EVALUATION MODEL OF NOBLE MORAL EDUCATION FOR STUDENTS IN MADRASAH

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ABSTRACT

This article aims to find out the model for evaluating noble character education by schools or institutions in instilling noble character values for students in the madrasah environment. The background of this research is that teachers and institutions have not carried out a systematic evaluation of the noble character education program for students. This type of research is program evaluation research. This evaluation is used to evaluate the noble character education program for students at Madrasah Aliyah Negeri in Bima. The approach used in this type of research is qualitative descriptive approach. The subjects in this evaluation were class XII students, the head of the Madrasah, Class XII Aqidah Akhlak Subject Teachers, and the Madrasah Committee at Madrasah Aliyah Negeri Bima. The data sources used in this study were questionnaires, documentation and interviews. The results of this study indicate that the evaluation model that is suitable for use by teachers and institutions is the Stake's Countenance evaluation model developed by Robert Stake. The Stake's countenance evaluation model consists of three stages, namely the antecedent (preparation stage), transaction (implementation stage), and outcome (result) stage. And this model is very appropriate for evaluating the noble character education program at Madrasah Aliyah in Bima, because these stages are interrelated with one another.

Keywords: Evaluation Model, Moral Education, Madrasah

ABSTRAK

Artikel ini bertujuan untuk mengetahui model penilaian pendidikan akhlak mulia oleh sekolah atau lembaga dalam menanamkan nilai-nilai karakter mulia bagi peserta didik dalam lingkungan madrasah. Penelitian ini dilatar belakangi oleh para guru dan pihak lembaga yang belum melaksanakn evaluasi secara sistematis terhadap program pendidikan akhlak mulia bagi peserta didik. Jenis penelitian ini merupakan penelitian evaluasi program. Evaluasi ini digunakan untuk mengevaluasi terhadap program pendidikan akhlak mulia bagi peserta didik di Madrasah Aliyah Negeri yang ada di Bima. Pendekatan yang digunakan dalam jenis penelitian ini adalah pendekatan deskriptif kuantitatif. Subyek dalam evaluasi ini yaitu Peserta didik kelas XII, Kepala Madrasah, Guru Mata Pelajaran Aqidah Akhlak kelas XII, dan Komite Madrasah di Madrasah Aliyah Negeri Bima. Adapun sumber data yang digunakan dalam penelitian ini berupa angket, dokumentasi dan wawancara. Hasil penelitian ini menunjukkan bahwa model evaluasi yang cocok untuk digunakan oleh guru dan lembaga adalah model evaluasi Stake's Countenance yang dikembangkan oleh Robert Stake. Pada model evalusi Stake's countenance terdiri dari tiga tahapan yaitu tahap antecedent (tahap persiapan), transaction (tahap pelaksanaan), dan outcome (hasil). Dan model ini sangat tepat untuk mengevaluasi program pendidikan akhlak mulia di Madrasah Aliyah di Bima, karena dari tahapan tersebut saling berkaitan antara yang satu dengan yang lainya.

Kata Kunci: Model Evaluasi, Pendidikan Akhlak, Madrasah

A. INTRODUCTION

Every manusia created by Allah SWT is to be a leader. A leader is certainly someone who has commendable behavior and a good spirit to lead himself and those around him, to always do benevolent deeds. Commendable behavior or character must be possessed by a leader either leading himself or leading others or organizations in his life,

this is in line with the role of character in influencing the leadership process in work ethic.[1]

A person's glory is of two kinds, namely the absolute glory of God SWT with the proof that a person is perfectly created with his mind that is different from other beings.[2] The second glory is the glory reached by the will and free choice of man himself.[3] Therefore, man does not have the same noble attitude even if that man does not reach and get an education then his behavior can be worse than that of a senseless being.

Behavior in every human being can be formed and fostered through various processes in education. Education in Indonesia by taking various kinds of educational processes, namely formal education, non-formal education and informal education complements and enriches each other, and as nteractive and distance learning strategies as form to satisfy induvidu activity.[4] So that from various educational models with the aim of shaping the character of students, namely to build morality, morals, habits and temperament.

According to Muhammad Amri, Saharuddin, and La Ode Ismail Ahmad in their research "The *Implementation of Islamic Education: The Process of Instilling Akhlakul Karimah (Noble Characters) for*

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[1]dan Peter L. Jennings Hannah, Sean T., "Leader Ethos and Big-C Character," *Organizational Dynamics* 42, no. 1 (2013): 8–16, https://doi.org/10.1016/j.orgdyn.2012.12.002.

[2]Ahmad Badwi, "Konsep Berpikir Dalam Alquran." Ash-Shahabah," *Ash-Shahabah: Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2016): 50–62.

[3]Syamsu A. Kamaruddin, "Character Education and Students Social Behavior," *Journal of Education and Learning (EduLearn)* 6, no. 4 (2012): 223.

[4]Sofia Loredana Tudor, "Formal – Non-Formal – Informal in Education," *Procedia - Social and Behavioral Sciences* 7, no. 6 (2013): 21–26, https://doi.org/10.1016/j.sbspro.2013.04.213.

Madrasah Tsanawiyah Student.[5] That the madrasa known so far has been used as a benchmark as an educational institution of noble morals with various religious lessons and religious activities. On the other hand, according to Tolchah, madrasah in Indonesia is an inseparable part of Islamic educational institutions legally and formally inheriting various characteristics and peculiarities of Islam.[6]

From the results of the aforementioned research plan, it is explained that noble moral education is able to improve the morality of students and students through various Islamic religious education, with various roles of teachers in   develop the noble character of students,[7] and thedevelopment of Islamic Religious Education in shaping student morals.[8] These resources depend on the madrasah program implied in the madrasa strategy plan as well as the leadership model of the madrasah head, teacher competence, and infrastructure in learning and outside learning.

A problem that often arises to realize a superior program for students in madrasahs with noble character is the lack of assessment devices in the student learning process.   According to Muh. Lutfi

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[5]dan La Ode Ismail Ahmad Amri, Muhammad, Saharuddin Saharuddin, "The Implementation of Islamic Education: The Process of Instilling Akhlakul Karimah (Noble Characters) for Madrasah Tsanawiyah Students," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 4, no. 1 (2019): 117–25, https://doi.org/10.24042/tadris.v4i1.4070.

[6]Moch Tolchah, "THE POLITICAL DIMENSION OF INDONESIAN ISLAMIC EDUCATION IN THE POST-1998 REFORM PERIOD," *OURNAL OF INDONESIAN ISLAM* 8, no. 2 (2014): 284, https://doi.org/10.15642/JIIS.2014.8.2.284-298.

[7]Miftahul Jannah, "Studi Komparasi Akhlak Terhadap Sesama Manusia Antara Siswa Fullday School Dengan Siswa Boarding School Di Kelas XI SMA IT Abu Bakar Yogyakarta," *Jurnal Pendidikan Agama Islam AlThariqah* 3, no. 2 (2018): 1, https://doi.org/10.25299/althariqah.2 018.vol3(2).2216.

[8]Hariani & Bahruddin, "Peranan Pendidikan Agama Islam Dalam Membentuk Akhlak Siswa Di SMA Negeri 2 Kota Bogor," *Jurnal Mitra Pendidikan* 3, no. 5 (2018): 747–756.

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Abdullah The preparation of these learning tools must be prepared by each teacher in carrying out teaching and learning activities in the classroom.[9] Teachers are obliged to prepare all learning tools to convey their knowledge to students related to subjects.

There is a lot of research on noble moral education or noble character education in madrasas or in other public schools. He was asked by Muhammad Amri, Saharuddin, and La Ode Ismail Ahmad in their research "The Implementation of Islamic Education: *The Process of Instilling Akhlakul Karimah (Noble Characters) for Madrasah Tsanawiyah Students,*[10] *also by* Abdul Rahim Saidek, et al with the title: Character *Issues: Reality Character Problems and Solutions through Education in Indonesia.*[11] The previous research is that this research is focused on how the process on the model of assessment of noble morals by schools or institutions in instilling noble character values both in the madrasa environment and the outside environment of the madrasa.

Preliminary observations in several Aliyah madrasah that in each madrasah there are attitudes and behaviors of students who are polite to teachers, friends, and also other parties in the madrasa environment, in addition to the behaviors shown in the public, and there are also achievements that can be relied on by each aliyah madrasah in Bima

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[9]dan Handayani Nila Praja Abdullah, Muhammad Luthfi, Arif Sumardiono, "Development of Android Based Learning Media in Qissah Qur'ani and Prophet Materials to Improve the Noble Achievement of Students," *AL-HAYAT: Journal of Islamic Education* 3, no. 2 (2019): 149, https://doi.org/10.35723/ajie.v3i2.75.

[10]Amri, Muhammad, Saharuddin Saharuddin, "The Implementation of Islamic Education: The Process of Instilling Akhlakul Karimah (Noble Characters) for Madrasah Tsanawiyah Students."

[11]dan Raisul Islami Aidek, Abdul Rahim, "Character Issues: Reality Character Problems and Solutions through Education in Indonesia," *Journal of Education and Practice* 7, no. 8 (2016).

Regency. In each olympic competency event in each madrasah, the restoration can be proven by the awards given to each student in each madrasah. The very important thing is that madrasahs have a vision and mission to put forward a religious character or have a noble character. Several madrasah aliyah have designed strategic plans in achieving the goals and vision and mission of the madrasah, it will remain that teachers and institutions have not carried out systematic evaluations of noble moral education programs.

Based on this, the role of evaluation of noble moral education in realizing ideals and making students as peoplewho have noble morals in the madrasah environment and outside the madrasah which is the main priority to do. This has not been done by researchers before about the evaluation model of moral education of students in Madrasah Aliyah.

B. RESEARCH METHODS

This type of research is program evaluation research. This evaluation is used to evaluate the noble moral education program for students in Madrasah Aliyah Negeri in Bima. The approach used in this type of evaluation of noble moral education is with qualitative descriptive approaches. The subjects in this evaluation are students of class XII, Head of Madrasah, Teacher of Aqidah Akhlak Subject of class XII, and Madrasah Committee in Madrasah Aliyah Negeri Bima. Furthermore, the object of evaluation is noble moral education which is carried out in Madrasah Aliyah Negeri Bima. Respondents in this evaluation consisted of learners to fill out questionnaires,

documentation and interviews.[12] Students who fill out the questionnaire are predetermined Class XII students. Furthermore, respondents to the Head of Madrasah or those who represent, teachers, and madrasah committees are used as data sources in interviews. The teacher who is the source of the data in the interview is the teacher of Aqidah Akhlak class XII in all study programs.

Sampling techniques for Madrasah Heads, Teachers, and Madrasah Committees are carried out using *purposive* sampling techniques.[13] The selection of this *purposive* technique was chosen deliberately by the researcher used in the interview. The interview respondents in this case are the Head of Madrasah, Aqidah Akhlak Subject Teacher, and Madrasah Committee have the same ability in carrying out their role in carrying out noble moral education.

C. RESULTS AND DISCUSSION

Evaluation is a series of activities to determine the quality, performance, and productivity of an institution in implementing its programs.[14] Furthermore, the definition of evaluation is a systematic activity to assess the design, implementation, effectiveness, and impact

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[12]dan Ilene Ivins LePage, Pamela, Hanife Akar, Yeliz Temli, Derya Şen, Neil Hasser, "Comparing Teachers' Views on Morality and Moral Education, a Comparative Study in Turkey and the United States," *Teaching and Teacher Education* 27, no. 2 (2011): 366–75.

[13]dan Carol Lefebvre Sampson, Margaret, Jessie McGowan, Elise Cogo, Jeremy Grimshaw, David Moher, "An Evidence-Based Practice Guideline for the Peer Review of Electronic Search Strategies," *Journal of Clinical Epidemiology* 62, no. 9 (2009): 944–952, https://doi.org/10.1016/j.jclinepi.2008.10.012.

[14]and Abdul Kadir Jaelani Makki, Muhammad, Sudirman Sudirman, Muhammad Tahir, "Kinerja Manajerial Kepala Sekolah Dasar Di Kota Mataram," *Jurnal Ilmiah Profesi Pendidikan* 6, no. 3 (2021): 561–69.

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of a program.[15] It is also affirmed that *Evaluation is the determination of the worth of the thing. It includes obtaining information for use in judgeing the worth of a program, product, prosedure, or objective, or the potential utility of alternatives approaches designed to attain specified objectives".[16]* Evaluation is the determination of a useful thing including obtaining information to be used in determining the benefits of a program, results, ways, goals or to find out the magnitude of a benefit from the program design approach used and serves as a way to see the achievement of goals in a program that has been set.

Based on some of the understandings and descriptions of evaluation above, the author can synthesize that evaluation is an activity of identification, clarification and application of several criteria to see the value   of the object being evaluated, whether the value is good or not. Therefore, evaluation is an activity to obtain information about things that have been achieved and that have not been achieved in an activity or program that has been carried out. So that there is information about these things will be considered in making decisions and policy recommendations that will be used to improve the program and revise the program.

Some of the evaluation models revealed in this study used an evaluation model, namely the *Stake's Countenance* evaluation model

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[15] Isep Djuanda, "Implementasi Evaluasi Program Pendidikan Karakter Model CIPP (Context, Input, Process Dan Output)," *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam* 3, no. 1 (2020): 37–53.

[16] David Nevo, "The Conceptualization of Educational Evaluation: An Analytical Review of the Literature," *Review of Educational Research* 53, no. 1 (1983): 117–28, https://doi.org/10.3102/00346543053001117.

developed by Robert Stake. [17] This was chosen because it is in accordance with the objectives of the proposed evaluation. In the evalution model, *Stake's countenance* consists of three stages, namely the *antecedent* stage, *transaction,* and *outcome* stages. This model is very appropriate to evaluate the noble moral education program in Madrasah Aliyah in Bima, these stages are interrelated and carried out to find out how exactly starting from the preparation, implementation and results of noble moral education in Madrasah Aliyah Bima. At the preparatory stage that must be done to find out the resources, goals, scope of material and management of infrastructure. At the implementation stage, it is used to find out the timing of the implementation, the methods used, and the assessment model carried out. At the stage of the results of noble moral education, it is carried out to find out the morals of students in the environment and outside the madrasah.

1. Preparation of the Noble Moral Education Program for Students in Madrasah Aliyah

a. Strategy Plan Preparation

A strategy plan is a plan that wants to be formed for the short and long term to achieve certain goals. Plans formed for the long term as well as the short term that provide integrated direction to achieve the goals.[18] The preparation of a strategic plan is something that really needs to be done in utilizing

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[17]and Deni Kurniawan Amri, Richard, "Evaluation of Curriculum Implementation at the Institute of Sewing Courses and Training Programs in West Bandung Regency," *Dictator: Journal of Out-of-School Education* 2, No. 2 (2018): 139–52.

[18]Nur Rohman, "Peran Kepala Sekolah Dalam Peningkatan Mutu Pendidikan Perspektif Manajemen Mutu Terpadu Studi Kasus Di Sdut Bumi Kartini Jepara," *Tarbawi: Jurnal Pendidikan Islam* 14, no. 2 (2017).

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resources. Preparation of resources in the education of noble morals is very important in realizing the vision and mission of each madrasa. The strategic plan consists of goals, objectives, and methods in achieving the goals desired by an institution, namely a madrasah.

Madrasah Aliyah, in the preparation of the strategic plan, is almost the same as other madrasahs in the district. Bima, by paying attention to the vision and mission of the madrasah, which is a strategic and innovative direction in making decisions and goals of the vision and mission by allocating resources in the madrasah. The strategy plan is tailored to the planned mission, and contains various programs, goals, objectives, forms of activities, and indicators of expectations to be achieved.

b. Master's Ability to Cultivate Noble Morals

A teacher in teaching and fostering the noble character of students requires abilities or knowledge that must be considered by a teacher. The success or intelligence achieved by learners both in cognitive, psychomotor and affective aspects. This success is inseparable from the competence possessed by the teacher in delivering learning materials.

The ability of a teacher to provide education and noble moral guidance to students also needs to be considered. The success achieved by students in the cognitive, psychomotor, and affective realms cannot be separated from how the competence possessed by the teacher in delivering learning materials. So that teachers are the spearhead in the success and intelligence of

learners. Therefore, it is in line with Moch's thinking. Bruri Triyono and Badrun Kartowagiran stated that teachers are the spearhead in efforts to improve the quality of services and educational outcomes.[19]

c. Parent/Guardian Support for Students in Noble Moral Education

The role and support of parents in fostering the noble morals of students is one aspect of achieving religious education.[20] Therefore, communication between the madrasah and the parents / guardians of students is an important thing to do. Through the role of parents, teachers and madrasahs, noble moral education in Madrasah Aliyah has gained the attention and support of guardian parents in realizing students who have noble character.

2. Implementation of Noble Moral Education for Students in Madrasah Aliyah

The implementation of the noble moral education program in madrasahs, has been carried out by institutions or teachers in madrasahs, these activities include activities during the subject and activities outside teaching and learning activities (KBM). The excitement of learning noble moral education continues to take place in every subject, especially in the subjects of Akidah and Akhlak. While activities outside of lessons, the school holds through imtaq

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[19]Slameto, "Permasalahan-Permasalahan Terkait Dengan Profesi Guru SD," *Scholaria: Jurnal Pendidikan Dan Kebudayaan* 4, no. 3 (2014): 1–12.

[20]Yahya Nikmad Nobisa, "KERJASAMA ORANGTUA DAN GURU PENDIDIKAN AGAMA ISLAM DALAM MENINGKATKAN MUTU PENDIDIKAN AGAMA ISLAM," *TA'LIM: Jurnal Pendidikan Agama Islam Dan Manajemen Pendidikan Islam* 1, no. 1 (2022): 24–30.

activities and other activities. This activity is very supportive to form the noble morals of students or characters that make humans moral, this is in line with the results of research by Mohd **Zailani Mohd Yusoff** *&* **Aswati Hamzah. The one entitled *Direction Of Moral Education Teacher To Enrich Character Education* bahwa** Character education will allow a person to be a moral human being to be one who must know the good, want the good and do the good.[21] So that character education or noble moral education can have a positive impact on the development of students' thoughts and behavior, through learning and teaching activities.

a. The Time of Implementation of Noble Moral Education

In the implementation of noble moral education, the main target is all Madrasah students. So that the head of the madrasa, teachers and other educators become tauladan or figures who are used as examples in everything. The timing of the implementation of the noble moral education program, is carried out in curricular and non-curricular madrasahs. Curricular activities are carried out in the form of aqidah akhlak teachers delivering moral learning in the classroom while non-curricular activities are delivered at religious type extracurricular activities. Extracurricular programs that are carried out include, congregational prayers in mosques or mushalla madrasahs, fasting Monday and Thursday starting from the principal, teacher council and other educators, the activities of yasinan bersasama

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[21]dan Aswati Hamzah Mohd Yusoff, Mohd Zailani, "DIRECTION OF MORAL EDUCATION TEACHER TO ENRICH CHARACTER EDUCATION," *Jurnal Ilmiah Peuradeun* 3, no. 2 (2015): 119, https://doi.org/10.26811/peuradeun.v3i1.58.

and activities on Islamic holidays. In addition to these activities, extracurricular activities are to form and instill the values of the students' creed and morals by means of spiritual immersion by the principal and other teachers.

b. Methods in The Learning of Noble Morals

To see the success of the program of noble moral learning activities in Madrasah, of course, it is inseparable from how the methods are applied or used by teachers in the learning process. The motto in learning noble moral education is that it has been applied by teachers in madrasahs so that students feel satisfied with the meode delivered by the teacher, such as lecture methods, habituation, exemplary, question and answer, discussion and giving advice.[22] The application of this method by the principal and the teacher council to educate and provide lessons both during learning in the classroom and around the madrasa environment, is very appropriate and useful because the method is very accessible to students in learning noble morals.[23] In addition to these methods, that also a teacher must apply active learning methods has an effect on religious and moral education on aspects of student achievement, emotional and behavioral aspects in the classroom. It can even be stated that if an educational process is carried out through this method, it can

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[22]Djailani AR, "Strategy Character Building of Students at Excellent Schools in the City Of Banda Aceh," *IOSR Journal of Research & Method in Education (IOSRJRME)* 1, no. 5 (2013): 49–59, https://doi.org/10.9790/7388-0154959.

[23]Sarifudin, "Implementasi Supervisi Kepala Sekolah Terhadap Kinerja Guru Dalam Upaya Meningkatkan Kualitas Pembelajaran Di Madrasah Ibtidaiyah Negeri (Min) Kota Bogor," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (2019): 49–70.

produce the desired behavior with a study with the title: *"Studying the effectiveness degree of active teaching methods on religious and moral education of students at fifth grade of primary school in Shiraz from teachers' point of view.*[24]

c. Assessment Model of Noble Moral Education

The final stage in learning activities in education is the implementation of assessment. The form of assessment consists of different things related to cognitive aspects, psychomotor aspects, and affective aspects.[25] That the research is related to several assessment models including self-assessment models, observational assessments, assessments between students and through class journals.[26] Therefore, educators must be competent in assessing students, especially on their attitudes and abilities. Indirectly, the assessment of attitudes or affective students in madrasas has not been implemented properly. This is because there are some difficulties that exist in affective achievement, namely in achieving the objectives of affective development cannot be measured directly, but it takes a long time to observe. So that the model takes a long time to make direct observations,

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[24]dan Cobra Emami Rizi Gholami, Abed, Hassan Maleki, "Studying the Effectiveness Degree of Active Teaching Methods on Religious and Moral Education of Students at Fifth Grade of Primary School in Shiraz from Teachers' Point of View," *Procedia- Social and Behavioral Sciences* 15, no. 2 (2011): 132–136, https://doi.org/10.1016/j.sbspro.2011.04.066.

[25]and Siti Kholidatur Rodiyah Syafi'i, Ahmad, Tri Marfiyanto, "Studi Tentang Prestasi Belajar Siswa Dalam Berbagai Aspek Dan Faktor Yang Mempengaruhi," *Jurnal Komunikasi Pendidikan* 2, no. 2 (2018): 115–23.

[26]Fajar Hariadi, "Upaya Meningkatkan Kemampuan Guru Dalam Mengembangkan Instrumen Penilaian Kelas Melalui Supervisi Klinis Mata Pelajaran Bahasa Inggris Di SMAN 4 Tanah Putih," *Jurnal Pendidikan Tambusai* 4, no. 3 (2020): 3457–65.

to see the behavior and habits of students, because they want to see these three aspects, namely: cognitive aspects,[27] psychomotor aspects, and affective aspects.

3. *Outcome* Pendidikan Akhlak Mulia Peserta Didik Madrasah Aliyah

At the outcome stage (*outco* m *e*) model evaluation *Stake's Countenance* includes two indicators that must be assessed; firstly the indicators of the noble morals of students in the madrasah aliyah environment, and secondly the indicators of the noble morals of students outside the madrasah aliyah environment. This is in accordance with the research with the title: *Industry 4.0 and the Impact of Moral Values for Madrasah 'Aliyah Negeri Students in Indonesia*.[28] These two indicators are a model for assessing the noble morals of students both that must be carried out by the principal and the existing teacher councils as a form of responsibility in educating and fostering students.

That the madrasa program of noble moral education is in accordance with the objectives of national education as stated in the National Education System Law No. 20 of 2003 Article 3. The purpose of which is the result of education is to develop abilities and form a dignified national disposition and civilization in order to educate the nation's life, aiming to develop the potential of students

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[27]Laurence Steinberg, "Cognitive and Affective Development in Adolescence," *Trends in Cognitive Sciences* 9, no. 2 (2005): 69–74, https://doi.org/10.1016/j.tics.2004.12.005.

[28]and Suhaimi Sulaiman Muhammad, A. R., "Industry 4.0 and the Impact of Moral Values for Madrasah 'Aliyah Negeri Students in Indonesia," *Journal of Talent Development and Excellence* 12, no. 3 (2020): 1489–97.

to become human beings who have faith and piety in God Almighty, have noble character, etc.[29]

a. Morals of Students in the Madrasah Environment

One of the goals of national education is to form the noble character of students, so that people have faith in Allah SWT, and which is an indicator. Indicators of the morals of students in the madrasah environment consist of morals in the implementation of worship to Allah Swt. and Prophet Muhammad Saw., students' morals towards social relations to fellow madrasah residents, and morals to themselves students. These three indicators in Madrasah aliyah are very important in the self-development of students to achieve the goals to be achieved both in terms of national education and the goal of human creation, namely serving Allah SWT.

Furthermore, social relations with residents and the environment of the madrasah (friends, teachers, and employees) must be carried out in the residents of the madrasa. This is in accordance with the results of an interview with one of the teachers in the madrasa, saying that when students meet with friends, teachers and employees, they always cultivate smiles, greetings, greetings and manners. This custom is a form of their respect for teachers and employees in the madrasa environment, besides, in the madrasa environment there are no fights between

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[29]Endang Mulyani, "Model Pendidikan Kewirausahaan Di Pendidikan Dasar Dan Menengah," *Jurnal Ekonomi Dan Pendidikan* 8, no. 1 (2011).

students, it is precisely salaing to cooperate with each other.[30] This habit is that students have embedded moral or character education since they were in elementary school so that application in higher schools is very easy, this is in accordance with research with the theme: character *education as a preventive effort of wasteful character, arrogant and impolite in children of primary school* . The results of the study said that character education in elementary school is one of the determinants of a child's success in his future.[31] The application of character education since elementary school will affect the next level of education. In addition, the assessment of student character must be with various models and methods that are carried out, one of the activities carried out to shape the character of students in school is by scouting or scouting activities.[32]

In general, from the results of an interview with one of the teachers in the madrasah aliyah, the assessment is determined in the madrasah environment that the morals of the students are quite good, disciplined, neat and responsible. In addition, students have a high social relationship both towards their own friends and to teachers in the madrasa environment, also able to adapt to the environment such as maintaining school cleanliness,

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[30]and Anwar Akbar Djollong, Andi Fitriani, "Peran Guru Pendidikan Agama Islam Dalam Penanaman Nilai-Nilai Toleransi Antar Ummat Beragama Peserta Didik Untuk Mewujudkan Kerukunan," *Jurnal Al-Ibrah* 8, no. 1 (2019): 72–92.

[31]dan Tri Joko Raharjo Muttaqin, Muhamad Fauzan, "The Implementation Main Values of Character Education Reinforcement in Elementary School," 2018.

[32]dan Darman Manda Mislia, Alimuddin Mahmud, "The Implementation of Character Education through Scout Activities," *International Education Studies* 9, no. 6 (2016): 130, https://doi.org/10.5539/ies.v9n6p130.

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disposing of garbage in the space provided, maintaining their own health. In detail, the results of moral mirroring in the form of assessment are in the student report card book issued by the school and assessed by the teacher of the field of study and the homeroom teacher respectively.

b. Morals of Students Outside the Madrasah Environment

Teachers or educators have tried their best to teach and educate about noble morals, with the hope that they can be applied both in the madrasa environment and outside the madrasa environment. To be a reflection that the noble morals of students applied outside the madarsah environment are at least three indicators including: The morals of students in accordance with the Quran and al-hadith. That the quran is part of the reflection of the noble morals of a learner, to enhance moral values in a Muslim society, as well as outside the madrasa environment.[33] Noble morals can also be reflected in the two sentences of the creed in the form of noble words and deeds contained in the qura and al-hadith. The potential and ability of students to control themselves in daily associations in the community, because the negative impact in promiscuity is very possible to be adopted by students outside the madrasa environment.

The erosion of the noble morals of students outside the madrasa environment is that there is promiscuity between fellow

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[33]Fathullah Al Haq Muhamad Asni, "Analysis of the Concept of Two Kalima Shahadah Al-Tauhid and Al-Risalah According to the Qur'an and Al-Hadith," *International Journal of Academic Research in Business and Social Sciences* 7, no. 10 (2017): 347–53, https://doi.org/10.6007/IJARBSS/v7-i10/3383.

students and the community where students live.[34] So students must be smart in choosing friends to hang out and social places. Friends and social places are very important to form the character or noble character of the learner.[35] From two writings in the journal alluded to the problem of developing character education ranging from family education, madrasah, and the community environment. To form the noble morals of learners is inseparable from the role of the three institutions. So that students are no longer affected in promiscuity which is negative in nature.

Currently, the role of technology is very helpful for science hunters, especially now that the community is experiencing the Covid 19 pandemic. The development of technology, if not used properly, may lead to negative impacts on students. In the study entitled: *How Technology Shapes Assessment Design: Findings From a Study of University Teachers*. That in the assessment of noble morals of students or students is strongly supported by the development of technology and technology design will shape their morals.[36] These findings highlight the challenges of assessment design supported by the development of affective technology and show difficulties for teachers or lecturers in universities.

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[34]dan Marvin W. Berkowitz Althof, Wolfgang, "Moral Education and Character Education: Their Relationship and Roles in Citizenship Education," *Journal of Moral Education* 35, no. 4 (2006): 495–518, https://doi.org/10.1080/03057240601012204.

[35]M. Hidayat Ginanjar, "Urgensi Lingkungan Pendidikan Sebagai Mediasi Pembentukan Karakter Peserta Didik," *Edukasi Islami: Jurnal Pendidikan Islam* 2, no. 4 (2017).

[36]dan David Boud Bennett, Sue, Phillip Dawson, Margaret Bearman, Elizabeth Molloy, "How Technology Shapes Assessment Design: Findings from a Study of University Teachers: How Technology Shapes Assessment Design," *British Journal of Educational Technology* 48, no. 2 (2017): 672–682, https://doi.org/10.1111/bjet.12439.

Related to indicators of reflecting the morals of students aimed at social care. There are many social activities in the community that involve students including gotomg royong events, takziah, village-level MTQ activities andkecam atan, following the prayers with the community because with selawat as an effort to build character education in the community, this is in line with U. Abdullah Mu'min's writing with the *title "Character Education Building Through Reciting Ṣalawāt,* and other cultural passions involving learners. And many more activities that involve learners in socio-cultural activities.[37]

The behavior of students outside the madrasa from several indicators reflected in the noble morals of students include the morals of students in accordance with the Quran and al-hadith, the ability of students to control themselves against promiscuity, the negative impact of technological developments, and the ability of students to realize concern for social interests in the environment around where students live. From some of these indicators, it is almost certain that the noble character of students outside the madrasah can provide examples of tauladan and this indirectly contributes the madrasah to the development of the character of students to the nation and society.

D. CONCLUSION

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[37]Abdullah U Mu'min, "Character Education Building through Reciting Ṣalawāt," *International Journal of Nusantara Islam* 5, no. 2 (2017): 222–32.

From the various discussions presented in this paper related to the evaluation model of noble moral education or character education, it can be concluded using the evaluation model, namely the *Stake's Countenance* evaluation model developed by Robert Stake. This was chosen because it is in accordance with the objectives of the proposed evaluation. In the evalution model, *Stake's countenance* consists of three stages, namely the *antecedent* stage, *transaction,* and *outcome* stages. This model is very appropriate to evaluate the noble moral education program in Madrasah Aliyah in Bima, these stages are interrelated and carried out to find out how exactly starting from the preparation, implementation and results of noble moral education in Madrasah Aliyah in Bima.

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