EVALUATION OF ISLAMIC RELIGIOUS EDUCATION AND CHARACTER LEARNING USING THE COUNTENANCE STAKE MODEL

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ABSTRACTS

This research aims to describe the implementation of teaching Islamic and religious education at Senior High School Jember Regency, which includes planning, learning, and learning assessment, as well as student KKM results. It is an evaluation study using a quantitative descriptive approach with the Countenance Stake model with three phases: antecedent, transaction, and outcome. The research sample comprised 9 PAI (Islamic Religious Education) teachers and 298 grade XI students. The data were collected through documentation, observation, questionnaires, and interviews. The instrument was validated through content validity, construct validity, and reliability with Alpha Cronbach. The data analysis technique used the ideal criteria from Azwar. The results of this study show that: (1) The antecedent aspects of learning planning have a 98.46% achievement in suitable categories. (2) The transaction aspect includes implementing an 89.07% learning assessment belonging to good categories and an 84.34% learning assessment with good categories. As seen from the learning outcomes of one theme, the outcome aspect has not fulfilled the minimal submission criteria. 1) The need for learning device training; 2) The use of innovative learning models; 3) The need for periodical clinical supervision

A. INTRODUCTION

The development of a nation can be seen by how advanced its education system is. One aspect that plays a crucial role in shaping future generations is the perspective of each educational institution. Education is expected to produce qualified and responsible students who are able to embrace the progress of education in the future. Therefore, the development of education is a necessary and essential task, just like the education system itself, based on the National Education System Law Number 20 of 2003, which upholds the principles of democratic and equitable education that is non-discriminatory while respecting human rights, religious values, cultural values, and the diversity of the nation as a systemic unity with an open and multifaceted system (Nasional, 2003).

Every student in every educational institution has the right to receive religious education according to their respective beliefs and taught by teachers of the same religion (Constitutional Law Number 20 of 2003 regarding the National Education System). In both public and private schools, students have the right to receive religious instruction according to their beliefs, and the government is obliged to provide religious workers or teachers for all students in public and private schools. It is essential to have competent teachers in their respective fields so that students can achieve the goals desired by an institution.

In Indonesia, Islamic education is placed in a strategic position. Article 3 of Law No. 20 of 2003 on the National Education System states that national education functions to develop the abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation. It aims to develop students' potential to become individuals who believe in and worship the One Almighty God, have a noble character, are healthy, knowledgeable, competent, creative, and independent, and become democratic and responsible citizens.

Islamic religious education plays a vital role in shaping students who are pious and believe in Allah SWT. Through Islamic religious education, it is hoped that students will become individuals with noble character, ethics, and good manners. Islamic religious education is one of the efforts to develop human resources in a more religious direction. Thanks to education, human life can develop well. The importance of education is such that continuous improvement in the quality of learning is carried out to achieve optimal results (Sulistyorini, 2009)

The Ministry of Education and Culture states that the characteristics of the 21st century include the availability of information anywhere and anytime (information), the implementation of machine usage (computation), the ability to reach all routine tasks (automation), and the ability to do things from anywhere and to anywhere (communication). In the last 20 years, there has been a shift in educational development towards ICT (Information and Communications Technology) as one of the management strategies for 21st-century education, including institutional governance and human resources (Söderström et al., 2012).

This century requires a comprehensive education transformation to develop teachers' ability to advance knowledge, training, student quality, and student achievements (Azam & Kingdon, 2015). The 21st-century skills, commonly referred to as the 4C (communication, collaboration, critical thinking and problem-solving, and creativity and innovation), are what we aim for with K–13. It is not just about the transfer of material but also the formation of the 4C. Some experts explain the importance of mastering the 4Cs to succeed, especially in the 21st century, where the world is developing rapidly and dynamically. Mastery of 21st-century skills is crucial; the 4C represents a type of soft skill implemented in daily life that is far more beneficial than the mere acquisition of complex skills.

The understanding possessed by students is lacking in the essence of Islamic Religious Education learning, leading to undesirable outcomes such as teenage delinquency, pregnancies out of wedlock, smoking in front of teachers, and violating religious norms and ethics (Badan et al.). In Islam, potential refers to two developing phenomena: (1) psychological and pedagogical potential that influences humans to become individuals of high quality and noble character. (2) The potential for developing human life as a dynamic, creative, and responsive vicegerent on Earth, adapting to both natural and social environments, where God is the central potential for development (Arifin, 2020).

As a learning institution, the school instills values and shapes individuals with character and noble virtues through teaching. A character education program will succeed in schools if all personnel in the school can collaborate with parents so that the educational goals expected by the nation can truly be felt and can touch the positive values of the expected nation's children together (Samal, 2017). Character education will succeed if teachers provide stimuli for students to respond to the educator's desires. Students are given classical conditioning through stimuli to create a more conducive learning environment. To achieve character education goals, teachers can reward students who succeed and impose punishments for those who fail, but within the framework of humanizing humanity. The process of stimuli and response in character education must be continuous and programmed so that early childhood will have habits (education that changes behavior) in realizing a new Indonesia (Kusrahmadi, 2010)

Learning evaluation not only measures the learning outcomes students achieve but also assesses the entire sequence of teaching conducted by a teacher. The teaching sequence begins with planning, implementation, and reporting (Silitonga et al., 2020). Therefore, the study of this subject is an overall evaluation of the teaching sequence with four main components: planning, learning activities, professional development, and learning outcomes. The planning component of teaching includes assessing learning resources (Magdalena et al., 2020). The implementation component of teaching includes an assessment of the school principal, an assessment of students, and a self-assessment. The professional development component

encompasses all activities undertaken by teachers to enhance their competence. The Learning Outcomes component includes an analysis of learning outcomes (Syahid, 2018).

Based on the results of pre-research conducted in several senior high schools in Jember Regency, it was found that in Islamic religious education, there is a gap between the behavior of students and Islamic religious education. The majority of students' behavior deviates from the values of Islamic teachings. This issue arises from schools' inadequate culture of Islamic religious education orientation. Several factors cause the implementation of Islamic Religious Education learning in schools not to be practical, namely internal factors that arise from the teachers themselves, including the lack of diversity in the teaching methodologies teachers in Islamic Religious Education, making the learning process seem monotonous. There is limited solidarity among teachers, a lack of communication between teachers and students, and teachers are not optimal in preparing for Islamic Religious Education learning.

Islamic Religious Education learning in senior high schools in the Jember Regency partly meets the standards set in the Ministry of Education and Culture Regulation No. 22 of 2016 concerning process standards. However, there are factors influencing the incomplete achievement of learning goals. These institutional factors include allocating Islamic Religious Education lesson hours in an overloaded curriculum (Efendi, 2019). For example, the implementation of worship practice with a duration of 1 hour exceeds the specified time due to the excessive number of students. As a result, only a portion of the students experience the worship practice, even though the goal is for all students to experience it. Educators should be able to assess how well students perform the worship practice to achieve the target in the lesson implementation plan.

As for problems in the external factor, there is a lack of focus on continuous religious education in the attitudes of the community and parents, the negative influence present in the school's surrounding environment, and the negative impact of technological developments such as the internet, social media, and online games (Simamora, 2016)

Evaluation plays a significant role in the learning process, as it is the space where teachers can assess the extent of students' understanding and simultaneously evaluate the effectiveness of the learning process that has been conducted (Divayama et al., 2020). Additionally, evaluation helps identify strengths and weaknesses in teaching and learning activities (Azis et al., 2022). The educational evaluation and assessment system has its characteristics. In the field of education, there are three known evaluation domains: cognitive (knowledge), affective (attitudes), and psychomotor (skills). All teachers, including those in Islamic Religious Education and Character Education subjects, conduct educational evaluations in every learning session (Endri, 2020).

There is a need to conduct evaluations to improve ongoing and completed programs. The presence of program evaluation is considered crucial when educational and training institutions make decisions to assess the effectiveness of an existing program. Program evaluation is one of the objectives of educational evaluation. The issues mentioned above serve as reasons to evaluate the implementation of Islamic Religious Education and Character Education learning in Senior High Schools in Jember Regency. This research also aims to determine the readiness and planning of teachers, both in-class and out-of-class learning processes. The results of this evaluation research can be used as a reference for improvement in Islamic religious education and character education learning.

B. METHOD

This type of evaluation is intended to assess the overall implementation of learning, starting from planning, implementation, and assessment in implementing Islamic Religious Education and Character Education learning. The approach used in this research is a quantitative-descriptive approach (Creswell, 2018).

This model has several stages: antecedents (planning stage), transactions (process stage), and outcomes (results stage) using the Countenance Stake model (Stake, 1967; Miller et al., 2016). The population in this study is SMAN 4 and SMKN 5. The purposive sampling technique was used to draw the sample, considering the best and favorite schools in the Jember Regency. The sample comprises Islamic Religious Education and Character Education teachers and 11th-grade students using the 2013 curriculum at SMAN 4 and SMKN 5 in Jember Regency. The data collection technique used in this study is the non-test technique with instruments such as interviews, observations, questionnaires, and document reviews (Supratiknya, 2012).

The validity used is content validity and construct validity. Content validity uses the categories from Retnawati, namely V = s: r-lo lo: The lowest validity value is n, the number of values, and c is the highest value. Meanwhile, construct validity through exploratory factor analysis (EFA) is used to measure the instrument for evaluating the implementation of Islamic religious education and character education learning (Retnawati, 2016).

Test reliability refers to whether a test can consistently measure something over time (Mehrens, 1989). The Cronbach's alpha formula tests reliability, with reliability categories referring to the Fleiss Kappa scale. Kappa values are divided into three categories (Gwet, 2001) as follows :

Table 1. Reliability Categories

Kappa Statistics	Agreement Strength
Less than 0.40	Weak
0.40 to 0.75	Moderate to Good
Greater than 0.75	Perfect

C. RESULT AND DISCUSSION

The research has three stages of Countenance Stake Evaluation: Antecedent, Transaction, and Outcome (Bharadwaj & Matsuno, 2006; Wood, 2001)) . The antecedent evaluation stage focuses on planning and using data collection techniques such as documentation and interviews.

Antecedent Evaluation

This stage involves planning Islamic Religious Education and Character Education learning at SMAN 4 and SMKN 5 in Jember Regency. One of the data used in lesson planning is the document review sheet. The document review sheet consists of 5 indicators visible in the lesson implementation plan prepared by teachers, namely: (1) components found in the lesson implementation plan; (2) alignment of essential competencies with indicators; (3) alignment of basic competencies with learning objectives; (4) alignment of media used in learning; and (5) alignment of the learning methods used with the characteristics of students.

Transaction Evaluation

In the implementation of learning, there are 15 indicators in the learning implementation variable, namely (1) students' preparation for participating in learning, (2) delivery of essential competencies, (3) delivery of indicators of the material to be learned, (4) motivation given to students, (5) giving preconception, (6) delivery of material coverage, (7) relevance between material and learning objectives, (8) presentation of learning material systematically, (9) facilitating students with Islamic Religious Education and Character Education textbooks, (10) providing examples of practical activities in Islamic religious education; (11) giving students the opportunity to practice Islamic religious education activities; (12) delivering practical activities in Islamic Religious Education taught in front of the class; (13) conducting assessments according to assessment principles; (14) providing conclusions related to the material learned; and (15) delivering plans for the following learning activities..

In the assessment implementation, there are two indicators in the variable of learning outcomes assessment as stated in the document review sheet, namely: (1) completeness of assessment tools; (2) giving assignments and other required forms; (3) application of assessment principles; and (4) implementation of assessment.

Outcome Evaluation

Two categories in the outcome stage are found in the mid-semester exam scores, namely pass and fail. The passing determination is based on the Minimum Mastery Criteria (KKM). The Minimum Mastery Criteria is the lowest criterion to declare that students have achieved mastery (Amirono, 2017). The two schools' agreed-upon minimum mastery criteria (KKM) is 80.
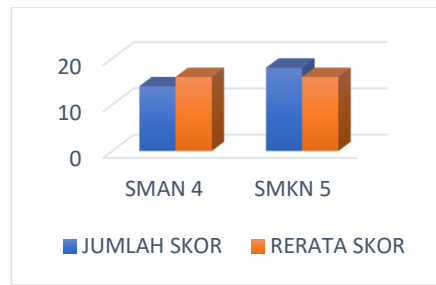
Figure 1. Documentation of Lesson Plan Scores

As seen in Figure 1, SMAN 4 has a total score of 14 and has a score difference of 2 from the overall average score. In contrast, SMKN 5 has a total score of 18 and exceeds the average score in the Lesson Implementation Plan for Islamic Religious Education and Character Education subjects. The lesson plans prepared by teachers at SMAN 4 have a poor score on item 5, which is adjusting the teaching methods used according to the characteristics of students, based on the Ministry of Education and Culture Regulation No. 22 of 2016 regarding process standards. The methods used are still conventional and should be developed with other methods.

Table 2. Results of Lesson Planning Evaluation

Interval	Criteria	Achievement	Category
x ≥ 23,75	Excellent		
16,25 < x ≤ 23,75	Good	16	Fairly Good
8,75 < x ≤ 16,25	Fairly Good		
1,25 < x ≤ 8,75	Less Good		
x ≤ 1,25	Not Good		

From Table 2, we can see that the results of observation and interviews indicate a pretty good outcome in planning Islamic Religious Education and Character Education learning at SMAN 4 and SMKN 5 in Jember Regency. Although we are obtaining pretty good results, there is still a need for improvement in learning, such as teachers determining the appropriate time for implementing fundamental competency indicators optimally with students. This research aligns with existing studies. (Fitrah & Ruslan, 2021)They related that the lesson planning is already by the existing standards.

The following evaluation stage is the transaction, which involves implementing learning and learning assessment. The data collection techniques used are observation, questionnaires, and interviews.
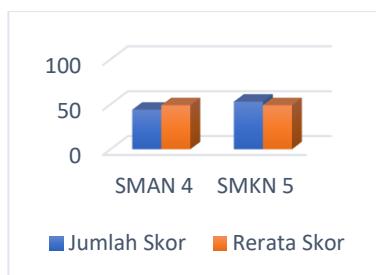
Figure 2. Score Observations

As seen in Figure 2, the implementation process of Islamic Religious Education and Character Education learning at SMAN 4 has a difference of 9 from the overall average score. There are 17 items assessed in the observation activities, with three items that need improvement, namely items 1, 7, and 17. Item 1 is about how the teacher prepares the psychological readiness of students to start effective and efficient learning. Furthermore, item 7 involves linking the material to daily life because the activities of the students cannot yet be controlled in their daily lives. Item 17 explains that the lack of detail and emphasis on the teacher's explanation of the next lesson causes students only to remember it at the end.

Table 3. Results of Learning Implementation Observation

Interval	Criteria	Achievement	Category
x ≥ 55,25	Excellent		
46,75 < x ≤ 55,25	Good		
38,25 < x ≤ 46,75	Fairly Good	49	Good
29,75 < x ≤ 38,25	Less Good		
x ≤ 29,75	Not Good		

Table 3 shows that teacher preparation for conducting learning is one of the goals of effective and efficient learning implementation. Teachers should have varied methodologies and deliver material in an engaging, creative, innovative, and enjoyable manner. With good preparation, teachers will be active in the learning process, especially in achieving the success of the teaching-learning process.
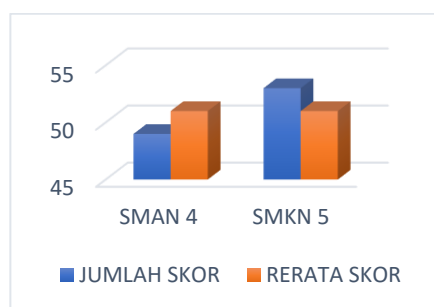

Figure 3. Teacher Questionnaire Scores

As seen from Figure 3, the teacher questionnaire was the first one given. There are 20 statements related to implementing Islamic religious education and character education, with a total average score of 51, categorized as reasonably good. The questionnaire owned by teachers at one of the two schools has a low average score below the total average, namely SMAN 4, with an average score of 49. The teacher questionnaire data analysis results at SMAN 4 indicate the need for improvement or not fully implementing items 6, 9, 11, and 13.

Table 4. Teacher Questionnaire Scores

Interval	Criteria	Achievement	Category
x ≥ 65	Excellent		
55 < x to 65≤ 65	Good		
45 < x to ≤ 55	Fairly Good	51	Fairly Good
35 < x ≤ 45	Less Good		
x to5	Not Good		

From Table 4, there are 19 statements with a score range of one to four for students. Questionnaires were given to 298 students at SMAN 4 and SMKN 5 in the Jember Regency.
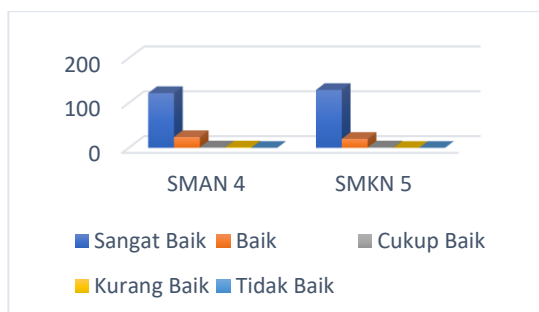

Figure 4. Student Questionnaire Scores

As seen in Figure 4, questionnaires were also given to students to examine the data on the implementation of Islamic Religious Education and Character Education, consisting of 15 statements. Based on the 15 items, some items have the lowest scores, namely items 10 and 15, with an average score below 3.3, while other items have an average score higher than 3.4.

Table 5. Student Questionnaire Scores

Interval	Criteria	Achievement	Category
x ≥ 61,75	Excellent		
52,5 < x ≤ 61,75	Good		
42,75 < x ≤ 52,5	Fairly Good	53	Good
33,25 < x ≤ 42,75	Less Good		
x ≤ 33,25	Not Good		

From Table 5, that statement in item 18 in the student questionnaire is about teachers explaining their reasons for giving grades to students. Based on the results of the student questionnaire, the obstacle teachers face in implementing Islamic Religious Education learning is the lack of implementation of one assessment principle, namely openness. Teachers do not inform students about their grades. A good assessment is one where the results are transparent to the students. This transparency aims to provide information and motivate students for further learning.

The obtained interval is between 52.5 < x ≤ 61.75, and the implementation percentage is 85.82%, which falls into the excellent category. The overall percentage average is 89.07% in implementing Islamic Religious Education and Character Education learning.

The interview results regarding implementing Islamic Religious Education and Character Education learning show that the broad indicators in the lesson plan (RPP) for Islamic Religious Education and Character Education cause a lack of time allocation for class hours. As a result, students are not maximally able to achieve the essential competencies. Another constraint in implementing Islamic Religious Education learning is the suboptimal development of ideas from students in delivering sermon practices, so students are still stuck on the written text provided by the teacher.

The next stage is the assessment of the implementation. Based on the document review of the assessment of Islamic Religious Education and Character Education learning in SMAN 4 and SMKN 5 Kabupaten Jember, the average score is 6, which falls into the excellent category. There is a school with a score below the average, namely SMAN 4, with a total score of 4, compared to SMKN 5, which has a total score of 5, as seen in Figure 5.
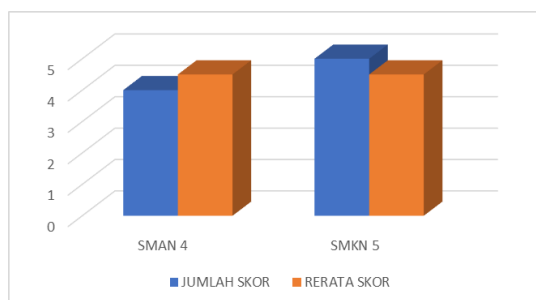
Figure 5. Documentation Score Achievement

Table 6. Results of Documentation on Islamic Religious Education Learning
Assessment

Interval	Criteria	Achievement	Category
x ≥ 6,5	Excellent	6	Good
5,5 < x ≤ 6,5	Good		
4,5 < x ≤ 5,5	Fairly Good		
3,5 < x ≤ 4,5	Less Good		
x ≤ 3,5	Not Good		

Table 6 shows the total score achievement in SMAN 4 and SMKN 5 Kabupaten Jember from the observation results on implementing Islamic Religious Education (PAI) and Moral Education. The total score is 6, placing it in the 5.5 < x ≤ 6.5 range, and falls into the category of good with a percentage of achievement of 92.30%.

The teachers' questionnaire results on the assessment implementation in SMAN 4 have a lower score than SMKN 5, with an average score of 12. Comments on implementing assessment can be seen in items 19 and 20. The statement in item 19 relates to applying valid, objective, fair, integrated, open, comprehensive, continuous, systematic, and criteria-referenced assessment principles. Teachers only implement four criteria out of 8 assessment principles: comprehensive, continuous, systematic, and criteria-referenced.

The interview results indicate that the assessment conducted by teachers has not been carried out optimally. Teachers face challenges in creating assessment tools such as non-test and test instruments, as well as questions and answer keys, which are the reasons for teachers' suboptimal implementation of assessment. The form of test and non-test instruments, including the domain of attitudes and skills, is one of the written exams. Self-assessment includes attitude assessment, while skills are part of the practice of Islamic education activities.

The final stage is the outcome, which evaluates the overall achievement of the eleventh-grade students at SMAN 4 and SMKN 5 in Kabupaten Jember. The student's grades will be adjusted with the Minimum Mastery Criteria (KKM) set at 78. The research results in Table 7 indicate that students are declared to have passed with

attainment of 78%, equivalent to 233 students, while those who did not reach the KKM are 65, or 22%.

Table 7. Results of the Evaluation of the Implementation of Islamic Education and Ethic Education Learning

Stages	Aspects	Description Matrix		Judgement Matrix	
		Intent	Observations	Standards	Judgment
Antecedent	Planning of Learning	Planning of Learning	98,46%	100%	Good
Transaction	Implementation of Learning	Implementation of Learning	89,07%	100%	Good
Outcome	Theme Score Results	Theme Score Results	78%	100%	Not meeting the Minimum Mastery Criteria (KKM)

D. CONCLUSION

In the antecedent stage, the achievement is 98.46%, which is classified as good. According to the syllabus, teachers have prepared the lesson implementation plan (RPP). However, teachers still need improvement in quality planning regarding expanding material and essential competencies with relevant competency achievement indicators. In the transaction stage, the achievement is 89.07% in the excellent category. Most of the PAI learning has been carried out according to the prepared RPP. Supporting factors in the implementation of PAI learning are the enthusiastic attitude of students toward learning. In contrast, inhibiting factors include new teachers who are still confused about the development of indicators. In the outcome stage, the achievement is 78%, considered reasonably good, with 22% of students not reaching the Minimum Completion Criteria (KKM). Supporting and inhibiting factors consist of external factors, such as the competence of new PAI teachers in making RPP, and internal factors, such as the level of student achievement in one semester. Training or workshops on instructional tools, including RPP, material, media, worksheets, and evaluation, are needed to improve the antecedent stage. Using varied and innovative teaching methods, strategies, and media is essential in the transaction stage. In the outcome stage, teachers should

assess according to the assessed domains, including cognitive, affective, and psychomotor domains. Periodic supervision is also necessary to evaluate the effectiveness of assessment tools.

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