

Evaluation of Fun School Movement Program in Vocational School

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Article History

Received : June 11th 2022

Revision : August 19th 2022

Publication : September 30th 2022

ABSTRACT

This study aims to (1) evaluate the achievement of character education programs at the elementary school level in Medan City, (2) provide good recommendations to teachers, schools, for improving the Islamic Personal Development education program in the Integrated Islamic School Network. The type of research is program evaluation (formative evaluation) with a qualitative approach. The research subjects include: SD IT AD-DURRAH Medan. The data were analyzed using Milles & Huberman data analysis including: data reduction, data presentation, and data verification. The conclusions of this study are: (1) the readiness of elementary schools in the Integrated Islamic School Network (JSIT) to implement Islamic Personal Development education, judging from the curriculum that has integrated character education, but is still lacking in terms of managing supporting infrastructure and many teachers need more a lot of knowledge and skills about Islamic Personal Development; (2) the implementation of character education has begun to appear in learning activities; (3) support from the government in socialization or training is still lacking by schools; (4) monitoring and evaluation of character education is still limited to the curriculum and is carried out through coaching in every school; and (5) common obstacles faced by schools are student attitude assessments that have not been documented, teachers' lack of understanding to implement Islamic Personal Development.

Keywords: Principal, Leadership, Accreditation.

INTRODUCTION

In Indonesia today, there are still few educational institutions that are able to educate their students to have an Islamic personality or noble morals. The personality possessed by every human being should be based on what has been

spoken of in the Qur'an and this should be the cornerstone of the concept of Islamic education (Rubini, 2019). In line with the content of the Qur'an surat Al-Hujurat which contains personality (character) values (Qowim, 2020; Saipudin et al., 2021). Management The formation of the Muslim personality in the perspective of Islamic education has implications for; First, in terms of the concept, education must pay attention to the dual nature of human beings, physical and non-physical, both corpses, spirits, nafs, qalb and aql. Second, from the side of the organizer, namely education must be carried out with the role of all those around the students, whether family, community, or the educational institution itself. Third, in terms of implementation, namely by organizing faith education, scientific education, amaliyah education, moral education and social education. Fourth, finally, from the side of the educator, who is required to be a figure who is able to remind and reaffirm the sacred covenant (shahadah) that man once pledged before his God, namely through knowledge and adab in the process of ta'lim, tarbiyah and ta'dib" (Zaini et al., 2020; Zulfahmi et al., 2022)(Harahap, 2017).

In planning the Islamic Personal Development program to intensively foster the personality of the Qur'ani in order to produce a generation of intellect, independence and noble character. Thus, the purpose of managing education always boils down to the purpose of education, namely the development of the personality and basic abilities of students, as well as forming high morals and noble morals (Ummah & Khuriyah, 2021). Thus, everything that is regulated, arranged, managed, is always shown in the achievement of these educational goals (Karmila, 2021).

Islamic personal development is an activity carried out by teachers in integrated Islamic schools, where these teachers are equipped with a curriculum or SKL from the Islamic Personal Development program. The teachers who support Islamic personal development are called BPI Mentors. The education quality team of the integrated Islamic school network has published several books for the Islamic Personal Development study guide (Idris, 2019). Islamic religious education and development activities in the form of recitations based on groups. Each group consists of a murabbi or mentor and 9-12 mutarabbi or participants. BPI is held regularly every week and is sustainable. (Siswati, 2018).

One of the Islamic educational institutions that fosters Islamic personality is SD IT AD-DURRAH Medan. SD IT AD-DURRAH Medan has excellent programs, one of which is Bina Pribadi Islam (BPI) to foster the qur'ani intensively. So that the management of the BPI program must compile six management functions in the following order: planning, organizing, motivating, coaching (conforming), evaluating, and developing (Umronah, 2018).

Various efforts are made by Islamic schools in educating their students to have a good personality. Thus, schools try to build quality education, one of which is by forming an educator organization to carry out Islamic activities (Ma'arif, 2017), because schools have a role, namely preparing students not to be good at academics,

but also to have a devout attitude, behave well, be responsible, and have good ethics (Khotimah & Wahyuningsih, 2020).

To foster the Islamic personality of students, cooperation between the components of the school is needed. Involvement between the components of the school to be able to protect its students. So that organizations are needed to be more effective (Subianto, 2013). So that an effective coaching procedure can be described through five consecutive main steps. The five steps are: collecting information, identifying problems, analyzing problems, finding and establishing alternative solutions to problems and carrying out problem-solving efforts (Mahmudiyah & Mulyadi, 2021). The need for good management because there are many factors that can affect the personality of a person, namely from within and from outside the self or environment (H. Z. Arifin, 2017). One such important is religious teachings. Religious teachings have an important role in the formation of an individual's personality. Religious teachings are measures that set boundaries for whether or not there should be good or bad ways to relieve that tension (Rohendi, 2018). This means that religious teachings actively form the ego and the super ego, so that the provisions of religion become the ideal conscience or ego (qolbu, conscience). Thus, it is clear that religious teachings greatly influence a person's attitude patterns in reaction to stimuli both from within and from outside the individual self.

In the management of the evaluation program, it is very necessary to determine the extent, in terms of what, and how the educational goals have been achieved. Then continued with development activities (Zafi et al., 2021) it is necessary to continue the BPI program based on an evaluation of the implementation of the program and the decision that the program must be followed up, expanded or modified, such as an overhaul of student grouping to run more effectively and efficiently at SD IT AD-DURRAH Medan..

METHOD

This research uses a qualitative approach method with the type of formative evaluation research developed by Scriven, which is an evaluation carried out during the program and is intended to increase the effectiveness of the program. In this study, certain criteria were set as guidelines in evaluating the Islamic Personal Development program to determine the achievement of the program. Data collection was carried out by interview, observation, and documentation techniques. Interviews were conducted with school community speakers including the principal, curriculum representative, student representative and coordinator of Bina Pribadi Islam to find out the readiness of the school, the implementation process, and the obstacles faced in the Bina Pribadi Islam program. The study period is from March 2022 to June 2022 and the study location at SD IT AD-DURRAH Medan Data analysis using Miles & Huberman's interactive analysis model. Data analysis consists of three stages, namely data reduction, data presentation, and conclusion

drawing/verification. First, data reduction, including the activity of summarizing, choosing the main things, focusing on the things that are important to find themes and patterns. Secondly, the presentation of data, presented in the form of a descriptive narrative by category to give a clear and detailed picture. Third, drawing conclusions / verification, carried out by testing the suitability, correctness, and strength of each selected data through a test of the validity of the data. Thus, the final conclusion obtained is a reliable conclusion.

RESULTS AND DISCUSSION

Traits Learners Should Have

As an effort to achieve the goals of Islamic education, students should have and instill traits that are in themselves and their personalities, and have a strong character as students or learners. Among the ideal traits that students need to have, for example: strong-willed or unyielding, having high motivation, being patient, steadfast, not easily discouraged and so on.

Students need to be perfected with four morals in studying, including:

- a. Students must have the purpose of studying in order to adorn the soul with the nature of faith, draw closer to God.
- b. Students must be steadfast in gaining knowledge and patient in facing the challenges and trials that come.
- c. Students must be sincere in studying and respecting teachers or educators, trying to gain willingness from teachers by using several good ways.
- d. Students must strive earnestly (jihad) in studying and accompanied by do "a to Allah in order to be successful in studying (Irawan, 2018, .39)

These qualities become absolutely possessed by a student, this is because studying and receiving education is essentially seeking the blessings of Allah SWT. In addition, a teacher's concern for his students is nobler than knowledge and education itself.

From the results of the observations made by the researcher, morals are summarized in 2 aspects of morals, namely: morals towards God and morals towards humans. Here's the explanation.

Table 1.
Moral Indicators

No	Indicator	Attitudes and Morals
1	a. Performing congregational prayers b. Perform the sunnah prayers of Duha and Qiyamullail	a. All students have performed congregational prayers in the mosque. b. Almost all students have performed the sunnah prayers of Duha and Qiyamullail.

	<p>c.Perform ablutions in an orderly and also correct manner</p> <p>d.Always close the aurat</p> <p>e.Read dhikr after every prayer</p> <p>f.Memorizing the Qur'an and its translation and memorization of the Hadith of the Prophet</p>	<p>c.Learners have performed ablutions in an orderly manner and are also correct</p> <p>d.Learners have made it a habit to always cover their aurat</p> <p>e.All students have made a habit of thinking every time they finish praying</p> <p>f.Students have been able to practice and memorize the Quran along with its translation and hadith of the Prophet.</p>
2	<p>a.Dedicated to the elderly, respecting the older, and loving the younger</p> <p>b.Help each other</p> <p>c.Learn amar ma'ruf nahi munkar</p> <p>d.Speak polite language and do good to others</p>	<p>a.Students seem to be morally devoted to their parents, respect their elders, and love the younger ones</p> <p>b.Students already have a high spirit of solidarity so that they help each other help others</p> <p>c.Learners have done good things and stayed away from what is forbidden by Allah Almighty</p> <p>d.Almost all students have spoken polite language, but there are some students who still speak poor language.</p>

Management of Islamic Personal Development Program at SD IT AD-DURRAH Medan

The implementation of the BPI program is one of the breakthroughs for Islamic educational institutions with a faith-based curriculum, namely using the curriculum of the Integrated Islamic School Network (JSIT). The BPI program is a superior program at SD IT AD-DURRAH Medan. The purpose of BPI is to change student behavior for the better. The ideal human personality according to the Qur'an that Islam calls for is psychic fulfillment and physical fulfillment (Z. Arifin, 2017). The need for the realization of this balance in the human personality. BPI program activities are fulfilling the psychic with the cultivation of religious material. While physical fulfillment, one of them is through siyahah activities with the aim of commemorating the hijra of the prophet in addition to that for the physical fitness

of students. The implementation of the BPI program can run well because of the program management functions (Sudjana, 2006) as follows: *planning, organizing, motivating, conforming, evaluating*, and developing.

This BPI program has the aim of coaching in Islamic personalities. To cultivate the personality of a child who will grow up to be a teenager, there are several ways, namely Show that we understand them, Coaching by way of consultation and Bring religion closer in life (Rohmah, 2013). As well as in the BPI program, there are sharing-sharing activities. So that through sharing, teachers can understand the character of students and their problems by consulting the BPI teacher so that students' problems can be related to religion such as the problem of students who still feel ashamed if they leave greetings with the opposite sex who are not mahome so that the BPI material taught is related to mahome community because in the BPI program teachers are allowed to provide or explore material according to student needs.

1) BPI Program Planning

Planning is very necessary in carrying out a program as a determinant of direction, containing goals and targets to be achieved. The following steps in planning the BPI Program are:

a) Educators

BPI program educators are chosen by the principal, not all teachers can teach the BPI program, preferably religious teachers. BPI teachers must have several criteria, namely Teachers or guides are prioritized religious teachers or teachers who actively follow tarbiyah, Memorize the Qur'an at least 1 juz, Can be an example for himself or others, Religion, personal and Islamic wasasannya is good and Active in organizational activities

b) Curriculum

That the curriculum structure of SD IT AD-DURRAH Medan is a combination of the National Education Standard (SPN) curriculum and the Integrated Islamic School Network (JSIT) curriculum. For the BPI Program, it uses the JSIT curriculum which is followed by high-grade students including grades 4, 5 and 6.

c) Materials and Schedule

The BPI program material was designed one year in advance. The central JSIT curriculum already has BPI material. however, at SD IT AD-DURRAH Medan, they make their own material by adjusting to the circumstances and needs of students. Teachers are allowed to make their own material or explore more deeply with scheduled BPI material. Meanwhile, the schedule of the program, this BPI, is included in the lesson schedule with a difference in hours for each class. The schedule of this BPI program is included in the subject schedule with 2 hours of lessons each week.

d) Student Grouping

In one group of 10 to 12 students, 1 BPI teacher is supported. This grouping of BPI students from students who have potential is then grouped according to their potential talents and in accordance with the character of the students so that the process of growth and development of Islam becomes natural.

2) Organizing the BPI Program

Organizing the BPI Program is to form working relationships between people and arrange activities so as to achieve the planned goals. The organization and role of implementers in the BPI program at SD IT AD-DURRAH Medan are detailed as follows:

- a) Principal: monitors the report of the BPI teacher coordinator and monitors the activities that are currently running
- b) Waka Student Affairs: monitoring from the report of the BPI teacher coordinator, monitoring the activities that are currently running and Directing the diniah team (religious teachers) for all of them.
- c) BPI teacher: total mentoring, correcting a material to be given to students that is less clear and activities that students want to do according to the circumstances of the students, the teacher facilitates what the students give and coordinates the students to be more independent .

Implementation of Islamic Personal Development at SD IT AD-DURRAH Medan

From the results of the interviews that the author has conducted, in fostering Islamic Personal Development (BPI) in students, it also emphasizes on providing examples or setting a good example for students. Because a teacher is a role model who imitates his behavior and speech and becomes a suri tauladan for students. The trick is by a murobbi or teacher at the Islamic Personal Development, namely by means of lectures during the BPI, in addition to being a direct example of an educator.

Educating learners with tauladan is one of the most effective ways because it provides a good example, so that even learners will find it easier to imitate or follow them, from all what he sees from an educator. Wakasek Curriculum Ustadzah Lolita and BPI Coordinator Ustadz Bagus., said at the interview that indeed each student has the potential to be good, but students will also not necessarily follow the kindness in accordance with their fitrah. The main role is an educator who is very functional in holding the coaching. So that students will follow according to what the educator says and does. But when educators can only direct without applying it a good example for students, then this is where it is very difficult for students to follow and model their educators to be able to imitate and practice it directly. From the results of the author's observations at SD IT AD-DURRAH Medan, the author obtained data on the moral development of students where, students are fostered to always be filial to their parents, respect their elders, love their younger ones, and help each other with others.

1. Coaching with Habituation

The habituation method in moral coaching must be carried out from childhood and lasts as continuously as possible, in this case AlGhazali said that the human personality usually receives the effort of formation through habituation. If man gets used to doing evil, then he will become a bad man. For this reason, Al-Ghazali advocated that moral coaching be taught by training the soul or work to noble behavior. If a learner is wanted to be a helpful learner, then the learner must be accustomed to doing work to help others (Juraini, 2018, 37). The method of habituation to students, especially in terms of morals, ethics, manners of speaking etc., can be applied or practiced and embedded in each student in everyday life. Applying a method of this habit is one of the ways that will be able to cultivate noble akhlakul karimah / akhlak to students, a clean soul, and appropriate ethics in shari"at Islam

2. Coaching with Advice

The method of moral formation through giving advice can instill a good influence in the soul, when used in a way that can knock on qalbu. Meanwhile, the way of giving advice to learners, educators emphasize sincerity and is accompanied by sincerity. From the explanation above, a teacher must advise students in a gentle way or in the right way. So that the door will open the hearts of students to do good and students will be more receptive to advice or direction from their teachers (Juraini, 2018). Education through advice and understanding and warning of goodness and a truth, by touching qalbu and evocating through practicing it. And through advice can be given an education that can change morals for the better, where an advice itself will be effective if it is accompanied by a good example of the adviser.

From the results of the observations that the author made at SD IT AD-DURRAH in Medan City, after they get advice and understanding every day from teachers or murobbi, they apply it directly in their daily lives. As the repeated advice that we should share with each other, it has been seen by the author that learners always share with each other and other examples as such. In addition, moral coaching through advice is closely related to exemplary and habituation. So if the advice has been given, it will be systematically applied in the form of exemplary and habituation in everyday life.

Judging from the main objectives at SD IT AD-DURRAH Medan, this is where the author is increasingly interested in researching more deeply, about the school program at SD IT AD-DURRAH Medan. To see firsthand how the process of moral development takes place, in Islamic Personal Development, because there is so much that we see in general, at the elementary school level it is still rare to prioritize and excel in building Islamic character character like this, usually it is no longer an open secret, that elementary schools only prioritize cognitive or scientific aspects, only, in fact, during the period of planting the morals of these students, it was

needed at the elementary school level. not many schools have special programs for moral development in students.

The results of Islamic Personal Development in fostering the morals of students at SD IT AD-DURRAH Medan City are:

- a. Speak words in polite language and do good to others
- b. Always Close Aurat
- c. Learn amar ma"ruf nahi mungkar
- d. Perform ablutions in an orderly and correct manner
- e. Performing Congregational Prayers"ah
- f. Performing Duha and Qiyamullail Prayers
- g. Help Each Other Help
- h. Recite dhikr after every prayer
- i. Memorizing the Qur'an and its translation and the Hadith of the Prophet

BPI Program Evaluation

Evaluation of the BPI Program is carried out in two ways, namely the evaluation of the BPI program, there are 2 types, namely the evaluation of the BPI learning program and the evaluation of BPI learning outside programs. The most important evaluation of BPI activities is evaluation using students' muttaba'ah books.

Muttaba'ah is a book of targets at school and at home. Muttaba'ah to evaluate the learning program. In addition, assessment at all times, namely the beginning of learning to the end of learning, the daily morals of students and the assessment of student violation records are also carried out. The value will be accumulated into one and then averaged so that it becomes a value. Meanwhile, for the evaluation of BPI learning outside programs such as mabit, visiting community leaders, siyahah and others using evaluations from the results of children's worksheets.

The value of the BPI program so that the assessment of the BPI program has inputs, namely changes in student attitudes or behavior, the output is the adab value or student attitude value with assessments A, B, and C then for the outcome, namely the student's adab value which will be reported to the student's parents using description. The description of the value of the BPI program aims to establish communication with parents of students who hope to follow up and get solusai together

CONCLUSION

The management of the BPI program goes through various stages, namely: 1) determining a series of activities to achieve the desired results and goals. Planning by determining goals, educators, curriculum, schedules and materials as well as grouping students, 2) organizing in the BPI program, namely by involving teachers as educators who educate students' Islamic character by forming an organizational structure with their roles. 3) The implementation of the PBI program is divided into

2 activities, namely activities included in the curriculum such as weekly meetings, assignments, mabit, general studies, special studies of tahsin and tahfidz and community service. In addition, activities that are outside the curriculum are in the form of delivering material related to building good student character, such as adab towards parents and teachers, social adab, etc. Activities that take place outside the classroom are in the form of casual activities such as lotisan activities, sewing activities etc. The schedule of BPI program activities is carried out according to class and has been determined. 4) guidance on the BPI program is included in the curriculum is directly supervised by the principal and student affairs while for supervision outside the curriculum with supervision through reporting every Saturday or reporting every day through the WA BPI group. 5) namely the evaluation of adab values by combining student activity in carrying out activities, the fulfillment of student muttaba'ah book targets and student daily life and evaluation by means of direct reporting to parents with descriptive reporting. The implementation of PBI based on program development is that there are errors in grouping students, so that the development is carried out by following up on the grouping of students according to the character of the students.

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