

## Evaluation The Development Of Diversity Students Elementary School

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### Abstract

*This research aims to find out the evaluation of the student diversity development program at SDIT Al-furqon. This type of research is descriptive research. The approach used in this study is a qualitative approach. The result of this research is an evaluation of students' religious development covering three aspects, namely: 1. Cognitive aspect: tahfiz qur'an program, memorizing prayers, writing verses evaluation which is carried out orally and written tests, 2. Affective aspect, in this aspect SDIT focuses on forming a disciplined, honest and polite attitude. The instruments used in this evaluation are direct observation/observation by the teacher, 3. Psychomotor/skills aspects, through getting used to the practice of obligatory prayers and congregational prayers, Islamic holiday commemoration activities which contain many Islamic activities and competitions, lightning boarding schools. Evaluation of this program is usually seen from the activity journal provided by the school.*

**Keyword:** Evaluation; elementary school; religious development



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## INTRODUCTION

Education is very important, through education one can gain the knowledge, skills, and understanding necessary to develop personal potential, contribute to society, and achieve their life goals. With quality education, individuals have the opportunity to gain knowledge, hone their skills, and realize their dreams, thus fostering sustainable intellectual and social growth. In addition, education also has an important role in shaping moral, ethical, and wisdom values that help create a better and civilized society (Sawaluddin, 2018).

The problem that currently comes to human life is the increasing moral crisis, which results in a decline in values and norms in society, with significant negative impacts. The decline in ethics and morality not only affects adults, but also permeates students in schools. Educational institutions can play an important role in building a strong moral foundation for future generations and in shaping responsible and ethical citizens of society by organizing coaching programs that support the religious development of students (Hamdi Supriadi, 2016).

Religion comes from the word "religious" which means orderly life, not chaotic, meaning that it is always oriented or orderly. It is intended that religious people certainly have guidelines that can make their lives orderly and not chaotic. Education of children in elementary school is also the basis for fostering religious attitudes and spirits in children. If religious teachers in elementary schools are able to build a positive attitude towards religion and succeed in shaping the personality and morals of students, then to develop that attitude at that time students already have a grip or provision in facing various shocks that commonly occur in adolescence.

Schools that pay great attention to religious activities ranging from intra and extreme activities tend to be with the aim of students having noble morals and having good competence in the religious field. The completion and development of religious competence is followed up through habituation activities and religious extracurricular activities in the school environment. The program implemented cannot be separated from evaluation to determine the achievement of the expected goals, the success or failure of Islamic education in achieving its goals can be seen after an evaluation of the output it produces. Therefore, the evaluation of students' religious development programs is very important (Lia Utari dkk., 2020).

Evaluation activities are said to be good if the evaluation activities measure what should be measured using reliable and true types of tests. This means that there is a conformity of the measuring instrument with the measurement function and measurement goals. Based on competence, the measures of learning success will be known clearly and purposefully. Evaluation must be carried out continuously from time to time to find out thoroughly the development of students, so that activities and for student work can be monitored through assessment (Iwan Setiawan dkk., 2020).

The evaluation must be carried out thoroughly, covering personality, memorization acuity, understanding, sincerity, craft, cooperative attitude, responsibility, and so on, or in Benjamin S. Bloom's taxonomy better known for its cognitive, affective and psychomotor aspects. Many school program evaluations have been carried out, among others, in a study entitled "Evaluation of Moral Education Programs in Full Day Schools of Integrated Islamic Elementary Schools". The purpose of this study is to evaluate the moral education program at SD IT Logaritma Karanganyar in planning, implementation, and results. Research using qualitative methods. The subjects of the study were the principal, the third-grade teacher, the parents of the third-grade students, and the third-grade students. Data collection techniques include interviews, observations, and documentation. The results of this study are: (1) moral education program planning on the components of human resources and infrastructure still needs to be improved; (2) the implementation of moral education programs has been well integrated into all learning activities in schools; (3) The results of the moral education program on religious, honest, polite attitudes are in accordance with the objectives, while the attitude of responsibility and love for the environment still needs to be improved. From the results of the study, it was concluded that there is still a need for improvement in aspects of planning and results.

According to the researchers' observations, program evaluation is very important to review the suitability of the planning and objectives of the program. The novelty of this study is the evaluation of the students' religious development program covering cognitive, affective and psychomotor aspects at SDIT Al-Furqon.

## **RESEARCH METHODS**

This study used a qualitative research approach. In order to analyze the nature and problems under study that can be developed naturally according to the conditions and situations in the field. This research was conducted at SDIT Al-furqon located in Cisarua, Bogor Regency, West Java. The study was conducted in November 2023. The type of research carried out includes descriptive field research. The subjects in this study were teachers and students of SDIT Al-furqon. The technique of data collection through observation, interviews, documentation. Data analysis techniques are data reduction, data display and data verification (Sugiyono, 2015).

## RESULT AND DISCUSSION

### Religious development program for SDIT Al-Furqon students

Evaluation is the process of assessing the progress of student growth and development. Evaluation in education can be explained as a process that involves collecting information that will later be used as a basis for making decisions regarding the improvement of the learning system in accordance with predetermined objectives (Elis Ratna Wulan & Elis, 2015). Religion comes from the root word religion which means all belief in God. Religion means to embrace or practice religion. While religion is the existence of individual self-awareness in carrying out a teaching from a religion adhered to (Dudun Najmudin, 2020).

The religious development of students concerns all aspects related to religion, for example: amaliyah, morals and understanding of the religion adhered to. From the above understanding, it can be understood that the evaluation of students' religious development is an assessment of all forms of activities or activities that aim to develop students' religious attitudes which are packaged in religious programs, both intracurricular and extracurricular. The religious development programs of SDIT Al-furqon students include:

**Tabel 1. Religious development program for SDIT Al-furqon students**

Execution time	Description of religious development programs	Program objectives
<b>Daily Program</b>	Obligatory congregational prayers Duha prayer in congregation	Can perform prayers with good and correct movements and prayer readings.
	Dauroh of the Qur'an	Learners can memorize the Qur'an in a short time
	Tahfiz Qur'an	Memorize the Qur'an tartil with the target of memorization according to grade level
	Tahsin Al-Qur'an Umami Method	Able to read the Qur'an with tartil and understand the rules of tajweed correctly
<b>Monthly Program</b>	Bina Taqwa Night	Strengthening Faith and Taqwa
<b>Annual Program</b>	Commemoration of Islamic holidays: Mawlid, Muharram, Santri Day, Tarhib Ramdhan	
	Sanlat Ramadan	increase knowledge of Islam and foster togetherness

In general, evaluation can be grouped into three aspects, namely: cognitive domain, affective domain, and psychomotor domain, and explicitly these three aspects cannot be separated from each other.

### Evaluation of the cognitive domain of religious development of SDIT Al-Furqon students

The cognitive realm is a realm that includes thinking activities such as the ability to think, understand, memorize, apply, analyze, synthesize and the ability to evaluate (Nabilla Setya Wandani & Fia Alifah Putri, 2022). According to Bloom's taxonomy, any attempt to measure brain activity falls within the cognitive realm. In the cognitive realm there are six levels of thought

processes, ranging from the lowest level to the highest level. The six levels are: knowledge, comprehension, application, analysis, synthesis, and evaluation (Iin Nurbudiyani, 2013).

The development of religion in the cognitive realm is found in the program of tahfiz qur'an (memorizing the Qur'an) with tartil. In the assessment or evaluation carried out in the field of knowledge is carried out orally to find out whether students have reached the target of memorization at each grade level. SDIT al-furqon has a target of 3 juz graduates and memorizes the Qur'an every day. Memorization activities are guided and monitored directly by the homeroom teacher, if on that day students do not reach the memorization target, there will be a memorization ziyadah task accompanied by parents in their respective homes. Other programs include memorization of daily prayers and written tests for the Qur'an.

### **Evaluation of the affective domain of religious development of SDIT Al-Furqon students**

According to David R. Krathwohl, the affective realm is the realm related to attitudes and values. Imam Al-Ghazali's integrative thoughts on the affective realm include:

#### **Affective Receiving Level**

In Islam, man already has an innate moral consciousness. In the realm of the spirits, the human spirit has entered into a primordial covenant with God in the form of confession against Him. This is as mentioned in Surah Al-A'raf verse 172. With this, humans are born as beings who have a divine nature. That is why people tend to love holiness and are always inclined to the truth. Man's conscience always yearns and longs for the truth, wanting to follow God's teachings. Fundamentally, man is a good being so one should face others with prejudice. Purebred produces positive judgments and optimistic views about human beings. Nature is the basis for positive aspects about humans and humanity. These aspects of nature are the basic reality of man that he is naturally a moral being.

This can be the basis of necessity for the practice of education in the affective domain, that the internal capabilities of the affection realm can be demonstrated by awareness, willingness and attention. An attitude that in Al-Ghazali's view is an attitude that transcends cognitive ability. That accepting something is not as easy as knowing because man's tendency lies in his fascination with bad things. However, this attitude of acceptance is important because it underlies the realization of an action as the pinnacle of knowledge.

According to Al-Ghazali, the human personality is basically receptive to any attempt at formation. When he is accustomed to doing evil, then he will become a bad person. Therefore, morality must be taught, namely by training the soul in noble work or behavior. If a person wants to be generous, he must make a habit of doing the jobs that are identical to that character. Thus, that human beings have a tendency to be good or to be bad.

Man has these two inspirations as stated in the Qur'an surah al-Shams verse 8. Therefore, the human soul needs to be trained and educated so that its bad tendencies do not actualize by training the actualization of its good tendencies so that it becomes a person of noble character. In this case, good morals are not only an educational process that can be completed cognitively because instilling good morals requires real examples or examples by teachers. (Maesaroh Lubis & Nani Widiawati, 2020)

#### **Affective Responding Level (Participation)**

The internal abilities expected by students in this area can be exemplified as an attitude of obeying rules, guidelines and orders. The obedience of a student can be described by the attitude of providing help, providing assistance to participate in several cases that occur in their environment. To foster this submissive attitude, the figure of the teacher seems to occupy a central position.

In Al-Ghazali's view, there are several criteria for a teacher who is the subject of his students to realize obedience. Guru is a figure who always improves himself with ritual *riyadlah*, has commendable morals such as patience, prayer, gratitude, *tawakal*, confident, *qannah*, gentle, *tawadlu*, knowledgeable, honest, ashamed, keeping promises, authoritative, and calm. Such a teacher is called Al-Ghazali, the possessor of a glimmer of prophetic light that makes him worthy of example. For teachers with such personalities, students are obliged to obey it because they play a role in the process of removing their students from all bad morals through educational therapy. This is then analogous to Al-Ghazali that educational activities are analogous to the activities of farmers who clean plants from thorns and weed wild plants around them (Maesaroh Lubis & Nani Widiawati, 2020).

### **Affective Valuating Level**

Internal valuating changes are aimed at the formation of attitudes to accept a value, agree, appreciate, and recognize it. Actions born from consciousness are called moral actions, which are actions that are relevant to moral norms as awareness of oneself in dealing with everything good and bad. Here man distinguishes between good and bad, do's and can'ts, though they can be done. With this awareness, all deviant actions are deviations and against his nature.

### **Affective Organizing Level**

As mentioned earlier, the affective domain for this domain can be characterized by an attitude of responsibility for a value as a principle that is internalized in life so as to form civilization in society. Again, practice is core in the formation of this attitude to instill this attitude into the structure of his knowledge so that the system is formed and integrates values in him. As a consequence of training, efforts to instill it must be carried out simultaneously and with discipline.

This level is reflected in Al-Ghazali's opinion regarding the four things learners should do. First, a learner should set an appropriate standard of interaction with God. This can be interpreted as a form of personal accountability of a servant with his Lord. This becomes the first and foremost standard of accountability, for ultimately his accountability will be carried out individually and in his capacity as a divine being as a consequence of his primordial covenant with God.

Second, apply minimum standards for how to treat people as they treat themselves. This is a reflection of a responsible attitude towards fellow humans in their capacity as *khairu ummah*, treating fellow humans with love, because among the core of a person's religion can be seen from the way he manages his personality in order to create a harmonious situation with fellow humans.

Third, examine disciplines that are beneficial for purification of the soul. This is a form of accountability of a learner to the discipline. Fourth, do not hoard property beyond the needs of life for one year. This is a form of one's accountability for the property he has (M Jiva Agung Wicaksono, 2021).

### **Affective Level of Characterization**

One of the purposes of education and training that can give birth to behavior as a habit or habit is so that actions arising from good morals are felt as a pleasure for those who do it. In the context of education, this is part of character building efforts. If the attitudes as mentioned above have been instilled continuously, then character building which is the core purpose of education and the formal object of education to be able to shape human character into an educated person, then the personal character in question can be realized. (Maesaroh Lubis & Nani Widiawati, 2020)

According to Shaykh 'Abdul Qadir Isa, the first thing to do is to free oneself from all forms of disobedience from the seven limbs, namely oral, ear, eye, hand, foot, belly, and genitals. After that, decorate the seven limbs with obedience according to the character of the seven limbs. After

that, only mujahadah on the nature of the mind. In the context of Al-Ghazali, mujahadah realizes at the stages of maqamat which starts from the maqam of repentance, patience, fakir, zuhud, tawakal, divine love, and ridha.

In his capacity as a Sufi, Al-Ghazali's reflection on maqamat was of course pursued with all kinds of exhaustion. However, in the context of education in schools, this can certainly be adjusted based on the capacity of the mental development of students without having to eliminate the substance of the mujahadah. On this basis, basically mujahadah is a process or effort to eliminate bad tendencies in the souls of students so that their good tendencies become actual (Nelly Yusra, 2018).

The instrument used in measuring the affective domain is in the form of observation, which is the activity of focusing attention on an object using all sensory devices. According to Sutrisno, there are three main types of observation, each of which is generally suitable for certain circumstances, namely: participant observation, systematic observation, and experimental observation (Muslimah, 2022). In the evaluation of the religious development of SDIT Al-furqon students using systematic observations made by teachers, these systematic observations are carried out using guidelines as observation instruments. The observation instruments of the affective domain at SDIT Al-furqan are as follows:

**Table 2. Observation instrument of affective domain SDIT Al-furqon**

<b>Assessment of Disciplinary Attitudes</b>	<b>Assessment of Disciplinary Attitudes</b>	<b>Assessment of Disciplinary Attitudes</b>
<b>Get to class on time</b>	Not cheating on exams/tests/assignments	Respect for elders
<b>Collect tasks on time</b>	Do not plagiarize without including sources in doing assignments	Saying thank you after receiving help from others
<b>Wear uniforms according to the rules of conduct</b>	Express feelings for what they are	Using polite language when expressing opinions
<b>Orderly in following learning</b>	Report data and information as-is	Using polite language when criticizing a friend's opinion
<b>Follow the practicum in accordance with the steps set</b>	Admitting mistakes and shortcomings owned	Be 3S (Greeting, Smile, Greeting) when meeting others
<b>Bring notebooks according to the subject</b>		

Rating Scale

1= Never

2= Sometimes

3= Often

4= Always

### **Evaluation of the psychomotor domain of religious development of SDIT Al-furqon students**

The psychomotor realm is the realm related to skills (skills) or the ability to act after a person receives a certain learning experience. Evaluation of religious development in the realm of habituation skills / practices including: obligatory prayers and congregational duha prayers. The instrument used in this measurement is a practical test where the teacher can see whether

students can perform prayers with good and correct movements and readings (Ajat Rukajat, 2018).

Then the ummi method tahsin program, evaluation is carried out orally where the teacher listens to the students' readings in detail and uses the rules of tajiweed law. The mabit program (night of bina taqwa in its implementation, the teacher always guides and pays attention to students every activity that takes place which is recorded in the mabit journal. For more clarity, the evaluation of the religious development program of students at SDIT Al-furqon in the psychomotor realm is presented in the table as follows:

**Table 3. Program evaluation in the psychomotor realm**

<b>NO</b>	<b>Religious development program for SDIT Al-Furqon students</b>	<b>Program evaluation</b>
1.	Compulsory prayers and congregational duha prayers	Prayer Practice
2.	Tahsin Ummi Method	Oral Test (see reading)
3.	Mabit (night of faith building and taqwa)	The journal that has been provided includes mabit activities
4.	Commemoration of Islamic holidays: Mawlid, Muharram, Santri Day, Tarhib Ramdhan	Journal
5.	Sanlat Ramadan	Ramdhan Books

Evaluation in general has the aim of developing and improving the quality of student religious development programs in accordance with a predetermined plan. This evaluation step becomes very important as a controller because through this process, success and shortcomings of the program can be identified. In addition, evaluation allows for better decision making in the adjustment of future plans. The results of the evaluation can also be the basis for the preparation of further improvement or development strategies, so that the program can continue to adapt to the needs and demands that develop in the religious environment. In general, program evaluation at SDIT Al-furqon is carried out directly through:

#### **Student daily book/journal**

This book contains reports on the daily activities of students in schools including student religious development programs.

#### **Rapot value book**

Daily assessments will be recapitulated and combined with PTS and PAS/PAT assessments to be included in report cards and diplomas. There are three report cards obtained by students, namely: (1) Academic results; (2) Islamic development; (3) Attitude development.

#### **Certificate of good conduct**

Character or moral assessment at SDIT Al-furqon will also be given in the form of a certificate or award at the time of graduating class VI. So, this certificate will become a reference for teachers or educational institutions at the next level.

## **CONCLUSION**

The evaluation procedure for the student diversity development program at SDIT Al-furqon covering three aspects, namely cognitive, affective and psychomotor aspects, has been implemented. In detail it can be concluded as follows: (1) Cognitive aspect, carried out through oral tests on memorizing surahs, memorizing daily prayers and written tests on the Koran. Affective aspect, this assessment is carried out through daily monitoring; (2) There are 3 aspects, namely a disciplined attitude, an honest attitude and a polite attitude with the instruments that have been provided; (3) Psychomotor aspect, this assessment looks at habits such as skills in

reading the Koran, writing, routine worship practices such as Dhuha prayers, midday and Asr prayers in congregation, and involvement in celebrating Islamic holidays. Lastly, a suggestion for Further research requires qualitative research to obtain more detailed information regarding evaluation of students' religious development at higher school levels.

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