementation of character education can be seen from the aspects of the character education development strategy, character development methods, character education methods, and the cultivation of character values in an integrated manner through various daily activities at school. Character education development strategies include modeling or examples of spontaneous activities, reprimands, environmental conditioning and routine activities. Based on the research of Yusra and Silahi, it can be concluded that the implementation of noble character education in schools has an effect on the noble

character values embedded in children. Education of noble character values can be integrated into all activities at school, including in subjects. Yusra and Silahi's research only focuses on how the implementation of moral education in elementary schools, while in this study a comprehensive evaluation will be carried out from planning to results.

This study aims to evaluate the moral education program at *MI Tamrinussibyan 01 Al-Hikmah* from the aspects of planning, implementation, and results. Evaluation of the moral education program is carried out so that it can be analyzed how much the goals of moral education at *MI Tamrinussibyan 01 Al-Hikmah* can be achieved so that it can be seen what aspects need to be improved and improved, which is expected. improve the quality of moral education at *MI Tamrinussibyan 01 Al-Hikmah*, and become an example. for other MIs, as an effort to increase the moral education program at the *Madrasah Ibtidaiyah* level.

METHODS

This research is an evaluation study focused on the evaluation of the implementation of the moral education program at *MI Tamrinussibyan 01 Al-Hikmah*. According to Percival (1988) evaluation is a series of activities designed to measure the effectiveness of the teaching and learning system as a whole. An evaluation was carried out using the CIPP (Context, Input, Process, and Product) evaluation model. According to Stufflebeam (2007) context evaluation is intended to assess needs, problems, assets and opportunities to help policymakers set goals and priorities. Input evaluation is conducted to assess alternative approaches, action plans, staff plans and funding for program sustainability. The evaluation process (process) aims to assess the implementation of a predetermined plan to assist implementers in carrying out activities. Evaluation of results (products) is carried out with the aim of identifying and assessing the results achieved. The subjects of this research are

all moral education activities carried out in this school.

Data collection methods used in this study were interviews, observation and documentation. Interviews were conducted with informants to gather information about the planning, implementation, and results of the moral education program. The observations made were related to the conditions of the school environment, the learning process of moral education in the classroom and outside the classroom, and the behavior of students at school. Documentation is done to collect supporting information, namely the schedule of teaching and learning activities, lesson plans, moral education target sheets, student assessment sheets, and extracurricular schedules.

The data analysis technique used is in accordance with the technique according to Miles & Huberman, (2014) which is divided into three stages, namely the data reduction stage, the data display stage, and the conclusion or verification stage. After the data is collected, the first step is to reduce the data. At the data reduction stage, existing data is summarized and unnecessary data is discarded. Then, the data is categorized with a similar code. In this study, the categorization is adjusted to the aspects to be evaluated, namely aspects of planning, implementation, and results. After data reduction, then the data presentation is carried out. At the data presentation stage, categorized information is evaluated based on indicators of program success. The evaluation results are presented in a narrative form. The last stage is to make conclusions from the data that has been presented.

Testing the validity of data in qualitative research includes testing for credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity) (Sugiyono, 2013). The data validity test in this study was conducted by increasing persistence, triangulation of sources, and triangulation of techniques. Researchers seek to increase persistence in data collection to reduce errors and ensure data accuracy. Researchers also matched data obtained from several

informants, and data obtained from observations, interviews, and documentation.

RESULTS AND DISCUSSION

The results and discussion in this study are categorized into three, namely: (1) Moral education program planning, (2) Moral education program implementation, (3) Moral education program results:

A. Planning of Moral Education Program

Evaluation of planning aspects includes the evaluation of context and input. The focus of the evaluation of planning the implementation of the *MI Tamrinussibyan 01 Al-Hikmah* moral education program includes: (1) Vision and mission of *MI Tamrinussibyan 01 Al-Hikmah*, (2) Objectives of the Moral Education Program *MI Tamrinussibyan 01 Al-Hikmah*, (3) School Curriculum, (4), Resources Humans involved, and (5) school facilities and infrastructure.

Vision and mission of MI Tamrinussibyan 01 Al-Hikmah

The vision of *MI Tamrinussibyan 01 Al-Hikmah* is the realization of *Madrasah Ibtidaiyah* graduates who have noble, quality, and competitive characters. While the missions of *MI Tamrinussibyan 01 Al-Hikmah* are: (1) Developing attitudes, behaviors and *amaliah* attitudes based on Islam, (2) Organizing a quality learning activity process in accordance with the applicable curriculum, (3) Carrying out active, creative, effective learning and interesting, (4) Carry out the development of children's potential achievements through both academic and non-academic activities, (5) Creating a clean and healthy culture in the management of the *Madrasah* environment, (6) Increasing partnerships and community relations, (7) Improving the quality of administrative and management services at *Madrasah*, (8) Increasing the professionalism and accountability of *Madrasah* budget management.

Since the establishment of *MI Tamrinussibyan 01 Al-Hikmah* a vision and

mission that reflects noble character education has been set. This can be seen from the formulation of the vision, namely the realization of *Madrasah Ibtidaiyah* graduates who have noble character, quality, and competitiveness.

Arisanti (2017) states that one of the supporting factors for the success of cultivating noble character in schools is the vision and mission of the school which is described in accordance with the goals of noble character.

From the vision and mission of *MI Tamrinussibyan 01 Al-Hikmah*, it can be seen that the moral values that graduate students of *MI Tamrinussibyan 01 Al-Hikmah* must have. And of course, this will be manifested in all the learning activities undertaken.

The purpose of the Moral education program

Based on the day the results of the interview with the principal stated:

"... our goal is to form children who have a Noble character. Noble character is the main goal, habituation and *uswah* that we develop and which we make into a culture so that children have morals," (Slamet, 29 January 2020).

Based on the information above, it can be concluded that the *MI Tamrinussibyan 01 Al-Hikmah* moral education program aims to shape students into complete and independent individuals based on noble characters with the *uswah*/role model method and habituation of noble character behavior.

The purpose of moral education is to lay the foundation for intelligence, personality, and good morals (Aeni et al., 2019). School goals that lead to the formation of a culture of noble character in schools (Arisanti, 2017). This is in accordance with the objectives of education in article 3 of Law number 20 of 2003 concerning the National Education System that national education functions to develop abilities and form a dignified character and civilization of the nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear the Almighty God who has noble character. having character, healthy, knowledgeable, competent, creative, independent, and being a

democratic and responsible citizen. The purpose of the *MI Tamrinussibyan 01 Al-Hikmah* moral education program is in accordance with the objectives of national education, which is to educate students with noble character through the cultivation of *aqidah* and habituation of noble characters in schools.

Curriculum

Based on a review of the *MI Tamrinussibyan 01 Al-Hikmah* curriculum document, the curriculum used is a combination of the pesantren curriculum, the ministry's education curriculum, and the religious department curriculum developed by the school. The content of the curriculum includes: thematic subjects, Javanese language, Qur'anic hadith, Arabic, SKI, fiqh, BTQ, *aqidah* morals, tajwid, corner. With the combination of the curriculum, the aspects of moral education that are carried out will be increasingly clarified.

This is in line with the results (Husaini (2018) which states that the elementary school moral education curriculum can be interpreted as a program to achieve educational goals on the basis of faith, exemplary, habituation, discipline, and a string of prayers that are always offered by teachers to students so that they can become human beings with noble character. Moral education requires educators who are sincere and good figures to be role models in every word and behavior of students in every activity. In other research, (Idhaudin et al., 2019) revealed that the moral curriculum of school education can include dimensions of subjects and educational programs designed by schools that have a pressure point in cultivating morals so that all components of education are integrated into each other in the manifestation of students and educational institutions. have a culture of noble character, such as habituation of praying *dhuha* together, reciting the Koran, praying *dzuhur*, social service, *ma'ruf nahi munkar*, and so on.

Basically, the implementation of the moral education curriculum at *MI Tamrinussibyan 01 Al-Hikmah* has a very broad meaning, namely that the curriculum is not only

a description of the content of certain subjects or teaching materials, but is broader than covering various kinds of understanding. school programs exist in all elements of education. with the same goal to create students with noble character. Therefore, the *MI Tamrinussibyan 01 Al-Hikmah* moral education curriculum explains the structure of the school curriculum and the various types of daily activities of students at school, both daily, weekly, and monthly, even annually as a school program in order to build personality. students become generations of noble character.

Human Resources

Based on the results of the Tamrinussibyan human resource document study, it consists of: 21 undergraduate educators, 3 staff consisting of 2 high school graduates and 1 junior high school graduate. Meanwhile, the number of *MI Tamrinussibyan 01 Al-Hikmah* students was 507 students. MI Tamrinussibyan 01 Guru Al-Hikmah still has graduates from Islamic Religious Education, Mathematics Education, English Language Education.

This is in accordance with what was conveyed by the Principal:

"The educational background of all teachers is S1, only some are linear, some are not" (Slamet, 29/01/2020)

In addition, *MI Tamrinussibyan 01 Al-Hikmah* has additional qualifications, namely educators and administrative staff as well as employees who must master and understand religious knowledge. Female teachers and administrative staff are required to wear headscarves and all teachers and employees must have a noble character.

As a school that prioritizes moral education, *MI Tamrinussibyan 01 Al-Hikmah* has additional qualifications, namely teaching and administrative staff as well as employees who must master and understand religious knowledge because they will be role models for students. Female teachers and administrative staff are required to wear headscarves and all teachers and employees must have a noble character. The role of school principals,

and employees is very important in instilling noble morals in schools.

Sulthoni (2016) states that the cultivation of character education in schools starts from school principals to boys. Togetherness creates a school atmosphere that is conducive to fostering character, making schools provide more meaningful learning experiences for students. Then the results of a similar study were conveyed by Towaf (2014) that school principals, teachers, parents, employees can be role models or life examples for students in elementary schools.

Several teachers at *MI Tamrinussibyan 01 Al-Hikmah* have not met the minimum qualifications of the teaching staff at the elementary level. Based on the Regulation of the Minister of National Education Number 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies, teaching staff at the SD / MI level must meet the minimum qualifications, namely graduates of S1 / D4 majoring in Primary School Teacher Education / Madrasah Ibtidaiyah. In addition, teachers must also meet the minimum competence as educators. There are four competencies that teachers must master, namely pedagogic, personal, social, and professional competencies. Qualified teachers are teachers who meet the minimum qualifications as educators and master the four compulsory competencies. Based on the description above, it can be concluded that the educational qualifications of MI Tamrinussibyan teachers still need to be improved.

Facilities and Infrastructure

Based on the results of interviews with the principal and teacher of *MI Tamrinussibyan 01 Al-Hikmah*, the facilities are still inadequate, as conveyed by the principal:

"The infrastructure is still lacking, children still pray in the hall and on the terrace. Still not feasible. In front of the school, there is actually a prayer room, but it is still lacking for children to pray" (Slamet, 29/01/2020)

The same thing was conveyed by the sixth-grade teacher,

"Alhamdulillah, the infrastructure is adequate. Classes for studying are comfortable, clean. It's just that there is still no prayer room. Congregational prayers are still in the hall and on the terrace. But thank God we can still pray together with everyone "(Abdurrozaq, 01/02/2020)

This is reinforced by the monitoring of *MI Tamrinussibyan 01 Al-Hikmah*, which does not yet have a prayer room. Duh prayers and dawn prayers in the congregation are held in the hall and terrace. The hall used for congregational prayers cannot accommodate all students, so some students have to pray on the front porch of the hall, the principal's room, to the teacher's room, administration room, and library room. However, the *duha* prayer and the midday prayer in the congregation were still followed by all *MI Tamrinussibyan* students.

Infrastructure and a comfortable learning environment need to be developed. So that students feel at home and feel at home to learn better (Unwanullah & Zuchdi, 2017). The existing infrastructure facilitates the implementation of moral education (Sapirin et al., 2019). Based on these two research results, it is necessary to repair and renew the facilities and infrastructure at *MI Tamrinussibyan*. Renewal of facilities and infrastructure is needed because it will provide convenience and comfort for students in carrying out moral education programs.

Based on the description and literature study above regarding the planning of moral education programs at *MI Tamrinussibyan 01 Al-Hikmah* which includes the formulation of the vision and mission, the formulation of objectives, curriculum management, preparation of human resources, and infrastructure, it can be concluded that the planning of moral education programs still needs to be improved. The planning component that still needs to be improved is the qualification of human resources and the availability of infrastructure.

B. Implementation of Moral Education Program

The focus of evaluating the implementation of the *MI Tamrinussibyan 01 Al-Hikmah* moral education program is on habituation, fostering and cultivating noble character, as well as extracurricular activities carried out at *MI Tamrinussibyan 01 Al-Hikmah*.

Habitual activities

Based on the results of observations, the habituation of noble moral values at *MI Tamrinussibyan* is carried out every day. Activities carried out include: (a) routine activities such as teachers lining up in front of the school gate welcoming students and shaking hands, praying *dhuha*, *tadarus* together and tajwid question and answer before learning, praying before and after learning, (b) exemplary activities in the form of behavior and things that are practiced by school members and can be emulated by students, such as arriving on time, dress neatly, smiling and greeting all who come to the madrasa, and so on. The habituation of noble moral values at *MI Tamrinussibyan 01 Al-Hikmah* is carried out in the form of a hidden curriculum.

The results of this study are in accordance with the results of interviews with the principal and teachers of *MI Tamrinusiibyan*.

"es, the implementation leads to real examples. So an example from the teacher himself. It's better for us to set an example than to tell stories, but we don't do it "(Slamet, 29/01/2020)

Then the Principal emphasized,

"the activities such as praying *duha* every morning are very clear, congregational prayer, activities such as reading *manakib*, *khataman setoran hafalan tuhfathulafal*, *juz 30*, *hafalan aqidatul awam*" (Slamet, 29/01/2020)

The same thing was conveyed by the 6th-grade teacher,

"The steps to learn morals that I implement are the most important elements that I apply are role models, so I have to be ready first, so that children can imitate them" (Abdurrozaq, 01/02/2020)

Based on the results of observations and interviews, it can be seen that the habituation activities at *MI Tamrinussibyan* are used as the main basis for instilling noble moral values in students.

According to Huda (2018) habituation efforts are carried out well to help educate elementary school-age children in forming good morals in social life and in the family environment. Mulyasa (2013) states that routine activities are a form of unscheduled habituation carried out at school. Spontaneous activity is a form of habituation that is not scheduled and occurs spontaneously, while modeling is habituation that is carried out in daily activities. The habituation activities of *MI Tamrinussibyan 01 Al-Hikmah* students are carried out programmatically and not through routine activities and spontaneous activities involving all school members.

Guidance Activities

Activities of fostering and cultivating noble character are carried out in the daily lives of students *MI Tamrinussibyan 01 Al-Hikmah*. Through the cultivation of the value of discipline and obedience to the rules.

Based on the results of interviews with sixth-grade teachers, it was found that,

"... children are trained to be disciplined and obey the rules that have been applied together"

Furthermore, the sixth-grade teacher added,

" if there is an element of deliberately violating the rules of law, there is indeed a punishment itself, but an educational punishment is like memorizing a short letter"

" kids almost obey the rules, in a month sometimes I don't meet the transgressions"

Based on the results of interviews and observations, it was found that first of all discipline, the elements that must be present in the discipline include: (a) rules, in the form of an established pattern of behavior that contains educational values; (b) provide sanctions or penalties for violators. The function of punishment is to prevent the act from recurring;

(c) give awards, prizes or rewards to those who perform; consistent in implementation, Consistency means stability or uniformity,

Second, stick to the rules. In order to support the creation of an orderly, safe and comfortable atmosphere, it is necessary to have rules or regulations governing various aspects of life at *MI Tamrinussibyan 01 Al-Hikmah*. The obligations and prohibitions that have been set by the school are outlined in the formulated school code of ethics which states that every *MI Tamrinussibyan 01 Al-Hikmah* student is obliged to: (a) carry out worship in accordance with guided Islamic law, (b) respect teachers and educational personnel; (c) following the learning process by upholding the provisions of learning and complying with all applicable regulations, (d) maintaining harmony and peace to create social harmony between friends, (e) loving family, community, and loving others, (f) loving the community, the nation and the state, (g) maintaining and maintaining facilities and infrastructure, cleanliness, order; discipline, safety, beauty, and comfort of the school.

Budiman (2015) states that discipline is self-awareness that comes from the deepest minds to follow and obey regulations, legal values that apply in certain environments. Mudlofir (2013) states that discipline can be proven by being present on time, complying with madrasah regulations and wearing complete school uniforms. *MI Tamrinussibyan 01 Al-Hikmah's* noble morals development activities are carried out through disciplinary habituation and obedience to school rules/regulations. The purpose of making rules is so that students can get used to noble morals and be disciplined by obeying the existing rules in school. Discipline culture is shown by school members to support the realization of the goals of moral education.

Extracurricular Activities

Apart from habituation and fostering noble morals, the next component is extracurricular activities. Based on the results of the interview, Mr. Slamet as the principal stated, "the extra activities here vary. There is an extra mandatory, and there are options. For

scouts and BTQ, the choices include English clubs, marching bands, calligraphy, mathematics, *paskibra*, and several others." (Slamet, 29/01/2020)

Based on the results of observations and interviews, it can be seen that the extracurricular activities of *MI Tamrinussibyan 01 Al-Hikmah* are carried out through compulsory and optional extracurricular activities. The mandatory extracurricular activities are scouting, reading and writing the Koran (BTQ). While the choices include English clubs, marching bands, calligraphy, mathematics, *paskibra*, swimming, science, volleyball, *tahfidz qur'an*. Other activities outside of extracurricular activities include outbound, study tours, holidays in Pare (English Club).

Siswanto (2013) states that extracurricular activities are one of the potential media for the formation of noble character/morals. Extracurricular activities can be used as an effort to develop students' morals. For elementary school education, extracurricular activities can be in the form of scouting, social service, social service, congregational prayer and activities to commemorate Islamic holidays at school. Through activities carried out by students outside the classroom, many affective and behavioral domains can be achieved (Mulyasa, 2013). As an effort to instill noble moral values, *MI Tamrinussibyan* in the aspect of responsibility is carried out with activities outside the classroom, namely extracurricular activities. Apart from compulsory extracurricular activities, optional extracurricular activities are also provided, so that students have the opportunity to choose and learn to be responsible for their assignments and choices.

C. Result of Moral Education Program

The focus of evaluating the results of the *MI Tamrinussibyan 01 Al-Hikmah* moral education program is on the results of the implementation of moral education that is carried out.

Based on the results of an interview with a class six teacher, *mi tamrinussibyan 01 al-hikmah* got the information that,

" As for the results of this moral education, I see that the child I care for is good, the indicator is that the child is said to be good when he meets fellow teachers, he says greetings, then shakes hands, then he is kind. not fuss, honest, not cheating. at the time of the exam, then help others with several indicators that the child has good morals or character "(Abdurrozaq, 01/02/2020)

"... If the child doesn't bring a complete attribute, the child already knows what to do. If there is someone who is not disciplined or not good at dressing, the child will come forward by himself and report to me, that is the positive development that the child has. honest and responsible for himself "(Abdurrozaq, 01/02/2020)

The successful implementation of moral education is marked by changes in student behavior in religious attitudes, honesty, responsibility, and courtesy.

Judging from the results of observations, students are able to apply religious values in their daily life. Students pray *Duha* in the congregation before the learning time begins. Students say greetings when meeting with the teacher, students also say greetings before entering class, stepping their right foot first when entering class. After all, students enter the class, the students pray together, then *tadarus al qur'an* together and continue with questions and answers about the science of recitation. Students also perform noon prayers in congregation during the second break. The religious attitude instilled in *MI Tamrinussibyan* is very clear and structured, starting from students entering school.

Religious attitudes are instilled through routine prayer activities before and after activities at school, reading the Koran together, Islamic boarding school activities, pilgrimages to the graves of heroes, and also through religious learning (Silalahi, 2017). Life at *MI Tamrinussibyan 01 Al-Hikmah* feels very cool with a very real religious atmosphere in all

corners of the school. Coupled with the behavior of students who show noble moral behavior.

Based on the results of observations, the honest behavior shown by students was not cheating on exams and doing assignments given by the teacher himself. The honest behavior shown by students is still very basic, which is only limited to not cheating, other efforts have not been seen in the inculcation of the value of honesty by the teacher.

The values and principles of honesty can be instilled in students at the basic education level through cross-correcting test results in class (Hidayati & Tohiroh, 2017). According to Mudlofir (2013), in the teaching and learning process, aspects of student honesty are proven by reducing cheating between students and returning findings. The honest attitude of *MI Tamrinussibyan 01 Al-Hikmah* students has emerged but still needs to be improved. The inculcation of the value of honesty can be done through other activities both inside and outside the classroom.

Next comes an attitude of responsibility. Judging from the results of observations, the behavior shown by students is coming to school on time. Other behaviors shown by students were tidying shoes, doing assignments and collecting on time. This behavior shows students are responsible for themselves and are responsible for their obligations as learners.

The inculcation of responsibility values in low-grade elementary school children should be carried out through concrete activities that require children to be responsible (Hidayati & Tohiroh, 2017). The character of responsibility is manifested by fulfilling duties or jobs properly and satisfactorily (Siswanto, 2013). Mudlofir (2013) has aspects of responsibility, such as doing school work, cleaning pickets according to their respective schedules, to carrying out routine congregational worship. The values of responsibility of *MI Tamrinussibyan 01 Al-Hikmah* students are reflected in daily life at school, namely by carrying out their obligations as students.

Based on the results of research and related theories, it can be concluded that the

moral education carried out by *MI Tamrinussibyan 01 Al-Hikmah* has been running effectively. One of the main factors for the success of the moral education program implemented by *MI Tamrinussibyan 01 Al-Hikmah* is the use of the *uswah* (exemplary) method and habituation. Some habituation programs can be carried out more intensively because the time available at school is quite long.

CONCLUSION

The evaluation of the moral education program at *MI Tamrinussibyan 01 Al-Hikmah* class VI, the following conclusions can be drawn: (1) Planning for the *MI Tamrinussibyan 01 Al-Hikmah* moral education program still needs to be improved. The planning component that still needs to be improved is the qualification of human resources and the availability of infrastructure, (2) The implementation of the *MI Tamrinussibyan 01 Al-Hikmah* moral education program has shown compliance with the guidelines for strengthening character education set by the government. The approach used is through habituation activities, fostering and cultivating noble character, and extracurricular activities. (3) The results of the moral education program for religious attitudes are very good, for honesty and character, while the responsibility and love for the environment still needed to be improved.

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