EVALUATION OF CHARACTER EDUCATION IN EL JASMEEN CHARACTER BOARDING SCHOOL SINGOSARI MALANG

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MAY, 2018

EVALUATION OF CHARACTER EDUCATION IN EL JASMEEN CHARACTER BOARDING SCHOOL SINGOSARI MALANG

THESIS

Presented to Tarbiyah Training Faculty Maulana Malik Ibrahim State Islamic
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in Partial Fulfillment of the Requirements for the *Degree of Sarjana Pendidikan*
(S.Pd)

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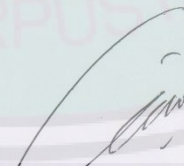
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THESIS

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Assalamu'alaikum Wr. Wb.
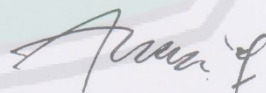   This office memo declares that Skripsi originally owned by:
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        is considered **acceptable** to be defended after being intensively read and
regularly consulted in the area of research content, language, and writing composition.

Wassalamu'alaikum Wr. Wb.

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CERTIFICATE OF SKRIPSI AUTHORSIP

I hereby declare that this skripsi is originally written by Silviya Dwi Arista, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan (S.Pd), Faculty of Tarbiyah and Teaching Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, May 9th , 2018

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MOTTO

وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ

الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

Dan Dia telah memberikan kepadamu (keperluanmu) dan segala apa yang kamu mohonkan kepadanya. Dan jika kamu menghitung nikmat Allah, tidaklah dapat kamu menghinggakannya. Sesungguhnya manusia itu, sangat zalim dan sangat mengingkari (nikmat Allah)

(Al-Qur'an Surat Ibrahim Ayat 34)[1]

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[1] Departemen Agama RI, *Al-Qur'an dan Terjemahnya Special For Woman*, Bandung: Syamil Qur'an, p. 260

DEDICATION PAGE

With always up praise thank goodness the presence of Allah SWT

Shalawat and regards always poured out to Nabi Muhammad SAW

Author offer creation essay this to :

Both of my parents beloved mother Suliyah and father Alimun that has raising , educating , guiding , loving , counseling , and give motivation , encouragement form prayer and love Dear gone letup, support morale and financial the most meritorious in My life

All lecturer and my teachers who have give time , energy for always guide , educate , and directed me

Caregivers El Jasmeen Character Boarding School Umi Durrotun Nafisah and Neng Talqas Syarofah Yani , along with *asatidz* and students El Jasmeen Character Boarding School Singosari who with sincere and sincere give I science along with guidance was priceless price to completion essay this

Not forgotten all my friends who do not can I mentioned one by one and also my tutoring students (Adit, Egan, Elsa, Rara) on all sincerity in outpourings love unfortunately for this , so make My life more life , more spirit and more beautiful . Offerings my works that are simple this for you.

My friends arms the 2014 generation and ICP PAI English 2014 always give spirit and accompany me . And my almamater is UIN Malang always I proud .

Only prayers that can I speak to Divine Rabbi for ever reply services , prayers , and Support for reach my dreams and my aspirations , may Allah accept all charity they give it away to me . Amiin.

GUIDANCE OF TRANSLATION ARAB

The writing of Arabic - Latin transliteration in this thesis using transliteration guidelines based on the decision by Minister of Relious Affairs and the Minister of Education and Culture of Republic Indonesia No. 158 of 1987 and No. 0543 b/U/1987 which can be broadly describe as follows:

A. Alphabet

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

Vokal (a) panjang = â

Vokal (i) panjang = î

Vokal (u) panjang = û

C. Diftong Vocal

أ وْ	=	aw
أ يْ	=	ay
أُوْ	=	û
إِيْ	=	î

PREFACE

All praices for The Most Merciful Allah SWT, because of His blessing, the writer succeed settled this *skripsi* entitled "*Evaluation of Character Education in El Jasmeen Character Boarding School Singosari Malang*, as the final assignment of Islamic Education Bachelor in Maulana Malik Ibrahim State Islamic University of Malang. Unforgettable *shalawat* and salam always be given to our Prophet Muhammad SAW who has guided us from the darkness to the brightness.

A lot of buffetings which packed orderly in this report is the extraordinary credit for the writer to hold on this book by the hands coincides with the academic title. However, the end result is not prominent, but he guidance, encouragement, knowledge, experience and prays from all parties are valuable in this report arrangement. Therefore, for great gratitude present to the Excenllency:

1. Both parents, Mom (Suliyah) and Dad (Alimun) and big family who always give the precious prays, financial encouragement and motivation to finish this final assignment as soon as possible

2. Prof. Dr. Abdul Haris, M. Ag, as the Rector of Maulana Malik Ibrahim State Islamic University of Malang

3. Dr. H. Agus Maimun, M.Pd as the Dean of Tarbiyah and Teacher Training Faculty, Maulana Malik Ibrahim State University of Malang

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6. All the lecturer and staff of Tarbiyah and Teacher Training Faculty who help the process of this final assignment

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8. All friends in the same struggle in Tarbiyah and teacher Training Faculty especially Islamic Education Program Year 2014 who keep writer's spirit to finish this research report arrangement, not forgotten all the best friends in ICP PAI -English 2014

9. And all parties can't be mentioned one by one who give the encouregemnet morally and phisycally to the writer

The writer realize if ther is defectiveness in this research report. Therefore, opened widely the chance for constructed critical and suggestion from all reader for the next edition of report arrangement.

Malang, May,09th, 2018

Writer,

Silviya Dwi Arista

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CHAPTER III METHOD OF THE RESEARCH

CHAPTER IV METHOD OF THE RESEARCH

CHAPTER V DISCUSSION

CHAPTER VI CLOSING

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ABSTRAK

Arista, Silviya Dwi. 2018. *Evaluasi Pendidikan Akhlak di Pesantren Akhlak Singosari Malang*.Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Dr. H. Ahmad Fatah Yasin, M.Ag.

Di tengah maraknya modernisasi, semakin hari masyarakat semakin berkembang,sehingga perlu adanya *filtrasi* (penyaringan), karena semakin banyak budaya yang masuk ke negara kita. Oleh karena itu, penting bagi orang tua untuk memilih pendidikan yang sesuai seperti pesantren yang fokus untuk memperbaiki karakter anak-anak.

Penelitian ini bertujuan untuk: (1) Mendeskripsikan Evaluasi Pendidikan Karakter yang diterapkan di Pondok Pesantren El Jasmeen (2) Memahami faktor pendukung dan penghambat Pendidikan Karakter Evaluasi yang diterapkan di Pondok Pesantren El Jasmeen Singosari

Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Teknik pengumpulan data menggunakan (1) wawancara (2) observasi (3) dokumentasi. Informan ditentukan melalui purposive sampling. Sedangkan analisis data menggunakan analisis deskriptif dengan menggunakan tiga tahap analisis yaitu (1) Reduksi Data, (2) Penyajian Data, dan (3) Penarikan Kesimpulan. Untuk pengecekan keabsahan data penulis menggunakan ketekunan pengamat, triangulasi dan pengecekan teman sejawat.

Hasil penelitian menunjukkan evaluasi yang digunakan oleh pondok pesantren El Jasmeen yaitu melalui beberapa tahap, diantaranya adalah dalam perencanaan pondok pesantren terlebih dahulu merumuskan tujuan yaitu untuk meperbaiki akhlak, merumuskan butir-butir adab yang akan digunakan, setelah menentukan metode yang tepat metode yang digunakan adalah dengan cara penilaian setiap adab yang mereka, alatnya yaitu raport harian, dilanjutkan pengumpulan data yang disetorkan kepada tutor, tutor pun memiliki pedoman tersendiri. Teknik pelaksanaan setiap hari. Teknik pengolahannya dan analisis ada di setiap hari disetiap selesai sholat subuh dan maghrib, dan juga di tiap minggu, ada juga yang dilaksanakan di tiap bulan, dan move on untuk tiap semester. Penafsiran data ketika dia dapat menjalankan aturan dengan baik maka dia akan mendapat reward berupa stiker, dan hadiah untuk move on, sedangkan punishment yang sudah diatur dalam raport. Faktor pendukung ada pada kesiapan tutor, indicator yang jelas dan alat-alat evaluasi yang terpenuhi, sedangkan factor penghambatnya adalah adab ditargetkan selesai 23 minggu bisa saja jadi lebih lama akibat dari pemahaman siswa yang berbeda beda, tutor yang tidak selalu berada 24 jam karena kesibukan kuliah sehingga kurang maksimal, dan catatan para tutor yang berbeda dalam merangkum hasil observasi anak-anak.

Kata Kunci: Evaluasi, Pendidikan Akhlak

ABSTRACT

Arista, Silviya Dwi. 2018. *Evaluation of Character Education in El Jasmeen Character Boarding School Singosari Malang.*Skripsi, Islamic Education Program, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim Malang State Islamic University, Malang. Advisor: Dr. H. Ahmad Fatah Yasin, M.Ag.

In the middle of the luster of modernization, the people grow, there should be a filtration rate because more cultures into our country, so that the culture of the nation. Therefore, it is necessary for parents to choose the appropriate education like boarding school that is dedicated to repair the character of children.

This research is aimed at: (1) describing the Evaluation of Character Education applied at El Jasmeen Character Boarding School (2) Understand supporters and inhibiting factors of Character Education Evaluation applied at El Jasmeen Character Boarding School Singosari

Research this use short at an qualitative with method descriptive . Data collection techniques use (1) interview (2) observation (3) documentation . Informant determined through purposive sampling. While data analysis using analysis descriptive with use three stage analysis namely (1) Reduction Data, (2) Data Presentation , and (3) Conclusion Withdrawal . For checking Data validity writer use perseverance observer , triangulation and checking friend peers .

Results research show evaluation used by cottage El Jasmeen Boarding School that is through some stage , among others is in planning cottage Boarding School more first formulate aim that is for repai morals , formulate the grains *rules* will used , after give proper methods used is with way assessment every *rules* who they are , the tools that is report cards daily , continued collection of data that is deposited to tutors, tutors also have guidelines alone . Engineering implementation every day . Processing techniques and analysis is on every day at each done prayer dawn and maghrib, as well as in each week , there is also implemented in each month , and move on for every semester. Interpretation of data he could run rules with good then he will get a reward form stickers , and gift to move on, and then punishment already arranged in report cards. Factor supporters there is on readiness of tutors, clear indicators and tools evaluation is fulfilled while the inhibiting factor is *rules* targeted finished 23 weeks can only so a longer due from understanding different students different .

Key word: Evaluation of Education, Character Education

الملخص

أريستا، سيلفيا ديوي. 2018. تقييم التعليم الأخلاقي في المعهد الأخلاقي سينجوساري مالانج. رسالة الليسانس، قسم التربية الإسلامية ، كلية علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية في مالانج. المشرف: د. أحمد فتاح ياسين ، الماجستير

في خضم التحديث ، وتنمو الناس كل يوم ونحتاج إلى الترشيح مع دخول الثقافات إلى بلدنا. لذلك، من المهم أن يختار الوالدين التعليم المناسب مثل المعاهد التي تركز على تحسين شخصية الأطفال.

تهدف هذه الدراسة إلى: (1) وصف تقييم تعليم الشخص الذي تم تطبيقه في معهد الجسمين (2) فهم العوامل الداعمة والمثبطات تقييم التعليم الشخصي المطبقة في في معهد الجسمين.

يستخدم هذا البحث النهج الوصفي مع المنهج الوصفي. تستخدم تقنيات جمع البيانات (1) مقابلة (2) ملاحظة (3) وثائق. تم تحديد المخبرين من خلال أخذ العينات هادف. وأما تحليل البيانات باستخدام التحليل الوصفي باستخدام ثلاث مراحل من التحليل وهو (1) الحد من البيانات ، (2) عرض البيانات ، و (3) أخذ الاستنباط. للتحقق من صحة البيانات الكاتبة استمرار المراقب ، التثليث والتحقق من الأصحاب.

أظهرت نتائج التقييم الذي يستخدمها معهد الإسلامي جسمين وهي من خلال عدة مراحل، منها من خلال التخطيط في الأول معهد الإسلامي جسمين يصيغ الأهداف، وهي تحسين الأخلاق، صياغة عناصر الأدب الذي سيستخدم، بعد تحديد الطريقة المناسبة، الطريقة المستخدمة هي بطريقة تقييم كل الأدب منهم، وأداته هو بطاقة التقرير اليومي، وجمع البيانات المودعة إلى المعلم ، المعلم لديه المبادئ التوجيهية الخاصة بها. وتنفيذه كل يوم. وتقنيات المعالجة والتحليل الخاصة بها كل يوم بعد صلاة الصبح وصلاة المغرب، وأيضاً كل أسبوع ، وبعضها التنفيذ كل شهر ، ثم الانتقال إلى كل مرحلة الدراسية. وتفسير البيانات عندما يتمكن من تشغيل النظام بشكل جيد ثم يحصل على مكافأة في شكل ملصقات ، والجوائز للانتقال، ويتم وضع العقوبة في بطاقة التقرير. العوامل الداعمة الحالية على استعداد المعلم، والمؤشرات واضحة ويتم استيفاء أدوات التقييم، والمانع هو الأدب استهدافا لإتمام 23 أسبوعا قد تصبح أطول نتيجة لفهم الطلاب المختلف والمعلمين ليست دائما خلال 24 ساعة بسبب مشغول في الكلية بحيث أقل من الحد الأقصى ، وملاحظات المعلمين المختلفة في تلخيص نتائج مراقبة الأطفال.

الكلمات المفتاحية: تقييم ، تعليم الأخلاق

CHAPTER I

PRELIMINARY

A. Background

Education is a conversation that is always warm to talk about . Currently no one does not feel education. Everyone has the right to feel Education, because from Education everything can be formed, ranging from thinking, how to behave, character formation, formation of self, and also skill. As the subject of education is the students must be very useful because from here they get a lot of knowledge that can be studied, not only science that is general but also in the formation of behavior, especially *akhlak*, which will be useful for students in facing the challenges of the modern era . For educators they are also required to be an all-knowers in the current era of globalization, where all the information that there are alternately acceptable to the subject of education. Therefore, Education must continually act wisely on its implementation process to face globalization, especially the generation that is able to process information in the midst of globalization.

Education is not only in Education in general but also education of Islam. As Muslims, then to face the increasingly modern globalization, then Islamic education can help to support it. By adhering to Islam is expected personality and behavior can be formed in accordance with the teachings of Islam.

1

Islamic education is an educational institution that all the things that it does both the implementation, the implementation, and the purpose is for the Muslims. Therefore, Islamic educational institutions according to their form can be distinguished in two things: Islamic educational institutions outside schools and Islamic education institutions in the school. [2]An example of Islamic education outside the school can be seen in boarding school. Boarding school is an Islamic educational institution, which is not bound by the curriculum and planning so called as an Islamic educational institution outside the school.

Boarding school is an educational institution that survives in the midst of the modernization of globalization. In the midst of modernization, the more people are growing, there needs to be filtration, as more and more cultures enter our country, therefore boarding school is intended to filter the culture that will affect the Character of our nation's children, like El Jasmeen Character Boarding School.

El Jasmeen Character Boarding School gives its own color for boarding school in general because besides combining boarding school science in general, El Jasmeen boarding school also focuses on the character formation of their student. El Jasmeen Character Boarding School is a Boarding school which when we start to plunge into it then that first formed is the habituation of good characterity first.

According to Al-Ghazali the term characterity is argued that characterity is a nature that is embedded in the soul of him arises deeds easily and without the need for

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[2] Jasa Ungguh Muliawan, *Integrative Islamic Education: Efforts to reintegrate DikotomiIlmu and Islamic Education* , (Yogyakarta: Pustaka Pelajar, 2005), p. 154

thought and consideration.[3] From here we can draw the conclusion that Character are embedded in the soul, the emergence of this characterity can be derived from the innate or the nature their self. The nature of characterity that causes *akhlak* have a very important urgency. Character are also *fardhu ain*, which must be done, especially on good character.

We as Muslims should duly do good character. However, not everyone can do good characterity is smooth because we know that many obstacles that we can not avoid if we do not strengthen the faith. So the strengthening of this faith is learned in boarding school so we can keep our Character well too.

Because it comes from boarding school, characterity which origin has not been directed can be formed in boarding. The process of character formation is what will eventually produce results that can be good character habits, such as the El Jasmeen Character Boarding School. As Boarding school *Akhlak* then boarding school has its own way to form character their student that is by conducting an evaluation of character education.

Evaluation is a continuous process so that in the process of its activities it is possible to revise if there is a mistake.[4]With the evaluation is expected to know whether the program is implemented later can reach the goal or vice versa. Evaluation done in the world of education leads to a goal that is the purpose of education.

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[3] Nur Hidayat, *Akidah* Character *and learning,* (Yogyakarta: Publishers Ombak, 2015), p. 137
[4] M. Daryanto, *Education Evaluation,* (Jakarta: PT RINEKA CIPTA, 2012), p. 3

If evaluation is done on character education, then the evaluation provided leads to the affective domain. Affective sphere is the domain of a person's predictable attitude if one has a high level of cognitive domain.[5] The type of affective learning result is in the form of behavior, attention to accept rules, habits that have been embedded in itself has become an inherent habit. So in the Islamic affective domain is more to character education.

Evaluation of character education itself here not only as a benchmark but as a guide in behaving in everyday life, so in addition to Character can be formed in boarding schools, is expected to be practiced in everyday life when students are outside the cottage or have completed education in the boarding school.

The essence of religion is a matter of attitude, in Islam the essence of religion is faith. Thus, the core of religious education is to shape attitudes in the planting of faith. So what is done is how to form a faithful student in the formation of religious attitudes in other words that is affective coaching or attitudes of a person own. Therefore, with the progress of the era, Boarding school El Jasmeen gives different color about character coaching for their student, giving new nuances by presenting the character coaching through the evaluation of character education.

Based on the above phenomen on, the researcher tries to analyze how the Evaluation of Character Education in its application in El Jasmeen Character Boarding School Singosari so as to provide a rationale for the author to examine and present a

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[5] Mulyadi, *Evaluation of Education: Development of Evaluation Model at School* , (Malang: UIN MALIKI PRESS, 2010), p. 5

thesis entitled **" Evaluation of Character Education in El Jasmeen Character Boarding School Singosari ."**

B. Research focus

Based on the background presented above the focus of this study are as follows:

1. How is the implementation of the character education evaluation conducted by El Jasmeen Character Boarding School Singosari Malang?

2. What are the supporting factors and factors inhibiting the evaluation of character education conducted by El Jasmeen Character Boarding School Singosari Malang?

C. Research purposes

In accordance with the research focus studied by the authors, this study aims to:

1. Knowing the implementation of evaluation of character education that applied in El Jasmeen Character Boarding School Singosari

2. Understand the supporting and inhibiting factors of the evaluation of character education applied in El Jasmeen Character Boarding School Singosari

D. Benefits of research

This research is expected to be useful for:

1. For El Jasmeen Character Boarding School Singosari

As an input to the development of Islamic religious education evaluation, especially the evaluation of the character education, in order to evaluate the effectiveness to improve the quality of students' Islamic personality, this research

is useful to provide information for teachers and boarding school evaluation for characterity through the evaluation model of character education

2. For Readers

To increase knowledge and insight for the reader how important the evaluation of character education students and students in general and can be used as a reference in subsequent research.

3. For writers

As a valuable experience in applying the knowledge gained from learning on campus, and as the end is applied in the form of research made, so that the research can be taken as a guide or key in facing problems in the future

E. Previous Research

1. The first earlier research done by bachelor theses from M. Abdul Ghofar from Faculty of Education IAIN Walisongo Semarang on 2008 with the title ""*Implementasi Evaluasi Ranah Afektif Untuk Pembelajaran Akidah Akhlak di MA NU Nurul Huda Mangkang Tugu Semarang* "

This research view on the implementation of the evaluation of the Affective Watcher. The jurisdiction of affective itself means keep on the attitude. The jurisdiction of affective can be reviewed from the study Creed Character. Very important affective aspects are assessed in Islamic Religious Education lesson. Affective aspects that need to be considered is and politeness to students teachers, employees with school and friends and politeness students to parents, family, friends

and elders at home or in the community.[6] So there formed an evaluation in the jurisdiction of affective which reflects the teaching of the Creed Character.

Different with the research done by the researchers now. Researchers have similarities in this evaluation venues affective, but researchers now use different terms, where the jurisdiction of affective termed on Character. So the research researchers now more lead to character education evaluation. Previous research aimed more on the implementation of that done, while research on how the evaluation is now headed for character education in the run.

2. The second earlier research done by bachelor theses from Masrifah, Faculty of Education, IAIN Walisongo Semarang on 2010, with the title " *Internalisasi Nilai Pendidikan Akhlak Pada Student di Boarding School Pesantren Putri Al-Hikmah 2 Benda Sirampog Brebes*."

This research more to internalisasi Character education. The value is Internalisasi weekly or the immensity of character values that done during the student draw knowledge in Boarding School. With this value internalisasi expected student familiar with all positive activities that are provided in Boarding School.[7]

Different with the research carried out by the researchers now. Researchers now more to how Evaluation of Character Education used as material for the

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[6] M. Abdul Ghofar dari *"Implementasi Evaluasi Ranah Afektif Untuk Pembelajaran Akidah Akhlak di MA NU Nurul Huda Mangkang Tugu Semarang"*, skripsi, Fakultas Tarbiyah IAIN Walisongo, 2008, p. 16

[7] Masrifah *"Internalisasi Nilai Pendidikan Akhlak Pada Student di Boarding School Pesantren Putri Al-Hikmah2 Benda Sirampog Brebes"*, skripsi, Fakultas Tarbiyah IAIN Walisongo, 2010, p. 13

formation of student Character so that from this evaluation is expected to form the Character of the innovations which is done in the evaluation.

3. The third earlier research done by bachelor theses from Indah Kinanatul Aliyah Faculty of Education UIN Malang in 2015 with the title " *Strategi Pendidikan Akhlak di MTs Negeri Malang III Gondanglegi Kab. Malang.*"

This research more toward stategy given on character education. The education strategy is seen in the implementation of the planning and evaluation of the strategy that created the character education is done in the conditioning and create Character are reflected in a child.

The research carried out at this time is very different from the previous research due to the current to be spesific research in terms of the strategy in the evaluation. Regarding the evaluation of the many things that were done, with how to perform a self-assessment student itself.

No	The researchers name, title, Form (bachelor theses/thesis/Journal/etc), publishers and years of research	Similarities	The Difference	Research Orisinility
1	M. Abdul Ghofar, Implementasi Evaluasi Ranah Afektif Untuk Pembelajaran Akidah Akhlak di MA NU Nurul Huda Mangkang Tugu Semarang, Skripsi, IAIN Walisongo, 2008	Evaluation of the Affective Watcher (The same Evaluation with character education)	The implementation of the learning of the Creed Character	Researchers more to how Charact er education Evaluation
2	Masrifah, Internalisasi Nilai Pendidikan Akhlak Pada Student di *Boarding School* Pesantren Putri Al-Hikmah 2 Benda Sirampog Brebes, Skripsi, IAIN Walisongo, 2010	Character education	The value of education Aklak Internalisasi	Researchers go to the jurisdiction of the assessment and not on the

3	Indah Kinanatul Aliyah, Strategi Pendidikan Akhlak di MTs Negeri Malang III Gondanglegi Kab. Malang, Skripsi, UIN Malang, 2015	Character education	Character education strategy	Researchers preference on how the evaluation of the Character in the apply
				internalization

F. Definition of Key Terms

To make it easier for the readers to understand the term used in this research, then required confirmation of the term. Now the assertion of the term is as follows:

1. Evaluation of education is considered the activities that happen in the world of education. [8] Evaluation activities were considered in the evaluation of which there are the goals. In the learning process we will surely find a value. Given the assessment is different from depending on the jurisdiction that will be assessed. In the evaluation of education is expected to function as a measure of students, when there is a good thing from the evaluation maintained, while

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[8] Daryanto, *Op. cit.*, p. 6

when there is less than this evaluation can be sought where the point of weakness, so that it can be found solving the problem. In addition to the education evaluation will later be found how the improvement of the system is applied after the outcome of the evaluation itself.

2. Character in Indonesia defined by writer is *Akhlak* can be defined as Outstanding traits, disposition, the behavior or habits.[9] Character can be divided into two namely character good and bad characterity. Character can be formed if conditioned and trained to Character are getting better. So the character is good this is the later will create a harmonious life and calm

3. Evaluation of Character education (*Evaluasi Pendidikan Akhlak*) is considered the activities in the world of education that will lead to the establishment of the behavior and Outstanding traits. The purpose of the evaluation was held here is as a major milestone in the happening day to day so that expected later with the results obtained from the variables which are mentioned in the evaluation has been reached or need a solution.

4. Boarding School according to save the writer is a traditional education where there are kyai, in education they must stay in the hostel. Here they taught about the science of religion and the most famous of Boarding School is examine the yellow book. Currently developing not only learn boarding schools of science and religion the book of yellow but combined with knowledge. Therefore, to

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[9] Nur Hidayat, op. cit., p.136

address the challenges of the Islamic boarding schools are perceived to be able to form the student Character toward better than when only education in general.

5. Character Boarding School (*Pesantren Akhlak*) is Boarding School that focused on the construction of the Character. We know that the Character is universal that must formed when one, and must be practiced when already understand until Boarding School Character, more lead to the formation of characerity that less good Character that formed in accordance with the terms of the guidelines book that is used by the Boarding School and space station on the character good to the majors. Character that formed on the Character Boarding School can be divided into several aspects of the character norm as activity which was undertaken a day like sleep and eat, enter the bathroom or activities generally. It can also be another characerity as much as possible done follow Character Rosulullah.

G. Systematics discussion

In research is composed of six chapters each chapter consists of several sub-sub that are related to each other, who examined as follows:

Chapter I   The author of the proposed introduction that gives a description of the background of the problem that the formulation of the problem, the aim of the research, benefits, originalitas research laboratory, the definition of the term and systemic discussion

Chapter II	In this chapter the author gives the study the theory of an overview and discussed specifically about Character, an overview and discussed specifically about education Character, an overview of Boarding School understanding of Islamic charactery that focused at Character Boarding School El Jasmeen Singosari
Chapter III	In this chapter the author explained about the approach, the type of research, the location of the research, the presence of a researcher, Data Source data collection Techniques Data Collection techniques and Procedures Research.
Chapter IV	In this chapter the author explained about the description of the research object that includes: general history of El Jasmeen Boarding School Singosari, layout of geography, Vision, Mission The Purpose of standing, Organizational Structure, means and infrastructure, the situation of the teachers and students of El Jasmeen Boarding School Singosari, result of research about the implementation of evaluation of character education in El Jasmeen.
Chapter V	In this chapter the author explained about the variables the variables used in the evaluation of the Character education and procedures for the event assessment and supporting factor and resistance from the evaluation of character education in Character Boarding School El Jasmeen Singosari

Chapter VI   In this chapter the author explained about the final conclusion from the research analysis of the discussion presented and equipped with suggestions that build for El Jasmeen Boarding School Singosari and also for the reader

CHAPTER II

THEORITICAL REVIEW

A. Evaluation of Education

1. Definition of Educational Evaluation

Literally the word evaluation comes from the English *evaluation;* in Arabic: *al-Taqdir* (التقدير) in Indonesian means: assessment. Thus literally the evaluation of education (*educational evaluation = al-Taqdir al-Tarbawiy =* التقديرالتربوى) can be interpreted in the assessment of education or assessment of handling matters relating to educational activities.[10] So that in the evaluation of education leads to the quality or the results obtained from the assessment in accordance or not with the intended purpose.

The verses that explain the evaluation of one of them is al Baqarah verse 31:[11]

$$ \text{الملائكة فقال أنبئوني بأسماء هؤلاء إن كنتم صادقين} $$

" *And he taught Adam the names (objects) entirely, then put it to the angels then said: Name me the names of those things if you are righteous people* "

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[10] Anas Sudijono, *Pengantar Evaluasi Pendidikan,* (Jakarta: PT RajaGrafindo Persada, 2006), p. 1

[11] Departemen Agama RI, *Al-Qur'an dan Terjemahnya Special For Woman*, Bandung: Syamil Qur'an, p. 6

In the letter is explained about to measure the power of cognition, human recitation and the lessons that have been given to Him as evaluating Adam's prophet about the asthma 'that God taught him before the angels. And the letter of Al Zalzalah verses 7-8:[12]

فمن يعمل مثقال ذرة خيرا يره

Whoever does good weighing *dzarrah*, undoubtedly he will see (replies)

it :

ومن يعمل مثقال ذرة شرا يره

And whosoever workseth evil as great as *dharrah*, he shall surely see (recompense) it also

From these verses can be told about providing good news for the good activity and provide torment for those who do not activity either.

2. **Function of Education Evaluation**

Educational evaluation also has two major functions, in general and in particular. Evaluation as an action or process has at least three main functions: (a) measuring progress, (b) supporting the preparation of the plan, (c) improving or refining.[13] So in the process the core of the evaluation is to reorganize the existing system, if the results obtained are encouraging then it will be improved

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[12] *Ibid,* p. 599
[13] *Ibid*, p. 7-8

again and will be measured progress owned, while if disappointing it will be repaired and known what solutions are suitable to improve the system there is.

While in particular the function of evaluation can be traced in three aspects, namely: (a) psychological aspects, (b) didactic terms, and (c) administrative terms. For learners, psychological education evaluation will provide guidance or an inner grip to them to recognize the capacity and status of each of them in the middle of the group or class. [14] Useful for students to know their status in the group or class, students will know whether these learners have high, low or average abilities in their classes.

For educators, the evaluation of education will provide assurance or determination to the educator's self as to how far the effort he has done so far has brought results, so he psychologically has a definite guidance or guidance in order to determine what steps-steps that are deemed necessary done next. [15] In this case the teacher will have a guide to know the extent to which the pupil he is educating is walking, back and forth or still in a fixed place.

The second is didactic. By didactic, for learners will make the impetus or motivation to improve, improve and maintain its achievement. For educators, didactic evaluation of education has at least five kinds of functions, namely:

a. Provide a foundation for assessing the results of operations already achieved by learners

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[14] Ibid, p.10
[15] Ibid, p. 11

b. Provide information that is useful, to know the position of each learner in the middle of the group

c. Provide material that is important to choose and then establish the status of learners

d. Provide guidelines for finding and finding solutions for learners who need them

e. Provide clues about how far the teaching program has been determined by the learner.[16]

And the last is administratively, evaluation of education has three functions, namely (1) provide reports, (2) Giving materials description, (3) give an overview.[17] Reports are of crucial importance in terms of evaluation. The goal is to knowing in detail what has been done by students, because if not made his report and the data we have only limited to the only then it is not enough to be made as report, because can imagine lost over time.

3. Objects and Objectives in Educational Evaluation

Objects or targets in the evaluation of education itself is summarized in three major aspects: (1) aspects of ability, (2) aspects of personality, (3) attitude aspects.[18] Aspects of the ability to be possessed by the students appropriate and adequate, as this will help learners in the educational process la distance in order

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[16] Ibid, p. 12-13
[17] Ibid, p. 14
[18] Ibid, p 25

not to have difficulties and obstacles. Aspects of personality so personality will shape the behavior of learners, so they also determine their success in following the program of learning. The last is the attitude aspect. Attitude is a thing that stands out so that in the application of one's attitude is very important. Usually the attitude test in measurement using the attitude scale.

4. **Aspects of Evaluation of Educational**

In the evaluation there are at least three things that are always assessed, which are summarized in 3 aspects of which are the aspects of cognitive, affective aspects, and the last is the psychomotor aspect.[19] The cognitive aspect itself includes mental activity (brain). In terms of the cognitive domain itself there are six levels of thought processes. The six levels are:

a. Knowledge / memorization (ability to recall)

b. Understanding (the ability to understand after the process of remembering)

c. Applications (ability to use them in new situations)

d. Analysis (ability to itemize and decompose in smaller sections)

e. Synthesis (the ability to integrate parts to form new patterns)

f. Assessment (the ability to consider an option)

While the second is the affective aspect. The affective aspect relates to values and attitudes. The characteristics of the affective learning outcomes can

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[19] Ibid, p. 48

manifest in various forms of behavior and behavior. In this affective aspect there are five levels, namely:

a. Receive (a person's sensitivity in receiving stimuli and stimulus)

b. Responding (one's ability to actively involve himself in certain phenomena)

c. Assessing (defined as appreciating, where an activity is done will be rewarded and if not done will be punished)

d. Organize or organize (ability to match value differences to form new values)

e. Characterization with a value or a value complex (the ability to integrate all that he gets in behaviors that can be applied in everyday life)

Third is the psychomotor aspect related to the skill . It is a continuation of cognitive learning outcomes and affective learning outcomes. From this it can produce psychomotor learning outcomes if the behaviors shown are consistent with the meaning contained in the cognitive and affective domains.

5. Techniques in Educational Evaluation

Techniques used in the evaluation of education there are two of the test techniques and non-test techniques. A test is a systematic and objective tool or procedure for obtaining desirable data or information about a person, in a manner that may be said precisely and quickly.[20] So this test technique is a systematic data collector organized to get the information we want. While non-test technique is done without testing the learners but done through observation.

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[20] Amir Da'in Indrakusuma, *Educational Evaluation-Assessment of Learning Outcomes, Volume I, (* Malang: IKIP Malang, 1972) p. 86

6. Implementation steps enforcing the Evaluation of Education

In the evaluation of education there needs to be steps in the implementation. Yulien Stanley said that: "The evaluation steps consist of; setting program goals, selecting appropriate tools, implementing measurements, scoring, analyzing and interpreting scores, making good notes, and using measurement results .[21] So in the course of the evaluation after this will run properly, need a steps.

However, in other references, according to Mochtar Buchari the main steps in the evaluation consist of planning, data verification data collection and data interpretation.[22] From previous exposures detailed again by Mochtar Buchari to become five areas only:

a. Planning

1) Formulate goals

The problem that must be done in the planning step is to formulate the evaluation objectives to be implemented in an educational process based on the goals to be achieved in the education program.[23] In planning it is of course important to formulate a goal to achieve what is to be achieved, with the aim that we will know what we need, to guide what we will be, and how to achieve that goal.

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[21] Julien C. Stanley, *Measurement in Today's Schools, (* Prentice-Hall, Inc., 1964) as quoted by Wayan Nurkancana and Sunartana, *Evaluasi Pendidikan* (Surabaya: Ushaa Nasional, 1983), p. 7
[22] Mochtar Buchari p. 24
[23] Wayan Nurkancana and Sunartana, *Evaluation of Education* (Surabaya: National Business, 1983), p. 7

2) Establish aspects to be assessed

The determination of the type of aspect to be assessed is determined by the purpose of the evaluation.[24] Aspects of evaluation are considered important because of the need for a baseline value that will be used as indicators set to achieve the goal.

According to Sudiono, the assessment objective is the side or in terms of the assessment of learning outcomes to be performed. [25] May be in the cognitive, affective and in psychomotor spheres.

3) Define method

The evaluation method used is determined by the type of aspect to be assessed.[26] The method is usually used as a means to achieve the purpose of using the test, in the form of checklist, inventory, and can also be done by using observation.

4) Select or arrange evaluation tools

The evaluation tools used are determined by the evaluation method we use. For the implementation of the observation method the evaluation tool that needs to be prepared is the observation guidelines and blanks to record the results to be obtained in the observation.[27] Developing an evaluation

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[24] Ibid, p.8

[25] Sudiono Anas, *Assessment Strategy of Affective Learning Results on PAI Learning* as cited Mulyadi *, Development of Evaluation Model of Religious Education at School* , (Malang: UIN Maliki Press, 2010) p. 31

[26] Wayan Nurkancana and Sunartana, *op.cit.* p. 8

[27] Ibid, p 8

tool is very important, because whether or not the data we get will depend on the evaluation tools we will make. So the data we get becomes less valid and the purpose of the evaluation is not running optimally.

According Sudiono required the benchmark, used to see the value of learning outcomes that must be formulated firmly and clearly, operational and measurable.[28] Given this kind of benchmark it is expected that goals can be directly achieved not only that, but with a clear benchmark then we will also get the right and valid data.

5) Define the criteria to be used

In the process of evaluating what is used, the technique in doing the evaluation is how to walk.

6) Establish the frequency of evaluation

The purpose of the frequency of evaluation is how many times the evaluation is carried out within a certain period.[29] Evaluations are ongoing but have limitations that can later be used as a reference, which we evaluate to experience changes in development and decline, therefore there needs to be a frequency of evaluation

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[28] Sudiono Anas, *Assessment Strategy of Affective Learning Results on PAI Learning* as cited Mulyadi *, Development of Evaluation Model of Religious Education at School* , (Malang: UIN Maliki Press, 2010) p. 32

[29] Ibid, p. 10

b. Data collection

Steps of data collection can be divided into several sub steps, namely: the evaluation, checking the results of evaluation, and give the code or score.[30] Code is interpreted as a certain sign that is not quantitative.

In the technique of appraisal, we must know how the assessment is carried out, it is necessary to prepare the plan carefully.[31] Not only the benchmark is used as a reference, but the implementation is facilitated by means of infrastructure, the role of evaluators are nimble and straightforward, and conditions that we will evaluate already organized then the evaluation will run well in implementation.

c. Data verification

In the data collection, usually still in the form of raw data that can not provide a clear picture to us, therefore using the codes or scores will get further analysis.

d. Data analysis

Analysis will be more suitable if the data obtained in the form of qualitative data is suitable to use qualitative analysis, while quantitative data suitable to use analysis that is also quantitative or called statistic.[32] Analysis is

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[30] Ibid, p. 10

[31] Sudiono Anas, *Assessment Strategy of Affective Learning Results on PAI Learning* as cited Mulyadi *, Development of Evaluation Model of Religious Education at School* , (Malang: UIN Maliki Press, 2010) p. 33

[32] Ibid, p. 11

needed in the processing of values, it is intended to find out how far we do this evaluation to make progress, from where we will later find out the results of the evaluation we make.

e. **Data Interpretation**

Giving interpretation or interpretation means is a statement about the results of data processing.[33] From this later evaluation results obtained, which we evaluate can know already reached the goal or not yet, and when he can achieve the goal then he will be rewarded, whereas if he does not reach then he will get the consequences that have been agreed at the beginning, or depending on the results he obtained.

Every activity needs follow-up. Without follow-up then the data results will be futile, redundant and has no meaning.[34] Therefore handling after evaluation is very important to make our evaluation meaningful, and for those we evaluate will get reciprocity from what he does.

B. **An Overview of the Character**

In the era of globalization has been should we realize that all the things that we do not yet know to we know only from the social media. In the social media, anything from any part of the world we can know all it. Whether it be in the case of the news info about artist friend and the other is not a secret among the public. Social media

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[33] Ibid, p.11

[34] Sudiono Anas, *Strategi Learning* as cited Mulyadi , *Development of Evaluation Model of Religious Education at School* , (Malang: UIN Maliki Press, 2010) p. 33

make it easier for us to access all. Without knowing it social media has been entered under the jurisdiction of the world of children so that the children can take advantage of all the things through social media. Not just that they also follow what he see in social media such as the wild "boom" with her lover, wild personal things, wrote the status of confused world or the status of the defiantly people so social media was greatly affect both bad Character man.

First, Character can be influenced because children play environment that less support, but this time with the development of the gadgets so. Through the environment social media without they perform social contact directly only Character they can be affected drastically. So, can be assured that the need for the construction of the formation of Character, so that not only through gadgetry but through the environment and the formation of Character formed.

Character is very important for the community especially children as being the future generation. The formation of good Character and in accordance with Islam can be obtained through Boarding School. So the importance of Character because the Prophet said, "*The believers in the most perfect is the most beautiful of his character*"[35]

1. **The sense of Character**

    In the etymology of the word Character derived from the Arabic of *characterity* in the form of the juma', from *mufrad* is *khuluq*. [36] The word Character (Arabic) seen from the angle of the Bible (etymology) is the plural of

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[35] Rojaya, *40 Prinsip Agama.Terj,*(bandung:PUSTAKA HIDAYAH, 2006), p. 162
[36] Nur Hidayat, *op. cit.,*p. 131

the word *khuluq*, *khulq* means Outstanding traits, disposition,behavior or habits. So Character can be in it as the behavior that was created by the perpetrators of itself, where according to the rules of the religion means the Character of praise and that is not in accordance with the rules of religion is the character blame. [37]

While the sense of Character according to the priest Al-Ghazali Character is a nature that is embedded in the soul of someone who from the nature of the works that are easily without requiring the consideration of the mind first. [38]Starting from the opinion of the experts, the essence of Character is a condition or the nature of that has been absorbed in the human soul and has become a personality, so that can give birth to the various works which sepontan and easy without made and without require thinking[39] situation such as this is usually occurs as a result of carriage since birth or the carriage of the environment where someone lived. So Character although can be formed or can be trained in fact already attended in the soul that has been embedded with easy appears without the need to be considered first again.

2. **The Scope of the Character**

The scope of the character covers how should one behave toward penciptaanya, against our fellow human beings, themselves against his family and to the community. [40] So in the scope of the character itself means that regulates

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[37] Luis Ma'luf, *Kamus Al Munjid,* (Bairut : Al Maktabah Al Katulikiyah, tth), t.c., hlm 194

[38] Nur Hidayat, *op. cit.,*p. 131

[39] Asmaran As., *Pengantar Studi Akhlak,* (Jakarta : PT Raja Grafindo Persada,) hlm. 3

[40] Nur Hidayat, *op. cit.,*p. 147

the relations between people in behave, not only to human beings but also against God, environment even against themselves.

Not only that, it is known that the object of the science of Character are the deeds of the men that can be assigned to the law of good or bad, in other words the words or deeds of which is inserted in the act of the Character meanwhile Al-Ghazali thosehow not much different, he stated that the discussion of the character knowledge covers all aspects of human life both as a independent or groups.[41][42]

Therefore, it can be said that the problem of man and his actions is one of the substance of the substance of the topics in the Ethics (Science of Character).[43]

From the opinion of the above, it is clear that the object of the science of Character does not only focus on to good deeds alone, but works-that are evil also becomes the object of the science of Character. The scope and object of Character itself is set up the relations between man and man, with his Lord, nor with itself. Character can be in the form of good deeds and bad actions. Ideally we are told to do good deeds.

3. **The Purpose of Character**

The purpose of Character is to achieve happiness live mankind in his life, both in this world and in the hereafter.[44] The skillful midwifery experts would not

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[41] Rachmat Djatnika, S*istem Ethika Islami (Akhlak Mulia)*, (Jakarta : Pustaka Pelajar, 1996), p. 45

[42] Abudin Nata, *Akhlak Tasawuf,* (Jakarta : RajaGrafindo Persada, 2000), cet. III, p. 10

[43] Tafsir, dkk., *Characteritas Al - Qur'an dan Tantangan Modernitas,* (Yogyakarta : Gama Media Offset, 2002) , p. 198

[44] Nur Hidayat, *op. cit.,* p. 136

in itself something that makes him apply as carnaval Character bad. Because it is already embedded in himself about the good Character. In itself has also been embedded bad characterity will later be avoided so that without consideration he will not perform a bad characterity. Even though the purpose of Character not linier penerapnnya with wealth and the throne, but in its application with good selfish and imcharacter would certainly have found happiness in the hereafter later.

4. **The position and the role of the characters in Life**

   Because the Character set up a relationship with another man and not a usual thing that Character also plays a role in the daily life. as written Hamzah o'kub in his book "*Islamic Ethics*" :

   a) Character is a necessity of life in the family.

   b) Character can play formed life harmony between neighbors.

   c) Character plays an active role in fostering socializing adolescents.

   d) Character may have a role in the association general.

   e) Character can serve to maintain the existence of a country and the nation or development.

   f) Character role in building the relationship between the harmony the Nation.[45]

   So the character is required in the life because Character have many benefits that can make us live in harmony that will be able to bring us to be better.

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[45] Hamzah Ya'qub, Hamzah Ya'qub, *Etika Islam Pembinaan Akhlaqul Karimah (Suatu Pengantar_ ,* (Bandung: cv. Diponegoro, 1985) cet. III, p. 28 - 30

B. Character education

1) The sense of Character Education

The term education is derived from the word "students" with gave him the prefix "pe" and "suffix kan", contains the meaning of "works" (things, how, etc.). The term education again comes from the Greek, namely "pedagogie", which means that the guidance given to children. The term is then translated into English with the word *education,* which means the development or guidance. Can be interpreted that education is the guidance is required to be given to the children. Children need to be educated since early to prepare him terjuan to nurture higher again. [46] So as early as possible we are expected to be able to educate children the best possible dimasanya which is still very small.

In the contemporary dictionary bahasa Indonesia, *education* is defined as the process of conversion of a way of thinking or behavior by way of teaching, counseling and exercise in the process of educating.[47] Education more broadly defined as a process with certain methods so that people gain knowledge and understanding, and how to behave in accordance with the needs.[48]

According to the dictionary of Indonesia, said Character are defined as Outstanding traits or behavior.[49]Related to the character education in the scope of

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[46]Ramayulis, *Ilmu Pendidikan Islam,* (Jakarta : Kalam Mulia, 1994), p. 1

[47] Peter salim dan Penny Salim, *Kamus Bahasa Indonesia Kontemporer,* (Jakarta : Modern English Press, 1991), p. 353

[48] Muhibbin Syah, *Psikologi Pendidikan Dalam Pendekatan Baru,* (Bandung : PT Rosdakarya, 1992), p. 10

[49] Tim Penyususn Kamus Pusat Pembinaan dan Pengembangan Bahasa Dekdikbud, *Kamus*

the discussion of this bachelor theses authors conclude that character education is the guidance given to the son to change the behavior of the planting process is performed first from the habit, so that bare awareness in the heart to do it on an ongoing basis.

2) **Character Education Foundation**

Character education as the soul of Islamic education in the process of the explanation requires a solid base as the ground that can deliver on the achievement of the purpose of the ideals - researched. Good characterity is a characterity that is owned by the Messenger of Allah.

Basis of character education is the Koran and al early Hadithic because in it there is the history of Islamic education.

There is a queen sets a in accordance with the word of God of Surat al-Ahzab verse 21 :[50]

لقد كان لكم في رسول الله اسوة حسنة

"*Have indeed in the Messenger of Allah and the queen sets a good example for you*".(*al-Ahzab : 21*)

Some description above still assured by the existence of the early Hadithic describe the mission he sent the Messenger :

انما بعثت لاتمم مكارم الاخلاق

Besar Bahasa Indonesia, p. 17

[50] Departemen Agama RI, *Al-Qur'an dan Terjemahnya Special For Woman*, Bandung: Syamil Qur'an, p. 420

This means that : "*Behold I sent to enhance the noble characterity" (HR. Imam Baihaqi).*

The basis - the basis of Education Character is sourced in the Qur'an and the hadiths handles as described in the letter-Ahzab verse 21 and hadiths that given above then it is clear that the messenger is the queen sets a good example so that Character Rosulullah very worthy to be made as a capital standards for the people who deserve to be made an example.

3) **The Purpose of Character Education**

In all things we want to achieve. The purpose of is to be desired will become apparent. The usual purpose will be taken is the main objective that will be taken so that the purpose of these later made as being the point of point of its achievements.

Character education also known with the education of the soul that are working to enhance physical education, ideally can support on the achievement of the perfection of the entire human personality not only personality formed physically but ventures archetype namely Character.

According to At - Thiyah Al Abrasy, the purpose of character education in Islam is not simply give knowledge to the disciples, but aims to educate Character with attention to facets - aspect of physical and mental health, feelings and practices and prepare children to become a member of the community. Is the purpose of character education is to form the -the good deeds, hard myself, polite talk and deed, standards in behavior and disposition, is wise, polite and civilised, sincere,

honest and holy.[51] The purpose of character education is very important because this is where people called as good or selfish and imcharacter degenerate. So the good education will lead to the good so that education is very important role in the process of formation of Character.

C. Evaluation of Character education

The evaluation is actually closely once its relationship with the aim of education is to know what is the purpose of education has been reached or not. Evaluation of the Character education is rarely found in the world of education. They more often refers to the evaluation on the affective watcher. Affective is the formation of the attitude. In the formation of this attitude there is a negative character that will later be evaluated. Affective learning results types are formed in the form of behavior. As the sense of Character namely the behavior. [52]

The jurisdiction of affective is divided into five levels are receiving, responding, valuing, organization and characterization by a value or value complex.[53] From here can be summarized that receiving is the process of receiving, where in the process of receiving there is a willingness to consider an activity, so that in the elementary students are able to receive the values that are taught on them. Furthermore namely responding or the process to respond, where more to the active participation of the students. This Partispasi driven by motivation, so that in addition

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[51]M. Athiyah al Abrrosy, *Dasar - Dasar Pokok Pendidikan Islam,* (Jakarta : Bulan Bintang, 1993) , terj. Bustain Al Ghani, dkk.,p. 104

[52] Hasan Langgulung, *Asas-asas Pendidikan Islam,* (Jakarta : Pustaka Al Husna, 1992) cet. II, p. 318

[53] Mulyadi, *op. cit.,* p.29

to accept that there is in the first stage they respond with how to do so. The third is valuing or process assess, came off their highs they receive and respond to in the form of to do that there needs to be the award. The award is intended to motivate the students to do so continuously . In this process they will experience considered good or bad. So that they know the cause and effect of that done. Fourth organization is process organise. In the process of organising the union of the values which this value that universal. In the case of universal in the future will be formed the responsibility to unify the values different. And the last is characterization by a value or value that is the process of integration between the values and emotions. Here can be explained that internalisasi value of initial level until the organization has been penetrated and affect the pattern of the emotions of the students so that from here already exists on the level of controlling the behavior of that from here is the characterity without consideration to do good or bad for not done.

Evaluation in this character education has the purpose of which is not much different from the education evaluation in general. [54] Education evaluation in general to know the progress and development and the success of the students after learning activities in a certain period of time so that it can be said that in this Character Education Evaluationcan be monitored the development of the students what has reached the target destinations or vice versa.

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[54] M. Al Abrasy Athiyah, *Op. Cit*., p. 106 - 108

The technique in evaluation of the affective domain is the non engineering tests. The existence of non-standard techniques of tests due to the realm of the affective domain is assessed through a few techniques for non test are:

1. Floor Scale

2. Questionnaire

3. A list of suitable

4. Interview

5. Observations

6. Curriculum vitae[55]

Floor scale is always presented in the form of numbers, which is intended to pencatatannya can be objective. While the questionnaire also known as question form (questionnaire to be filled in by the respondents). The list of matches is a list of statements where respondents who evaluated stayed put () sign in the space provided. The interview is a method or a way to get answers from respondents who are not given the opportunity to ask questions. Next up is the observation by means of duplicate observations carefully and systematically recording. The life history and the last one, because of the history of life we can deduce a person's personality.

Measurement of the affective domain can not be done at any time due to changes in the behaviour of the students are not able to change at any time. [56] The

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[55] Sulistyorini, *Evaluasi Pendidikan (Dalam Meningkatkan Mutu Pendidikan), (*Yogyakarta: TERAS, 2009) p. 79

[56] Suharsimi Arikunta,*Dasar-Dasar Evaluasi Pendidikan,* (Yogyakarta:Bumi Aksara, 2001), p. 177

question is not affective demands of right and wrong answers, but answers are specifically about him regarding the interests, attitudes, and internalization of values. The form of the scale used is:

1. Likert Scale (created in a statement and followed by the five responses that indicate levels from strongly agree to strongly disagree)

2. Multiple choice Scale (such as multiple choice question followed by alternative opinions)

3. Thurstone Scale (likert scale like scales)

4. Guttman Scale (has some three or four statements to be answered yes or no

5. Semantic differential

D. The sense of Islamic Boarding Schools

Boarding School is religious educational institutions which has its own specialty and different from other educational institutions. Education in Islamic boarding schools include Islamic education, Dawah, community development and other education of a kind. Learners at Boarding School called student is generally settled at Boarding School. The place where the student settled in the environment Boarding School called with the term booths. From this arose the term *Boarding School* Boarding School. [57]

In 1979, Minister of Religious Affairs issued a regulation No. 3 year 1979 which reveals the form of *Boarding School* Boarding School :

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[57] Departemen Agama RI, *Boarding School Pesantren dan Madrasah Diniyah*, (Jakarta : Direktorat Jenderal Kelembagaan Agama Islam, 2003), p. 1

1. Boarding School type A Boarding School in which the students learn and dwelling place in the hostel Boarding School environment with the lesson that took place in traditional (wetonan or the slide downwards).

2. Boarding School type B, namely Boarding School who hold the teaching in classical (*madrasy*) and teaching by kyai is application and given at certain times. The student stayed in the hostel environment *Boarding School* Boarding School.

3. Boarding School Type C, namely Boarding School that only a hostel, while the student learn outside (madrasah or public schools) and *kyai* is just the supervisors and the builder of the mental the student.

4. Boarding School Type D is hosting the Boarding School Boarding School system and as well as the school system and the *madrasah*.[58]

The form of *Boarding School* Boarding School as expressed above is the efforts of the government to provide the limits or a better understanding toward the form of *Boarding School* Boarding School. Even so, behold the development of *Boarding School* Boarding School is not limited to four earlier forms, but can be more diverse multitude. Even from the same type is also still there are certain differences that make one another is not the same.

Education and construction on every *Boarding School* Boarding School has its own purpose that become the specifics. But according to Nurcholish Madjid, vagueness

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[58] Departemen Agama RI Direktorat Jenderal Kelembagaan Agama Islam, Direktorat Pendidikan Keagamaan dan *Boarding School* Pesantren Proyek Peningkatan Pendidikan Luar Sekolah pada *Boarding School* Pesantren, *Pola Pengembangan Boarding School Pesantren*, (Jakarta : 2003), p. 24-25

Boarding School Boarding School in formulating their purpose and the construction of the steps that make Boarding School often left behind when compared with the general education. Factors that are considered to affect turning tail *Boarding School* Boarding School education purpose is often influenced by the spirit of the founder of *Boarding School* Boarding School. [59] So boarding school has its own purpose in the construction of the steps. One example of this is applied by the Boarding School El Jasmeen namely construction of student Character.

E. El Jasmeen Character Boarding School

Character Boarding SchoolEl Jasmeen is Boarding School that focuses on the formation of Character. We understand itself that Boarding School regularly where the construction of religion. Especially in the religion of Islam. The religion of Islam includes many things,. From Boarding School own diajrakan named we yellow. In studying the book of yellow later we will encounter some Character to be learned. Not only was the Messenger also sent by Allah SWT for perfectly Character being so until the end of the life of the Messenger of any messenger still consider how the situation of his people when Rosul no. It is a great character role for the life of the community.

Therefore, because Character have importance the extremely urgent environmental conservation Boarding School Character. This character Boarding School on duty in the construction of the behavior or Outstanding traits that will be gradually improved when done continuously.

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[59] Nurcholish Madjid, *Bilik-Bilik Pesantren Sebuah Potret Perjalanan*, (Jakarta : Paramadina, 1997), p. 6

The purpose of the Character Boarding Schoolitself due to the character attributes universal,is compulsory more exactly fadhu ain, and must also doing by all of Islam, because in the early Hadithic Messenger also explained that lowering Rosulullah to earth that home is the character perfection.[60]

So to do the construction of the Character of Boarding School El Jasmeen then needed a tricks. So Boarding School El jasmeen themselves do something unique to do evalausi character education. This Character Education Evaluationlater that will be used for monitoring students in the construction of the Character. With the evaluation arranged in such a way with various variables which refer to the book, *Bidayatu Mujtahid, Ihya Ulummudin* is widely and fiqh book in general.

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[60] Interview with Umi Durrotun Nafisah, Caregivers from Boarding School Characters El Jasmeen Singosari, on 17 November 2017

CHAPTER III

RESEARCH METHOD

A. The Approach and Research Design

In accordance with the formulation of the problem that researchers explain above, research method used is qualitative research method. Qualitative research method is one of the research produces descriptive data , where the descriptive data can be administered orally or writings that later can be used as data for research.

This qualitative research method is often referred to as the research method because his research done on by natural conditions (*natural settings),* also called sebgaai etnographi method, because originally this method is used more for anthropological research culture; called as qualitative methods because of data collected and analytical is qualitative research. [61]

From here it can be concluded that qualitative research contains an in-depth explanation by descriptive (explain) good from the words, writing or behavior that can be observed. The aim is to get the understanding according to the point of view of the researchers or the participant obtained from the research that was undertaken significantly by the participant.

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[61] Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta. 2008), p. 1

While in qualitative research that is used by the researchers using the type of research that is the case study. The case study is a method to understand the individual conducted by the integrative and comprehensive so that obtained a profound understanding about the individual with the problem that is being faced with the purpose of the problem can be resolved and get good self-development.

In research using qualitative methods is the type of research that is used is the case study. The case study aims to provide sgambaran details about the background, the attributes and the characters are typical of cases, or the status of the individual who then from the attributes of the typical in ats will be made a public.[62]

So that the case study requires a lot of information to get the ingredients as extensive research, this is done in order to obtain a profound understanding of the object is examined.

So in the research on the evaluation of the Character education at Character Boarding SchoolEl Jasmeen Singosari using qualitative pnelitian method based on the case study.

B. **Attendance of the Researcher**

In this research, researchers using qualitative research so that the instrument and data collector is a researcher itself, which later will jump into the field in order to get the information. In addition the researcher as instrument active, then no instrument supporters to support the validity of the research results so that it can be comparate

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[62] Andi Prastowo, *Memahami Metode-metode Penelitian: Suatu Tinjauan Teoritis dan Praktis* (Jogjakarta: Ar-Ruz Media, 2011). p. 130

between research results orally and also through the document. So the presence of a researcher sanagta determine the success of the research.

The researcher as instrument function specifies the focus research, select declaring the information data sources, perform data collection, assess data quality, data analysis, and make the conclusion on its findings.[63] So from here can be explained that the researchers snagatalah determine whether or not a penelitin successfully.

C. Setting of the Research

This research done in *Boarding School* Boarding School El Jasmeen, Singosari Malang. For the world of education, layout from *Boarding School* Boarding School El Jasmeen is very conducive and far from the noise and the noise of the city. Located in the rural areas that are still beautiful and far from the noise comes with the beautiful scenery of the paddy fields.

El Jasmeen have two hostel namely, dormitories *nisa'* (daughter) and dormitory *rijal* (son). Adjacent to the *ndalem* (house of Bu. Nyai and Pak. Man has the owner of the Booths). This hostel has the new buildings and modern. Organized rapid s minimalist but not escaped from its cleanliness. Not only that its students (those who learn Koran has many facilities, declaring the hostel from satntri selian, *Boarding School* Boarding School also equipped playground used as teaching children RA (Roudlotul Athfal). Equipped with the Hall as a student learning center, acts of worship and study of the mothers. The selected location is the location that is designed to the

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[63] Sugiyono, *Metode Penelitian Pendidikan , Cet VII* (Jakarta: alfabeta, 2009), p. 306

comprehensive and balanced with a learning environment and a modern hostel facilities, unique and clean.

Strategic location which is less than 1 kilometers from the highway, and city center and 7 kilometers from the center of the city of Malang and Batu.

The location was chosen because the location is very beautiful and cool,and conducive learning and its facility is very calm the heart. Besides that this location is the location that is cooled researchers.

D. Data and data sources

The data source is from which comes the data obtained. The Data must be obtained from the appropriate data source. Because the right data obtained from data sources that are relevant to get the point of the appointment of the problem that is raised.

The source of the data used in this research is divided into two namely:

1. The main data source (primary data), the main data source in research including:

   a. The head of the Boarding School El Jasmeen

   b. Pr Coordinator El Jasmeen

   c. Teachers who engaged in character education evaluation

   d. Student Diniyah

2. Additional data source (secondary) second data that does not directly give data on the data collector, but given through archive others who obtained from:

a. The history of the establishment of Islamic Character El Jasmeen Singosari

b. The vision of the mission of Character Boarding SchoolEl Jasmeen Singosari

c. The Organizational Structure of the Character Boarding SchoolEl Jasmeen Singosari

d. The list of teachers and student Character Boarding SchoolEl Jasmeen Singosari

E. Data Collection

To get the data and data collection technique is needed. Without the technique of data collection, then the data collected will be less valid and does not meet the appropriate standards that we want. Then in qualitative research there are several methods of data collection ventures used by researchers in data collection including:

1. Interview

Sustain Stainback proposed that, "with interview, so researchers will know the things that more deeply about the participant in interpreting the situation and phenomenon that happened, where this cannot be found through observation. [64]

The interview is a conversation two people where there are informan and interviewer where the point is to explore more in a greater clarity with the purpose to be achieved by the interviewer.

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[64] Lexy, J moleong,*Op. cit.,* p. 186

The interview itself there is structured or unstructured.

1) The structured Interview, used as data gathering techniques, when researchers have found out exactly what information will be retrieved. In a structured interview then it should be prepared research instrument in the form of a written answer alternative questions has been prepared. This interview with each of the respondents was given the same question, and researchers take copious notes. Then, with some supporting instruments such as: tape recorder, pictures, brochures.

2) Unstructured Interview is a free interview in which researchers are not using the guidelines of the interview has been arranged in a systematic and complete to collect the data. Interview guidelines used with the outlines of a problem that should be asked.

At this stage the researcher doing interviews, using isntrumen interview that had been prepared by the researchers in the form of a list of questions to the Head of the Boarding School and Pr Coordinator Character Boarding SchoolEl Jasmeen Singosari .

2. The observation

The observation is a technique of data collection with how to observe. The purpose of observation is to describe the environment observed the activities of yag progress, individuals to terlibatdalam neighborhood along with the activities and

behavior that is raised and the meaning of Genesis based on the perspective of the individual involved.. [65]

1) Partisipasif Observation

In these observations the researchers involved with the daily activities of the person being observed or used as a source of research data. While conducting observations, researchers come along doing what is done by the data source, and feel like grief.

Susan Stainback stated "In participant observation, the researcher observes what people do, listen to what they say, and participates in their activities". As it has been expressed that this observation can be classified into four:

a) Passive Participation: means the research is present at the scene of action but does not interact Conference or participate.

b) Moderate Participation: means that the researcher maintains a balance between insider and outsider being being.

c) Active participation: means that the researcher generally does what others in the settings do.

d) Full Participation: means of the RDC is a natural participant. This is the highest level of involvement.

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[65] Sugiyono, *Op. cit.,* p. 62

2)   Observation Frankly or Disguised

In these observations researchers doing data collection stating frankly to the data source, that he was doing research. But sometimes the researchers also must not be forthright in observations, e.g. to avoid the data turns out to be kept secret.

3)   Unstructure Observation

Observation here means not prepared systematically on what will be observed. It is fanning out because researchers themselves do not know about what will be observed. Observations of the researchers are not using instruments that have been raw, but the only signs of observations.

According to s. Margono in Nurul Zuriah observation refers to observation and recording of systematically against symptoms that appear on the object of research. Observation and record-keeping is performed against other objects or the event occurred.[66]Observassi committed researchers here are direct in the sense that researchers work directly into the field to observe the existing conditions with regard to the background of the problem, then the purpose of the will be achieved.

In this stage researchers act directly see and observe the Character Education Evaluationis applied by el Jasmeen Singosari. In this case the researcher also observe supporting book,a list of evaluation assessment

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[66] Nurul Zuriah, *Metodologi Penelitian Sosial dan Pendidikan*, (Jakarta: Bumi Aksara, 2006), hal. 173

documents, of teachers, working atmosphere, curriculum and facilities and infrastructure that is used.

3. The documentation

The documentation useful to gather data and facts either as a video recording, recording picture, voice recording, the document letters, archive, government data, data that is stored in the website or other data that can support the data collection.

So that on the stage of this research, researchers using the documentation directly through picture taking on a lesson and having is on the evaluation of the Character education that relates to the behavior that reflects the student *Boarding School* Boarding School El Jasmeen, and ask archive related with dokumene evaluation assessment itself , not just that archive about the number of teachers, student, and also the profile of *Boarding School* Boarding School El Jasmeen as Character Boarding School, the documentation also acquired from the website that has been provided by the El Jasmeen.

F. Data Analysis

In qualitative research, a data that is used is also qualitative data analysis. Data analysis itself is a process of organising the data into the pattern, categories and units basic description so that it can be found and can be formulated as disarnakan working hypothesis by data. [67]

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[67] Lexy, J. Moleong, *Op. cit.*, p. 34

Data analysis become the main key from the research because of the withdrawal of the conclusion journeyed from successfully whether or not an analysis of the data was focused in the process in the field combined with the collection of data.

Data analysis method used is through inductive logic. Inductive reasoning is crucial logic that went from the thought in particular, which then generalized in general with the process:

1. Data reduction (summarizes)

   Reduce the data means summarizes, select the subject, focus on the important and search for theme and pattern.[68] From here the data obtained by the researchers collected the data obtained through from the observation and interview isntrumen. This can easier researchers to perform analysis of the data that more concrete steps to go to the next research. From the head of the key informants El Jasmeen Boarding School, this is later data can be obtained in a systematic and relevant.

2. Display data (presentation)

   The presentation of the data is rendered in the form of a description of the narratives. Description of the narratives of means more to step by step done in the decision-making process data, so that found the end result from the data obtained. From here it is hoped no confluence whether the evaluation is written in Chapter II in accordance with the Character Education Evaluation applied by El jasmeen Boarding School.

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[68] Sugiyono, *Op. cit.,* p. 92

3. Verify (draw conclusions)

From the verification of this is the data that man identified by his and collected and make caompared with data that already have the point of the appointment. This is the point which will become the new findings that will be used as the final conclusions from a research that has been carried out in accordance with the theme that has been assigned.

G. Research Procedures

The research done by researches is qualitative priorities, at least have 3 levels done in research including:

1. Stage Pre-Field

Pre means before, so Pre-Field is the steps done before rushed out into the field directly. At this stage the researcher doing a lesson and having them make up the design of the research, manage mailbox permissions, assess the field a preliminary instrument research and researchers also do the observation informally to get data while.

2. Field Work Stage

In the next stage is the stage of the work of the field. At this stage the researcher began to enter the jurisdiction of research. The activities to be carried out among them to understand the issues that became the focus of research in depth with how to enter the field formally, then conducted excavations accurate data through the data collection techniques used.

3. Data analysis phase

    The next stage is the stage of analyzing data using qualitative data analysis methods that have been described above. How is the updated data collected in accordance with the focus of the proposed research and researchers, perform analysis of the suitability of the data obtained in the field with the exposure of the study of the theory that is in Chapter II
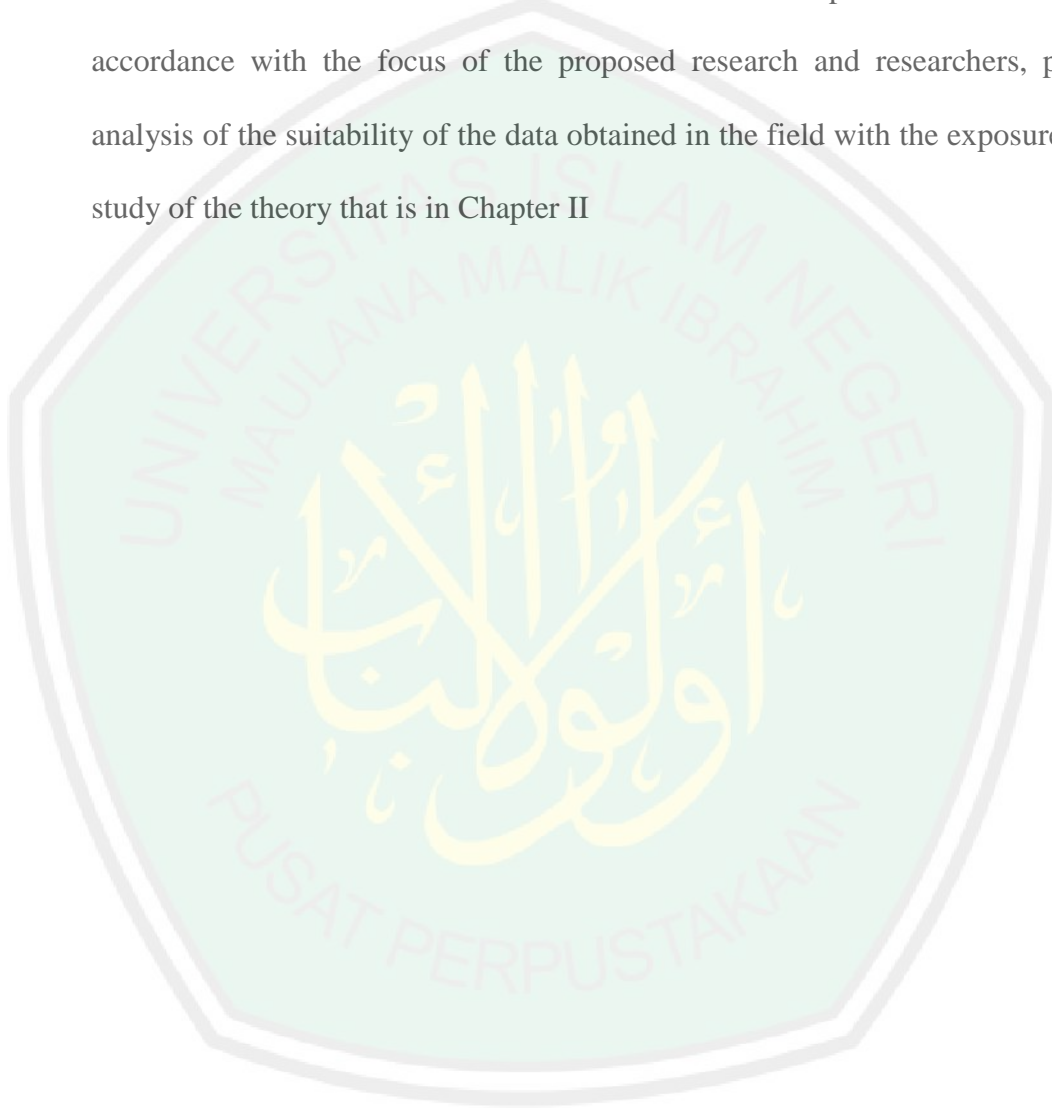
CHAPTER IV

EXPOSURE OF DATA AND RESEARCH RESULTS

Departing from the focus of research presented in chapter I, then in chapter IV, the authors verify detailed data and arranged related exposure data and findings in the field. The discussion of data is summarized in the following sections:

A. Data Exposure

1. The identity of the Boarding School

El Jasmeen Character Boarding School is a boarding school that acts in the field of characters. Street Address Tanjung Utara No. 31 RT 02 RW 07 Banjararum Village, Singosari District, Malang Regency. Postal code 65153. Tel (0341) 441699 or Hp 081252665977.

2. History of El Jasmeen Character Boarding School

El Jasmeen Character Boarding School is a boarding school founded by Umi Durrotun Nafisah, a female da'I from Malang Raya who is also a descendant of the couple KH Aminuddin Ridho and Hj. Umi Sholihah the owner of boarding school Roudlotul Qur'an in Lamongan, where the descendants who get to the Rosul is from the father of Umi Durrotun Nafisah is KH Aminuddin Ridho who studied at KH Arwani.

Umi Durrotun Nafisah founded the boarding school El Jasmeen in 2008. And even then she accidentally established it. This is because it all runs spontaneously her irregular life. The background of both teenagers is not veiling and free association like their hair they colored and so on, Umi finally suggested to stay with Umi to improve his life, so that these two young women learn from basic. At that time precisely in 2008, but the exact date Umi has forgotten.

From here comes the thoughts of Abi Ummar Hayyan (husband of Umi Durrotun Nafisah) and Umi Nafis also to form a boarding school that aims to improve the characters of children who want to improve his way of life. The name proposed by Abi is El Jasmeen. The origin of the name is because Jasmeen is another name of jasmine, a simple but very breathtaking flower. El Jasmeen combines characters, knowledge and charity as a benchmark. So the established of El Jasmeen boarding school with 2 *santri mukim* and 1 room. The first program that was done was a *pesantren kilat*. From here finally the two teenagers are also attracting his friends to participate in the Boarding School.

Umi Nafis focusing the boarding school is more to improve the characters, then from this boarding school is also called boarding school of El Jasmeen characters. So the children here are educated to *amar makruf nahi munkar* with the first path is the improvement of character behavior.

The student of El Jasmeen boarding school comes from various regions not only in Malang but also Surabaya, Pasuruan, Lamongan, Sidoarjo, Bawean, until outside Java, namely Borneo.

Along with the alternation of the year, the student in the El Jasmeen boarding school came out of the boarding school, but there is also a replacement that came out with the new student. If the first student-in came from teenagers who are in free association, but over time the students of El Jasmeen turned into elementary, junior high school, high school to college who did not learn from basic but they to the boarding school to add knowledge, and there also who really want to improve their characters. This is a reciprocal of the *Pesantren kilat* and *Pesantren Ramadan* that held by El Jasmeen Boarding school.

El Jasmeen Character Boarding School is a boarding school that is focused on good character habits in accordance with the teachings of the Prophet Muhammad.

3. **Vision, Mission and Ideals**

   a. **Vision**

   The formation of students at boarding school has a vision as a servant of God who is free from lustful colonialism

   b. **Mission**

   Educate all members of El Jasmeen's society to be characterly, knowledgeable, Quranic, and useful

c. **Ideals**

1) Benefit the greatest

2) Success in character education

3) Caring for the science of religion

4) Earth Islam

5) Program activities

4. Program Activities

All activities undertaken at El Jasmeen Character Boarding School in the field of character development directed at self-awareness to obey the guidelines that have been determined, that is guided by daily report of student from waking up to sleep again. The character building programs developed by El Jasmeen Character Boarding School Character Boarding School are as follows:

No	Waktu	Kegiatan
1	03.15	Bangun tidur & tata Kasur
2	03.25	Mandi pagi
3	03.40	Tahajud
4	04.20	Qobliyah subuh dan dzikir fajar
5	04.50	Jamah Subuh, dzikir, dan ma'tsurat

6	05.20	Tilawah (yasiin)
7	05.30	Mengisi buku rapor
8	05.40	Setoran hafalan
9	06.10	Sarapan, piket & persiapan sekolah
10	06.30	Go to school
11	12.00	Jamaah dzuhur
12	12.15	Makan siang
13	12.30	Kembali ke sekolah
14	14.15	Mandi sore
15	15.00	Jamaah ashar, dzikir, ma'tsurat, & tilawah (as-sajdah)
16	15.50	Diniyah
17	17.10	Baca surat sore
18	17.15	Dinner (bancaan)
19	17.30	Jamaah maghrib n dzikir
20	18.10	Setor ngaji jilid & al-Qur'an

21	19.00	Jamaah isya', dzikir, & tilawah (al-Mulk)
22	19.30	Belajar Bersama / Kuliah AKK
23	21.00	Go asleep

a) Character Building

1) Daily Raport

Daily reporting is a guideline for students to do things from waking to sleep again. The report book is supported by the book of life, the book of life is a book containing prayer, dhikr, prayer like a guide book of prayer in general, however, made from El Jasmeen himself. The report card contains the things that must be done and must be done or should not be done by student. This is monitored by the respective tutors that have been determined but still under the watch of Umi Durrotun Nafisah.

This report card serves as a controlling students in doing things, have punishment and rewards when done, every activity monitored in such a way, so as not missed. This report book also serves as a model of evaluation of student which results from evaluation is what used to assess students have them do things according to their report card, when it is already accustomed then continuously they have done and do the

best book of *ihya ulumuddin* about all sorts of characters. Daily report

cards filled with each *shubuh* and *maghrib*

	POIN	PJ	
	UMUM		
	Mengikuti semua jadwal dan aturan dengan sepenuh tanggung jawab		Menyesuaikan
	Menghormati yang lebih tua, menyayangi yang lebih muda		
	Sangat membatasi hubungan dengan yang bukan mahram, menjaga hati		
	Tidak merokok		
	Tidak pacarana		
	3S : senyum, sapa, salam		
	CARE : sampah-ambil, miring-benerin, basah-lap		
	Belajar itu ibadah, prestasi itu dakwah		
TATA CARA BANGUN TIDUR			

Bangun untuk qiyamul lail, no ngaret	I	BJ
Do'a bangun tidur	I	BI 5.000
Lipat selimut, rapikan Kasur	B	BI 5.000
Minum air putih	-	-
Langsung ke KM	-	-
ADAB KAMAR MANDI		
Mandi sebelum adzan subuh/adzan ashar	I	PK
Masuk kaki kiri, do'a	I	BI 500
Guyur air, sabunan, handukan do'a selalu	I	BI 2.500
Ga boleh cebur-cebur	A	BI 500
Alat mandi taruh diluar (dirak) semuanya	B	F 1.000 / brg
Jangan konser, jangan ngobrol, jangan guyon	A	BI 500
Jangan ninggal sampah	B	F 1.000 / brg
Ganti baju dalam KM, tapi baju tidak ditinggal di centelan	B	BI 1000 dan F 1.000 / brg

	Keluar kaki kanan, do'a	I	BI 500
	Keset dulu	A	BI 500
	Lampu matikan, kran matikan	B	F 1.000 / waktu
ADAB BAK/BAB			
	Duduk !	A	BI 5000
	Di dalam kloset, jangan di lantai	A	BI 5000
	Do'a sebelum dan sesudah	A	BI 500
	Pas istinja juga do'a	A	BI 500
	Siram sampe bersih	B	F 2.000
	Kloset disikat	B	F 1.000
	Kloset jangan ditutup	B	F 1.000
ADAB ADZAN			
	Muadzin siap sebelum adzan dalam keadaan suci	I	BSI 50
	Baca BISMILLAHdan shalawat dulu	I	BSI 50

Adzan dnegan lantang	I	BSI 50
Pimpin do'a abis adzan	I	BSI 50
ADAB SHOLAT BERJAMAAH		
Mendengarkan adzan-jawab dengan tenang , do'a habis adzan	I	BI 1000 / adzan
Sholat qobliyah-ba'diyah	I	BI 2500
Baca shalawat 3 kali (sesuai jadwal)	I	-
Waktu qomat, "qodqomatishshalah" harus sudah berdiri	I	TI 50
Rapatkan barisan, no ganggu teman, no guyon	I	CK
Niat dan shalat husyu'	I	CK
No masbuq	I	F 1.000 / rakaat
Tidak Jamaah	I	NG
Yang sdang udzur baca dzikir	I	CK
ADAB BERDZIKIR		

Buka buku (pahala mata)	I	TAHU (Ya Bashiir 200)	
Mulut bunyi (no lipsing)	I	BD dan BI menyesuaikan	
No ngobrol no guyon	I	CK	
Kalau mau keluar izin dulu	I	BD	
Petugas BD bertugas dengan penuh tanggung jawab	I	BI 2500	
ADAB SETOR NGAJI			
Muroja'ah sebelumnya	I	TI 500	
Tulis setoran di buku hafalan	I	TI 500	
Pas setor duduk iftirosyi	I	TI 500	
Setor dengan suara lantang	I	TI 500	
Ta'dhim pada guru, no nantang	I	TI 500	
ADAB PIKET			

Tanggung jawab area piket masing-masing, semaksimal mungkin	B	BI 2500
Alat bersih-bersih kembalikan pada tempatnya	B	F 1000/ brg
PERSIAPAN SEKOLAH		
KAmar ditinggal dalam keadaan rapi (Kasur, lemari, gantungan baju)	B	F 1000/ brg
Sandal pada tempatnya	B	TI 200
Lampu dimatikan ketika tidak ada orang	B	F 1.000
Piket	A	F 5.000/ hr
Isi tas sesuai jadwal	A	F 1.000/ buku
Sarapan dulu	A	No sangu
Sikat gigi	A	
Seragam sesuai dengan peraturan	A	
Do'a sebelum berangkat	A	
Setor checker	A	

ADAB BERKENDARA		
Do'a naik kendaraan	A	BI 500
Pakai dobelan celana/ kaos kaki Panjang untuk nisa'	A	BI 1000
Dibonceng duduk nyingklak	A	BI 1000
No boncengan dengan bukan mahram	A	TSI 50
Taat peraturan (pake helm, stnk, sim)	A	BI 1000
Shalawat sepanjang perjalanan	A	-
ADAB DI KAMAR		
Pulang sekolah ganti baju	B	BI 500 dan F 1.000
Baju kotor taruh ditempatnya	B	F 1.000 / baju
Tas taruh ditempatnya	B	F 1.000
Baju abis dicuci langsung dilipat	B	F 2.000 / hari
Jaga kerukunan, saling menyayangi, saling mengingatkan	B	-

Saling berbagi, saling menolong	B	-	
ADAB BERPAKAIAN			
Menutup aurat	A	TAHU (Ya Bashiir 500)	
Rijal : Celana dibwah lutut hanya untuk dikamar, diluar kamar pake sarung	A	TAHU (Ya Bashiir 200)	
Rijal : potongan rambut maksimal 3cm, potong rT (konsen pada akhlak, buakn pada style rambut)	A	TAHU (Ya Baari' 500)	
Nisa' : kerudung menutup dada, pakaian tidak ketat, tidak mirip laki-laki	A	TAHU (Ya Muhaimin 200)	
ADAB BERJALAN			
Tunduk, jaga mata	A	TAHU (Ya Lathiif 500)	
Posisi tidak lebih tinggi dan mendahului dari yang lebih tua	A	BI 2500	
Tenang dan cepat tapi tidka terburu-buru	A	BI 500	

Tidak berjalan dnegan lawan jenis	A	CR	
Nisa' : tidak mengangkat rok	A	TAHU Lathiif 500)	(Ya
ADAB BERGAUL			
Pilih teman sejenis yang baik (teman tidak baik = racun)	A		
Tidka memutus silaturahmi	A	TM	
Haram bergaul dengan bukan mahram	A	TI 1.000	
Tidak berbisik bisik saat ada lebih dari dua orang	A	BI 1.000	
Wajib saling mengingatkan dengan cara yang baik	A	-	
HARAMpacaran, dimanapun kapanpun ALLAH Maha melihat	A	IKG, DK	
ADAB BERBICARA			
No ghibah (lisan/tulisan)	A	TM	

Tidak memfitnah (lisan/tulisan)	A	TM
No menghina, merendahkan	A	BI 500
No mencaci, emncela, dan mengumpat	A	BI 500
Suara rendah, hindari suara keras / teriak	A	BI 200
Haram berbicara dengan bukan mahram	A	TI 1000
Selalu jujur everytime-everywhere	A	IKG
Tidak tertawa terbahak-bahak	A	BI 1.000
Hindari berdebat, ngalah saja	A	BI 1.000
Jangan kontak mata dengan bukan mahram	A	TAHU (Ya Bashiir 200)
Tidak membicarakan hal yang sia-sia	A	
ADAB MENCARI ILMU		
Memiliki kitab dan buku catatan (dicek perbulan)	B	F 1.000 / brg
Membawa alat tulis (dicek mingguan)	B	F 1.000 / brg
Berdoa sebelum mulai belajar	I	BI 500

Mendengarkan dengan baik siapapun gurunya	A	TI 100
Menyimak bacaan dan mencatata hal-hal penting	A	TI 100
No guyon, ngobrol, bermain selama pelajaran	A	TI 100
Mengerjakan tugas yang diberikan	A	TI 100
No menyontek	A	TI 500
ADAB MASUK RUMAH		
Baca Bismillah, salam	A	BI 500
Kaki kanan	A	BI 500
Sandal ditata dirak/ dirapikan	B	TI 200
Tutup pintu pelan	A	TI 100
ADAB MAKAN		

Menggunakan alat makan milinya sendiri (kecuali diijini untuk meminjam milik temannya)	A	CP Sekompleks
Do'a sebelum makan dan minum	I	BI 2500
Posisi duduk	A	BI 500
Diusahakan tidak ngobrol ketika makan	A	BI 500
Dihabiskan, jangan buang makanan (berkah ada di akhir)	B	F 2.000
Nasi tidak boleh tercecer	B	F 500 / butir
Tidak pilih-pilih makanan	A	BI 500
Alat makan langsung dicuci	B	CP sekompleks
Do'a setelah makan	I	BI 2500
Saling berbagi	A	BI 500
ADAB BELAJAR (MUTHOLA'AH)		
Do'a terlebih dahulu	I	BI 2500
Memakai meja	A	-

Belajar setiap hari, bukan hanya ketika ada pr atau ujian saja	A	BI 2500
Belajar pada yang lebih mengerti apabila tidak memahami tugas	A	-
Menyiapkan pelajaran malam	A	BI 500
Mengerjakan tugas sekolah / diniyah sendiri tidak mencontek	A	TI 200
Muroja'ah Al-Qur'an ba'da maghrib dan ba'da tahajud	I	BI 2500
ADAB TIDUR		
Tidur maksimal jam 22.00	A	LK
HPdikumpulkan pukul 21.00	A	BI 2500
Lampu dimatikan	A	F 1000
Wudhu dan sikat gigi sebelum tidur	A	BI 2500
Membersihkan tempat tidur terlebih dahulu	A	-
Do'a sebelum tidur	A	BI 2500

Menjaga ketenangan apabial melewati jam tidur	A	LK
Lebih baik menjaga dzikir sampai tertidur daripada ngobrol	A	LK
Waktu tidur siang selama setengah jam	A	LK
PERIJINAN KELUAR DAN BIRRUL WALDAIN		
Ijin kepada ndalem (sms kalua udzur) atau kepada PJ keamanan (menggunakan kartu izin)	K	TSI 50
Tulis izin dibuku perijinan	K	BI 1000
Santri < 1 tahun dijenguk 1 x per bulan Santri > 2 tahun dijenguk 1 x per 2 bulan	K	TSI 50
Waktu: Ahad setealh ekstra sampai dengan senin sore	K	BI 5000
Sowan ndalem / lapor PJ keamanan ketika datang	K	BSI 50

2) *Buku Nyawa*

>*Buku Nyawa* is a book that likened to the life of every student who was in El jasmeen. The book of life contains guidelines dhikr, *wirid*, and fasting guidance, and also recitations that must be read by students in accordance with the schedule of activities undertaken. The student must read the book of the soul

3) The Move On Book

>The Move On book is structured to target student for a semester. This book is a collection of target targets of students who are made in one book. Each student is given a paper to write down their targets, including starting from the target in worship, characters, neatness and academic. This is done to get them to do the things they want to reach the target and in the end they can, knowing it has been achieved or not yet their target during that semester, if it can be achieved then they get the prize, otherwise they have to target it again in the next semester for a better direction.

4) Fasting

>In El Jasmeen Character Boarding School, fasting is a must-do, not just fasting in Ramadhan, but fasting sunnah such as fasting Monday, fasting *Shayban*, fasting of Yaumul bid, and other sunna fasting. They are trained to know how much trouble the people who can not eat and do not meet their needs so they can not eat, hence from

fasting in El Jasmeen Character Boarding School is one of the formation of character to student

5) Tahajud

6) Bath

Bathing is a mandatory thing done in el Jasmeen, bathing done as much as 2 times a day with provisions before shubuh and before ashar

7) Various Dhikr and wirid

It has been described in detail in the book of life

b) Taklim Science Fardhu

1) Wethon Class

Held one week three times with control by absent

2) Madrasah Diniyah

Held daily, calcifically divided into five classes with the mastered   book:

1st Class: lubabul Hadith, Al Ibriz, B. Arab, Nurul yaqin, Hidayatus Shibyan, Safinah, Aqidatul Awwam, Budi Luhur, Taisir

2nd Class: Lubab, Al-Ibriz, B. Arab, N. sure, Taqrib, Amtsilati, Washoya, H. Shibyan,   Sulamut Taufiq

3rd Class: Lubab, Al-Ibriz, B.Arab, Taqrib, Amtsilati, Jawahir

4th Class: lubab, Al-Ibriz, B.Arab, Taqrib, Amsilati Jawahir

5th Class: lubab, Al-Ibriz, Jurumiyah

Controlled by absences, and held written and oral examinations

3) Al Hisan Lecture (Read the Yellow Book)

    Controlled through practice exams

c) **With the Qur'an**

1) Tilawah

    Done on a scheduled basis, some are done at the time of prayer and certain days are done. It consists of eight letters of choice: Waqiah, AL mulk. As sajdah. Yasin, Al Fath, Jumu, ah.Al Kahfi, Ar Rohman, controlled by deposits and Khotaman Bil Ghoib performed daily and weekly.

2) Qiraati and the Qur'an

    Executed by reading one by one, then writing verses from the Qur'an controlled by the tutor, and written in a book deposit.

3) Memorization

    Conducted by giving memorization one by one, controlled through the book has memorized given to the tutor of rote. Memorization also has levels according to where he is lodged:

Year 1: juz 30, Year 2: 5 letter of choice & Juz 1 Year 3: 3 letter of choice, juz 2, Tarjim, Year 4: juz 3 n able to read the book of yellow

4) Khatmil

    It is held every Sunday after dawn prayers, divided into large classes, small classes and Tasmi classes, and controlled by priests at the time.

5) Night with Al-Qur'an

It is the night where all student perform a recitation of one juz in congregation

6) Tarjim Al-Qur'an (Translating the Qur'an)

d) **Extracurricular**

1) Required

   i. Pool

   ii. Public Speaking

   iii. Cleaning Training

   iv. Imla'

2) Selection

   i. Silat

   ii. Banjari

   iii. Cooking Class

   iv. Dance

B. **Research Results**

1. Implementation of Evaluation of Characters Education at El Jasmeen Character Boarding School Singosari

Characters are fundamental things that every human being has on earth. Characters are divided into two namely good characters and bad characters. We also know that good characters or characters will be easy to tip us to the good, as well as bad characters will also lead to ugliness. So we

should as a Muslim perform good characters as expressed by the caretaker

El Jasmeen Character Boarding School Singosari Umi Durrotun Nafisah,

S.E, M.M as follows:

> morality is universal, mandatory nature of fardhu ain, where good morality must be done by all Muslims as stock in life in the world and in the hereafter. Morals are formed and then this well-formed morality will be carried out. As hadith prophet Muhammad SAW *innama buitstu liutammima makaramal akhlaq*

> (akhlak sifatnya universal, sifatnya wajib yang fardhu ain, dimana akhlak yang baik harus dilakukan oleh semua muslim sebagai bekal dalam hidup di dunia dan di akhirat kelak. Akhlak itu dibentuk dan kemudian akhlak yang dibentuk dnegan baik ini nantinya akan diamalkan. Seperti hadist nabi Muhammad SAW *innama buitstu liutammima makaramal akhlaq*)[69]

El Jasmeen Character Boarding School Character Boarding School

has its own concept in forming his boarding school, usually boarding school

have unique things in the cottage such as tahfidz boarding school,

hidayatullah boarding school, while El Jasmeen boarding school focuses on

the formation of characters, according to Umi Durrotun Nafisah:

> this cottage provides an atmosphere of its own in learning, which is interesting in this cottage to assess each activity they do where children will focus on the formation of moral first, the first thing to do is a shower syar'I, then formed into a judgment that become a benchmark, all evaluation points are made in such a way that morality of students can be formed properly, this assessment is done from waking up to sleep back

> (Pondok ini memberikan suasana tersendiri dalam pembelajaran, yang menarik adalah di *Boarding School* ini

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[69] Interview with Umi Durrotun Nafisah as The Caretaker El Jasmeen Character Boarding School, date 12 January 2018

memberikan penilaian disetiap kegiatan yang mereka lakukan dimana nantinya anak-anak berfokus pada pembentukan akhlaknya terlebih dahulu, hal pertama kali yang dilakukan yaitu mandi syar'I, kemudian dibentuk menjadi suatu penilaian yang menjadi patokan, semua poin-poin evaluasi dibuat sedemikian rupa agar akhlak santri-santri bisa terbentuk dengan baik, penilaian ini dilkaukan mulai dari bangun tidur sampai tidur kembali)[70]

a) **Planing**

1) **Formulate the Goal**

This evaluation is actually a way of evaluation conducted by El Jasmeen Character Boarding School Character Boarding School, because the cottage is the theme of Character Boarding School then the assessment is also based on character judgment, where the purpose is done, in accordance with the explanation of Neng Tasya as Vice Chairman of El Jasmeen Boarding School Singosari:

"the purpose of the evaluation of moral education is because the mission of boarding school El Jasmeen namely moral improvement, to know whether or not achieved, what improvement needs, so we have to do evaluation"

("tujuan dilakukannya evaluasi pendidikan akhlak adalah karena misi *Boarding School* pesantren El Jasmeen yaitu perbaikan

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[70] *Ibid..*

akhlak, untuk tau tercapai atau tidaknya, perlu perbaikan yang bagaimana, makanya kita harus melakukan evaluasi")[71]

2) Establish aspect to be assessed

In a cottage they have the basic values and indicators used in the evaluation process they make to serve as a reference, as described by Umi Durrotun Nafisah:

> "the reference we use in terms of moral judgment of students namely Bidayatul Hidayah, Ihya Ulumuddin and books of jurisprudence, we use a combination of the three to make the materials given in the daily report."

> (" acuan yang kita pakai dalam hal penilaian akhlak santri yaitu kitab Bidayatul Hidayah, kitab Ihya Ulumuddin dan kitab fiqih, kami menggunakan perpaduan ketiganya untuk membuat materi-materi yang diberikan dalam raport harian")[72]

3) Define Method And Select or arrange evaluation tools

In the assessment of course El Jasmeen Pesantren has several instruments and tools used in the evaluation, as explained by the caretaker *Boarding School* Umi Durrotun Nafisah:

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[71] Interview with Neng Talqas Syarofa Yani as Vice Chairman of El Jasmeen Boarding School, date Apr 11, 2018
[72] *Ibid..*

in this cottage we have report card students who are owned by each santri and tutor tutor for as a tutor report every week to Umi, and then there are weekly adab reports, from this report later the children will get stickers of their success when reaching the target, there is a yearbook move on, too, there are social controls done by peers if they do not match the rapot, there is also the guidance of the umik itself through teaching, coaching and arrangement either through taklim or incidental when all the students gather together in the hours after the prayer

(di Pondok ini kita mempunyai raport santri yang dimiliki oleh setiap santri dan raport tutor untuk sebagai laporan tutor setiap minggu ke Umi, kemudiaan ada laporan adab mingguan, dari laporan ini nantinya anak-anak akan mendapatkan stiker keberhasilan mereka ketika mencapai target, ada buku tahunan move on juga, ada control social yang dilakukan oleh teman sebaya apabila mereka melakukan yang tidak sesuai dnegan rapot, ada juga bimbingan dar umik sendiri melalui pengajaran, pembinaan, dan pengaturan entah itu melalaui taklim atau secara incidental ketika semua santri kumpul bersama di jam setelah sholat)[73]

4) Define the criteria to be used

Reinforced by Vice Chairman *Boarding School* Neng Tasya:

experience umik also, for the moral judgment is umik choose more to the tenderness of the heart, now tenderness is more towards tasawuf, why tasawuf because when using another like aqidah it saklek that is God there is no god but Allah, the choice there are two yes or no whereas if fiqih will be too free because he already know basically then Sufism is chosen, because umik consider it balanced, then its representation to Imam Ghazali. Sufism at work in the heart and attitude, for example, holding back anger, if in Sufism how to resist anger, how it came from anger, from here it can be concluded that for this morality Sufism best suited

(pengalaman umik juga, untuk penilaian akhlak ini umik memilih lebih kepada kelembutan hati , nah kelembutan hati ini

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[73] Interview with Umi Durrotun Nafisah as The Caretaker El Jasmeen Character Boarding School, date January 12, 2018

lebih mengarah ke tasawuf, kenapa tasawuf karena apabila menggunakan yang lain seperti aqidah itu saklek kan Allah itu satu tiada tuhan selain Allah, iya itu iya enggak ya enggak, sedangkan apabila fiqih nanti terlalu bebas karena dia sudah tau dasarnya maka dipilihlah tasawuf, karena umik menganggap itu seimbang, maka representasinya ke Imam Ghazali. Kerjanya tasawuf kan di hati dan sikap, contohnya menahan amarah, kalua di tasawuf bagaimana cara menahan amarah, bagaimana asalnya marah, dari sini dpaat disimpulkan kalau untuk akhlak ini paling cocok tasawuf)[74]

Prior to the evaluation, at the beginning of the construction must have a plan first, as a first step in the evaluation, the following Neng Tasya exposure:

before the evaluation there is data collection of materials and points to be evaluated, first done the general formulation by the caregiver, then specified by the tutor who served as evaluator of santri, after that discussed together between tutor and nanny, which in the end the final decision is on the caregiver

(sebelum dilakukannya evaluasi ada pendataan materi-materi maupun poin-poin yang akan dievaluasi, terlebih dahulu dilakukan perumusan secara umum oleh pengasuh, kemudian dirinci oleh tutor yang bertugas sebagai evaluator terhadap santri-santri, setelah itu dibicarakan bersama antara tutor dan pengasuh, yang pada akhirnya keputusan akhir ada pada pengasuh)[75]

b) **Data Collection**

In the evaluation itself has been described clearly about the process of preparation of evaluation plans such as can be presented at the time of planning among others, the following Neng Tasya exposure:

The basic values used are worship, academic, morals and neatness, the basic values are presented back to the daily report

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[74] Interview with Neng Talqas Syarofa Yani as Vice Chairman of El Jasmeen Boarding School, date Apr 16, 2018
[75] *Ibid..*

owned by each santri, Assessment model is done affectively, where there is no level of assessment, but for new students must follow 25 weeks introduction adab appropriate with daily report cards

(Nilai dasar yang dgunakan adalah ibadah, akdemik, akhlak dan kerapian , nilai dasar tersebut dipaparkan kembali ke raport harian yang dimiliki oleh setiap santri,Model penilaian dilakukan secara afektif, dimana tidak ada level penilaian, melainkan untuk santri baru harus mengikuti 25 minggu perkenalan adab sesuai dengan raport harian)[76]

c) **Data Verification**

In carrying out its own evaluation Neng Tasya and Umi durrotun Nafisa

are not alone but they are assisted by the tutors as described by Neng Tasya:

Technique implementation of the assessment that is first to set up indicators. Discuss, implement the program, and evaluate the program, in the preparation of indicator we feed it with tutor or asatidz, it is intended that we can sort out which indicator should be there, not necessarily or not used at all, then after the tutor arrange, discussed together back together umi and the decision back to umi, who subsequently implemented the program. In the implementation of the tutors play a role to supervise, because it is their duty that will evaluate, and each week the results are reported to Umi

(Teknik pelaksanaan penilaian yaitu pertama menyusun indicator. Memusyawarahkan, melaksanakan program, dan mengevaluasi program, dalam penyusunan indicator kami menyusunya bersama tutor atau asatidz, ini diperuntukkan agar kita bisa pilah memilah mana indicator yang harus ada, tidak harus ada ataupun tidak dipakai sama sekali, selanjutnya setelah tutor menyusun, dimusyawarahkan bersama kembali bersama umi dan keputusan kembali pada umi, yang selanjutnya melaksanakan program tersebut. Dalam pelaksanaan pun tutor berperan mengawasi, karena tugas merekalah yang nantinya

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[76] *Ibid,* date Apr 17, 2018

mengevaluasi, dan setiap minggu hasilnya dilaporkan kepada Umi)[77]

d) **Data Analysis**

Evaluation is not only about the implementation but also how to process it following the exposure Neng Tasya:

> Processing techniques through observation, self-evaluation, group evaluation, and interviews. The observation is done by tutor, not only that but Umi 'Neng Tasya and Abi also participate in social control for children, when children do deviant, or less polite. Also observations from peers, if he has committed an offense or doing a good thing. Independent evaluation is self-written by the students through daily report cards, this report is a witness to all the rules violated by the students but still in the tutor's observation. The group evaluation focuses on the tutor, where the group is divided into a room, held by one tutor per room, so that this evaluation will be presented to the umi '. Interviews were conducted by the tutor to the students when conducting the independent evaluation, not the structured interview but, with this interview the tutor was able to find out what the students were doing at the time even though the interview was unstructured, but the interview was spontaneous or had not carried out the evaluation
>
> (Teknik pengolahannya melalui observasi, evaluasi mandiri, evaluasi kelompok, dan wawancara. Observasi dilakukan oleh tutor, bukan hanya itu namun Umi' Neng Tasya serta Abi pun ikut menjadi control social bagi anak-anak, ketika anak-anak melakukan hal yang menyimpang, ataupun kurang sopan. Juga observasi dari teman sebaya, apabila dia telah melakukan pelanggaran maupun melakukan hal yang baik. Evaluasi mandiri yaitu evaluasi yang ditulis sendiri oleh students melalui raport harian, raport inilah sebagai saksi segala aturan yang dilanggar oleh students namun masih dalam pengamatan tutor. Evaluasi kelompok berfokus pada tutor, dimana kelompok dibagi menjadi perkamar, yang dipegang oleh satu tutor per kamar, sehingga evaluasi inilah yang nantinya akan

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[77] *Ibid,* date Apr 18, 2018

disampaikan kepada umi'. Wawancara dilakukan oleh tutor kepada students ketika melaksanakan evaluasi mandiri, bukan wawancara terstruktur namun, dengan wawancara ini tutor bisa mengetahui apa yang dilakukan students pada saat itu walaupun wawancara bersifat tidak terstruktur,namun wawancara secara spontan sudah ataukah belum melaksanakan evaluasi tersebut)[78]

e) Data Interpretation

Instead of carrying out evaluations alone but boarding schools also provide punishment and rewards when they do good or bad as Neng Tasya explanation:

> Ta'zir or punishment is done by targeting by the tutor, performing ta'zir, supervision and control by the tutor. Ta'zir himself has been described in complete daily report cards, ranging from writing istighfar, read istighfar, mopping floors, up to a fine in the form of money. All determinations are determined by the tutor, eg the day A gets sentence read istighfar 1000 if he objected to perform 1000 per day it can be lightened to 500, targeted by tutor A must be completed 500 in a day if he is not responsible then he got sanctions violation back that is not to be responsible
>
> (Ta'zir atau hukuman dilakukan oleh penentuan target oleh tutor, melaksanakan ta'zir, pengawasan dan control oleh tutor. Ta'zir sendiri sudah dijelaskan lengkap di raport harian, mulai dari menulis istighfar, membaca istighfar, mengepel lantai, hingga denda berupa uang. Semua penentuan ditentukan oleh tutor, misal hari si A mendapat hukuman baca istighfar 1000 jika dia keberatan melaksanakan 1000 perhari maka bisa diringankan menjadi 500, ditargetkan oleh tutor si A harus selesai 500 dalam sehari apabila dia tidak bertanggung jawab maka dia kena sangsi pelanggaran kembali yaitu tidak bertanggung jawab)[79]

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[78] *Ibid,* date Apr 19, 2018

[79] Interview with Ustadzah Nur Afifah as Asatidz of El Jasmeen Boarding School, date Apr 19, 2018

Not only Neng Tasya who gave an explanation but one of the tutor or asatidz also provide an explanation of the report cards filled by tutors, as described by the following ustadzah Afifah:

> Each tutor has a protégé called 25 weeks of introducing morals or called week of, 25 weeks introducing this morality to a new santri, if he is in a week of bath for example then he must complete the part of the bath according to the indicators which has been described in the report card is complete and his way, if he is able to carry out the mand section for one week with the provision of minimal failure and maximum only one failed then he passed
>
> (Setiap tutor memiliki anak didik yang disebut dengan 25 minggu memperkenalkan akhlak atau yang disebut dengan week of, 25 minggu memperkenalkan akhlak ini diperuntukkan untuk students baru, jika dia berada pada week of mandi misalnya maka, dia harus menuntaskan pbagian dari mandi sesuai dnegan indicator-indikator yang telah dijelaskan di raport sudah lengkap beserta caranya, apabila dia mampu melaksanakan bagian mand tersebut selam satu minggu dengan ketentuan gagal minimal dan maksimal hanya satu kali gagal maka dia dinyatakan lulus, bab mandi)[80]
>
> Repeated again by Neng Tasya:
>
> "the next week has changed chapters, for example the ablution chapters he re-evaluated began to bathe and also ablution, as well as so on because every week will change chapters, to pass 25 week"
>
> ("di minggu selanjutnya sudah berganti bab, contohnya bab wudhu sehingga dia dievaluasi kembali mulai mandi dan juga

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[80] Interview with Neng Talqas Syarofa Yani as Vice Chairman of El Jasmeen Boarding School, date Apr 19, 2018

wudhunya, begitupun seterusmya karena setiap minggu akan

berganti bab, hingga lulus 25 minggu)"[81]

It turns out that the evaluation process do very long to get some values

that seem easy to appear, ta'zir is a little but, if done mistakes then the more

punishment obtained.

Some children also had time to give their aspirations to the evaluation

of character education, as told by Nanda one of the new students from el

Jasmeen:

"shocked, first had to make love with a new thing, but over time

from this month I get the benefits of life become more mundane"

("kaget, pertama kali harus beradaptasi dengan segala macam

hal yang baru, namun lama kelamaan dari evaluasi ini saya

mndapat manfaat hidup jadi lebih teratur")[82]

Not only Nanda, Reva also student who had 4 years old was in the

cottage, also commented:

many of the benefits of this evaluation, my more organized
activities used to do everything in every way, are now more
organized and I feel more polite, which things have not been
done in a timely manner with any evaluation being done more
regularly, usually eating while standing, now more to sit and
others

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[81] *Ibid,.*

[82] Interview with Ananda as student less than 1 year stay in of El Jasmeen Boarding School, date May 10, 2018

> (banyak manfaat yang didapat dari adanya evaluasi ini, kegiatan saya lebih teratur dulunya melakukan segala hal dengan sembarang, sekarang lebih teratur dan saya merasa lebih sopan, yang tadinya segala hal tidak dilakukan dengan tepat waktu dengan adanya evaluasi apapun yang dilakukan menjadi lebih teratur, contohnya yang biasanya makan sambil berdiri, sekarang lebih kepada duduk dan lainnya)[83]

Researcher also make a observation for this evaluaston combine with the result of interview, the data can summarized as follow:

1. Every done prayer dawn and their maghrib do charging report cards personally who they are have

2. Tutor has book report alone for rate every child educate them, there 10 tutors and every tutor has 4.5 to 6 student who they are tutorial

Tutor	Child	Room
Alfan	Diki , Munir, Milzam , ray, Arif , Zaki T, Dannis	Abu Bakr
Huri	Aan , Tiar , Syeva , Dary	Umar
Rama	Word , andika	Umar
Azam	Firos , Bidin , Fauzan , Alwi	Ali

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[83] Interview with Refa as student more than 1 year stay in El Jasmeen Boarding School, date May 10, 2018

Ecwa	Altaf, Rafli , Zaki S, abil	Uthman
Lily	Nanda, nabila , sun ismi	Zaenab
Lena	Ninis , syakira , adibah , shahira	Zaenab
Bela	Farizka , refa , ingke , ria	Fatima
goddess	Hasna , ela , zakiyah , vivi	Fatima
Jannah	Ayu , ana , dina , yasmin , leli	Khodijah
Afifah	Awa, shinta , khilda , ila , fidah , nuril	Shofiyah

3. The tutors also have guidelines used for give evaluation to children . Preferred for student new especially called with week of. Week of is theme from every child in each week , for example the new A enter , for introduce *rule* in boarding school then:

a) He get book report cards daily about all characters are allowed and no can do for in the cottage boarding school

b) He get direction of the week of the already owned by tutor. Briefing usually introduced at the beginning by Caregivers , mentors , teachers, or tutors already understand about the week of this .

c) After get direction , usually do practice for do .

d) Suppose the week of this time is Sunday about get up *syar'I* then he will get used to it for one Sunday on moment will sleep and get up sleep .

e) On the report card already arranged about *rule* What that is not can and must do moment wake up , if he breaking then he must pay fine or penalties already in the set in report cards daily

f) For one Sunday he only can failed one, when more then Sunday next he must repeat about *rule* wake up , however if he successful in week can get up *syar'I* then he get reward in the form of sticker pass wake up *syar'I*

g) Because he graduated in the week first about get up *syar'I* then , proceed for Sunday second , in the week second he replace *syar'I* bath theme regulations same with way before , he graduated, in the week second , however assessment about wake up also still do so he already got it two *rule* that is get up *syar'I* and shower

h) Continued Sunday third replace theme again about prayer , same with points g way and its provisions , in the week third this get up did not pass, shower turned out not pass, *shalat* pass. Then tutor here role for make evaluation to children . Sunday front he no replace new manners however he must graduate used to be wrong from get up or bath, when unverified deal he will graduating bath then he must committed for do it .

4. The tutor also holds full neighbor report cards daily children

   a) Introduction rules they already explained at the beginning through briefing *rule* in every Sunday night , was introduced from the books that they are learn

   b) They a little many know What only rules contained on book report cards daily with read and briefing from the tutor.

   c) At each they do the deviate they must write it in a book report cards daily

   d) Every day at check by tutor at every done dawn and *dhuhur*

   e) Example day this children A violated get up sleep no read prayer he got it punishment read *istighfar* 5000, inside *rule* talking he breaking with way laugh laughing loudly so he must read *istighfar* again 1000 so a total of 6000 read *istighfar* . The tutor's job is target for pay punishment , eg maybe he no strong for meet punishment in 6000 daily read *istighfar* then the tutor can give targets for one day read *istighfar* half of total *istighfar* or quarter of total to *istighfar* in day , and must implemented , because if he no responsible answer to obligations then , he will get reprimand on initially if no bus do it again then caregiver will give punishment

5. Children also have a target move on. Move on this earmarked for list the target for one semester of children , against worship , academic , characters and neatness . With provisions that they are write own and punishment or the target should be traversed corresponding with which they are write alone .

2. Supporting Factor and Inhibitor Factor

Every evaluation start from the implementation sure that there is supporting

factor and inhibiting factor, like Neng Tasya said:

> Factors that support the implementation of this evaluation is the readiness of the tutor, why? Because prior to implementation, tutors also come up with the designing of this evaluation as well, so that the ready tutor will make the evaluation process go well. Not only that clear indicators in the evaluation points also make us not confused in doing so, as well as tools that support in implementation until the process of interpretation of data that is easy to obtain
>
> (Faktor yang mendukung pelaksanaan evaluasi ini adalah kesiapan tutor, *kenapa?* Karena sebelum pelaksanan, tutor juga ikut mendesain juga menyusun evaluasi ini, sehingga tutor yang siap akan membuat proses evaluasi berjalan dnegan baik. Bukan hanya itu saja indicator yang jelas dalam butir-butir evaluasi juga membuat kita tidak kebingungan dalam melakukan hal tersebut, dan juga alat-alat yang mendukung dalam pelasanaan hingga proses interpretasi data yang mudah untuk didapat.) [84]

Also add by Neng Tasya:

> "The fulfilled media also contributes to the evaluation, evaluation tools are available, comprehensive indicators are very influential"
>
> ("Media yang terpenuhi juga turut andil dalam mendukung evaluasi, alat-alat evaluasi tersedia, indicator yang lengkap juga sangat mempengaruhi")[85]

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[84] Interview with Neng Talqas Syarofa Yani as Vice Chairman of El Jasmeen Boarding School, date May 10, 2018

[85] Ibid,

The inhibiting factor of the self-evaluation of education is also in the internal realm reimposed by Neng Tasya:

> "The fulfilled media also contributes to the evaluation, evaluation tools are available, comprehensive indicators are very influential"
>
> ("Media yang terpenuhi juga turut andil dalam mendukung evaluasi, alat-alat evaluasi tersedia, indicator yang lengkap juga sangat mempengaruhi")[86]

The inhibing factor also add by asatidz of El Jasmeen by Ustadza Afifah:

> The inhibiting factor is that the tutor is not always present at the time of the assessment, due to the presence of a morning meeting, sudden needs, or lectures, causing the filling of report cards students forget to fill the violation, or even intent to not be filled. The second is the matter of the week of, between tutor *rijal* (male) and *nisak* (female) do not have the same indicator in passing santri to the next chapter, so the indicator of the passing of students is not the same between tutor one with another
>
> Faktor penghambatnya yaitu tutor yang tidak selalu ada pada saat pelaksanaan penilaian, disebabkan oleh karena adanya rapat pagi, keperluan mendadak, ataupun perkuliahan, sehingga menyebabkan dalam pengisian raport siswa-siswa lupa mengisi pelanggaran, atau bahkan disengaja untuk tidak diisi. Yang kedua adalah soal week of, antara tutor rijal (laki-laki) dan nisak (perempuan) tidak memiliki indikator yang sama dalam meluluskan santri untuk ke bagian bab selanjutnya, sehingga indikator lulus tidaknya siswa tidak sama antara tutor satu dengan yang lain.[87]

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[86] Ibid,

[87] Interview with Ustadzah Nur Afifah as Asatidz of El Jasmeen Boarding School, date Apr 19, 2018

Not only that, Ustadzah Afifah also add the information:

> Children who are not disciplined in running the punishment also hamper, because the punishment not only read istighfar or write istighfar, but also related financially. Usually more children get penalty money because rejected to direct pay, thus causing protests from parents
>
> (Anak-anak yang tidak tertib dalam menjalankan hukuman juga turut menghambat, karena hukuman bukan hanya membaca istighfar atau menulis istighfar, namun juga terkait finansial. Biasanya anak-anak lebih banyak menunpuk hukuman uang tersebut, sehingga menyebabkan protes dari orang tua.)[88]

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[88] *Ibid.,*

CHAPTER V

DATA ANALYSIS

In accordance with the data analysis techniques selected by the researcher is qualitative descriptive consist of interviews, observations and documentation analyzed during the study took place.

The data obtained and presented by the researchers will be analyzed in accordance with the formulation of the problem created. The data that the authors present in the form of interviews to caregivers, vice chairmen, *asatidz,* and also El Jasmeen student, assisted by the results of observation and also documentation. In accordance with the formulation of the problem and also the purpose of research written by researchers, then in this study the authors classify into two parts:

A. **Evaluation of Character Education**

Educational evaluation is a valuing activity that occurs in the world of education.[89] Evaluation is a valuing activity which in the evaluation there is a goal to be achieved. In the learning process we will definitely encounter a review. Assessment is also different depending on the realm that will be assessed. In the evaluation of education is expected to serve as a benchmark against students, if there is a good thing

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[89] Daryanto, op.cit., p. 6

of evaluation is maintained, whereas if there is less than this evaluation can be searched where the point of weakness, so that can be found solving problem. In addition, with the evaluation of education will be found how the improvement system applied after knowing the results of the evaluation itself.

At El Jasmeen Islamic Boarding School itself the evaluation of education is a program devoted to new student, in the form of daily report cards, selected is character evaluation because characterity is a universal and the characteristic is *fardhu ain* to do well, and in accordance with the rules given by Allah SWT. The first form is characterity, because characterity is a behavior that is embedded in the soul, where every deed and words included in it is included in characters, therefore it is necessary for the establishment of the daily raport from which it can be given punishment or reward when they mel I'm all the things that have been referred in the daily report cards.

It is also reinforced by Rachmat Jatnika that the object of character science is the actions of human beings who can be given good or bad law, in other words or deeds are included in character deeds.[90]

1. Planning

    a) Formulate goals

        El Jasmeen Boarding School before conducting the evaluation provides a plan first, where they begin to deliberate first what they will give, then they

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[90] Rachmat Djatnika, S*istem Ethika Islami (Akhlak Mulia)*, (Jakarta : Pustaka Pelajar, 1996), hal. 45

together arrange evaluation points and then re-discussed between the tutor but the final decision still returns to the leader. The purpose of El Jasmeen Boarding School in the problem that must be done in the planning step is to formulate the evaluation objectives that will be implemented in an educational process based on the goals to be achieved in the educational program.[91] In planning it is certainly important to formulate the objectives to achieve what is to be achieved, with the aim that we will know what we need, based on whether we are in the future, and how to achieve that goal.

b) Establish aspects to be assessed

The determination of the type of aspect to be assessed is determined by the purpose of the evaluation.[92]Aspects of aspects of evaluation are important because of the need for a basic value that is used as indicators set to achieve the objective.

According to Sudiono, the assessment objective is the side or in terms of the assessment of learning outcomes to be performed. [93] May be in the cognitive, affective and psychomotor spheres.

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[91] Wayan Nurkancana dan Sunartana, *Evaluasi Pendidikan* (Surabaya: Usaha Nasional, 1983), p. 7
[92] Ibid, p.8
[93] Sudiono Anas, *Strategi Penilaian Hasil belajar Afektif pada Pembelajaran PAI* sebagaimana dikutip Mulyadi*, Pengembangan Model Evaluasi Pendidikan Agama di Sekolah*, (Malang: UIN Maliki Press, 2010) p. 31

c) Define method

El Jasmeen Boarding School gives method that is appraisal model. The assessment used is an assessment based on aspects of the aspects that have been prepared. Assessment method using daily report cards, with each *adab* having its own value. Like the opinion of Wayan Kuncara that the evaluation method employed is determined by the type of aspect to be assessed.[94] The method is usually used as a means to achieve the purpose can use the test, in the form of checklist, inventory, and can also be done with use observation.

d) Select or arrange evaluation tools

The evaluation tool used is only a daily report book for students and a handbook and notes for each tutor. Evaluation tool is very important because, same with the measn that "The evaluation tools used are determined by the evaluation method we use. For the implementation of the observation method the evaluation tool that needs to be prepared is the observation guidelines and blanks to record the results to be obtained in the observation."[95]Developing an evaluation tool is very important, because whether or not the data we get will depend on the evaluation tools we will make. So the data we get becomes less valid and the purpose of the evaluation is not running optimally.

According Sudiono required the benchmark, used to see the value of learning outcomes that must be formulated firmly and clearly, operational and

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[94] Wayan Nurkancana dan Sunartana, *op.cit.* p. 8
[95] Ibid, p 8

measurable.[96] With such a benchmark it is expected that the goal can be directly achieved not only that, but with the existence of a clear benchmark then we will also get the right data and valid.

e) Define the criteria to be used

In the process of evaluating what is used, the technique of doing the evaluation is how it goes.

f) Establish the frequency of evaluation

The purpose of the frequency of evaluation is how many times the evaluation is carried out within a certain period.[97] Evaluations are ongoing however, have limits that can be used in the future to be used as a reference, which we evaluate to feel the changes in development and decline, therefore the need for frequency evaluation

2. Data collection

Steps of data collection can be divided into several sub steps, namely: the evaluation, checking the results of evaluation, and give the code or score.[98] Giving code is defined as a certain marking whose meaning is not quantitative. The data collection conducted by El Jasmeen Boarding School is by collecting data every

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[96] Sudiono Anas, *Strategi Penilaian Hasil belajar Afektif pada Pembelajaran PAI* sebagaimana dikutip Mulyadi, *Pengembangan Model Evaluasi Pendidikan Agama di Sekolah*, (Malang: UIN Maliki Press, 2010) p. 32
[97] Ibid, p. 10
[98] Ibid, p. 10

day after dawn and maghrib, continued collected by the tutor and by the target tutor if he made a mistake.

In the technique of appraisal, we must know how the assessment is carried out, it is necessary to prepare the plan carefully. [99]Not only the benchmark is used as a reference, but the implementation is facilitated by means of infrastructure, the role of evaluators are nimble and straightforward, and conditions that we will evaluate already organized then the evaluation will run with both in the implementation.

3. Data verification

In the data collection, usually still in the form of raw data that can not provide a clear picture to us, therefore using the codes or scores will get further analysis. In data verification, student will be come to their own tutor, students has been fill their own report, and then tutor checked their report, all about the rule that not obedience with the student.

4. Data analysis

Analysis will be more suitable if the data obtained in the form of qualitative data is suitable to use qualitative analysis, while quantitative data suitable to use analysis that is also quantitative or called statistic.[100] Analysis is needed in the

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[99] Sudiono Anas, *Strategi Penilaian Hasil belajar Afektif pada Pembelajaran PAI* sebagaimana dikutip Mulyadi, *Pengembangan Model Evaluasi Pendidikan Agama di Sekolah*, (Malang: UIN Maliki Press, 2010) p. 33
[100] *Ibid*,p. 11

processing of value, it is intended to find out how far we do this evaluation to make progress, from here in the future we know the results of the evaluation we make.

In the analysis data tutor analyzed the development of student about the rule they get, the student can changed from day to day or not better than before. All of that can looked from the punishment that students get.

5. Data Interpretation

In Interpretation El Jasmeen Character like a statement as follow: children A violated get up sleep no read prayer he got it punishment read *istighfar* 5000, inside *rule* talking he breaking with way laugh laughing loudly so he must read *istighfar* again 1000 so a total of 6000 read *istighfar* . The tutor's job is target for pay punishment , eg maybe he no strong for meet punishment in 6000 daily read *istighfar* then the tutor can give targets for one day read *istighfar* half of total *istighfar* or quarter of total to *istighfar* in day , and must implemented , because if he no responsible answer to obligations then , he will get reprimand on initially if no bus do it again then caregiver will give punishment. So Interpretation is important to children because Giving interpretation or interpretation means is a statement about data processing result.[101] From here the evaluation results obtained, which we evaluate can know already reached the goal or not yet, and if he can achieve the goal then he will be rewarded, whereas if he does not reach then he will

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[101] *Ibid*,p. 11

get the consequences that have been agreed at the beginning, or depending on the results he obtained.

Every activity needs follow-up. Without follow-up then the data results will be futile, redundant and has no meaning.[102] Therefore, handling after evaluation is essential to make our evaluation meaningful, and for which we evaluate will get reciprocity from what he did. In evaluation character education benchmark used is a daily report, with report is expected to make them feel supervised and make them

B. **Supporting Factor and Inhibiting Factor**

The inhibiting factor that occurs in El Jasmeen Boarding School is about the Inhibiting factors in the learning process according to Zuhairini include difficulties in dealing with differences in the characteristics of learners, individual differences that include intelligence, character and background, difficulty determining materials that match the psychological and educational level of learners, difficulty in adjusting the subject matter with various methods learners are not immediately bored, difficulty in obtaining resources and learning tools, difficulties in conducting evaluation and timing.

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[102] Sudiono Anas, *Strategi Penilaian Hasil belajar Afektif pada Pembelajaran PAI* as voice by Mulyadi, *Pengembangan Model Evaluasi Pendidikan Agama di Sekolah*, (Malang: UIN Maliki Press, 2010) p. 33

From the explanation we can conclude that the supporting factor and inhibiting factor of evaluation of character education can resume in here:

1. **Supporting Factor**

   a. Readiness of the tutor

      The meaning of readiness of the tutor is tutor of evaluation has been understand about the evaluation, because the tutor also follow to make a indicator of evaluation. So, tutor more than understand the content of evaluation, and ready to do it previously. Not only that the readiness of tutor also influence the implemnetation of evaluation, if tutor ready to do evaluation, so the student that do the evaluation can understand what they want to do

   b. Clear indicators in the evaluation points

      The indicators that make in evaluation is the result of discussion between tutor and careguver. Before caregiver make a decision about the indicators, each of tutor discuss of the indicator until the indicator can make the student understanding. Alright the discussion of the tutor still get guidance from Umi' Nafis. Umi Nafis give the keyword or foundation that make for indicator. Combination of tutor and caregiver can make a daily report that not make the student confused to understand te indicator

c. Tools that support in implementation

Tools that suport in implementation is daiy report, week of, *buku nyawa,* and move on

A. Daily report

From the daily report all of student have a rule to obey do the activity, because in the daily report the points that must to obey and the punishment has been write in there. Student also write their punishment in there if they doing mistake. Daily report like a book, that can take to everywhere.

B. Week Of..

Week of is the guidance of tutor. In the week of tutor write the twenty three akhlaq that must be obey to new student. In the week of is the key of tutor to valuing the student. Week of like a paper with table which the content is the name of new student that must be join the twenty three akhlaq. Tutor only fill the week of with checklist if the student can fulfill the akhlaq, and X sign if they can't fulfiil the akhlaq.

C. *Buku Nyawa*

Buku Nyawa is the guidance of student, so this book is true to be the soul of student. All of guidance about pray, and do'a hss been serve in this book

D. The book of Move on

Book of move on is book which content is the goal that must be reach of student until one semester. That is usually fill by student in the first semester and finish in the last semester. Move on made by paper from each student that has been fill about their goal that must be reach and made as a one book.

d. The interpretation of Data

The interpretation is easy to do. Only write, only read and only pay the punishment that they get. The total can make the student not do that again. The total of pay also not more than their daily money

2. **Inhibiting Factor**

a. Tutor not always present when fill the daily report

The tutor is not always present at the time of the assessment, due to the presence of a morning meeting, sudden needs, or lectures, causing the filling of report cards students forget to fill the violation, or even intent to not be filled

b. The different indicators to passing the student between male tutor and female tutor

The matter of the week of, between tutor *rijal* (male) and *nisak* (female) do not have the same indicator in passing santri to the next chapter, so the

indicator of the passing of students is not the same between tutor one with another

c. The children who are not disciplined

Children who are not disciplined in running the punishment also hamper, because the punishment not only read istighfar or write istighfar, but also related financially. Usually more children get penalty money because rejected to direct pay, thus causing protests from parents
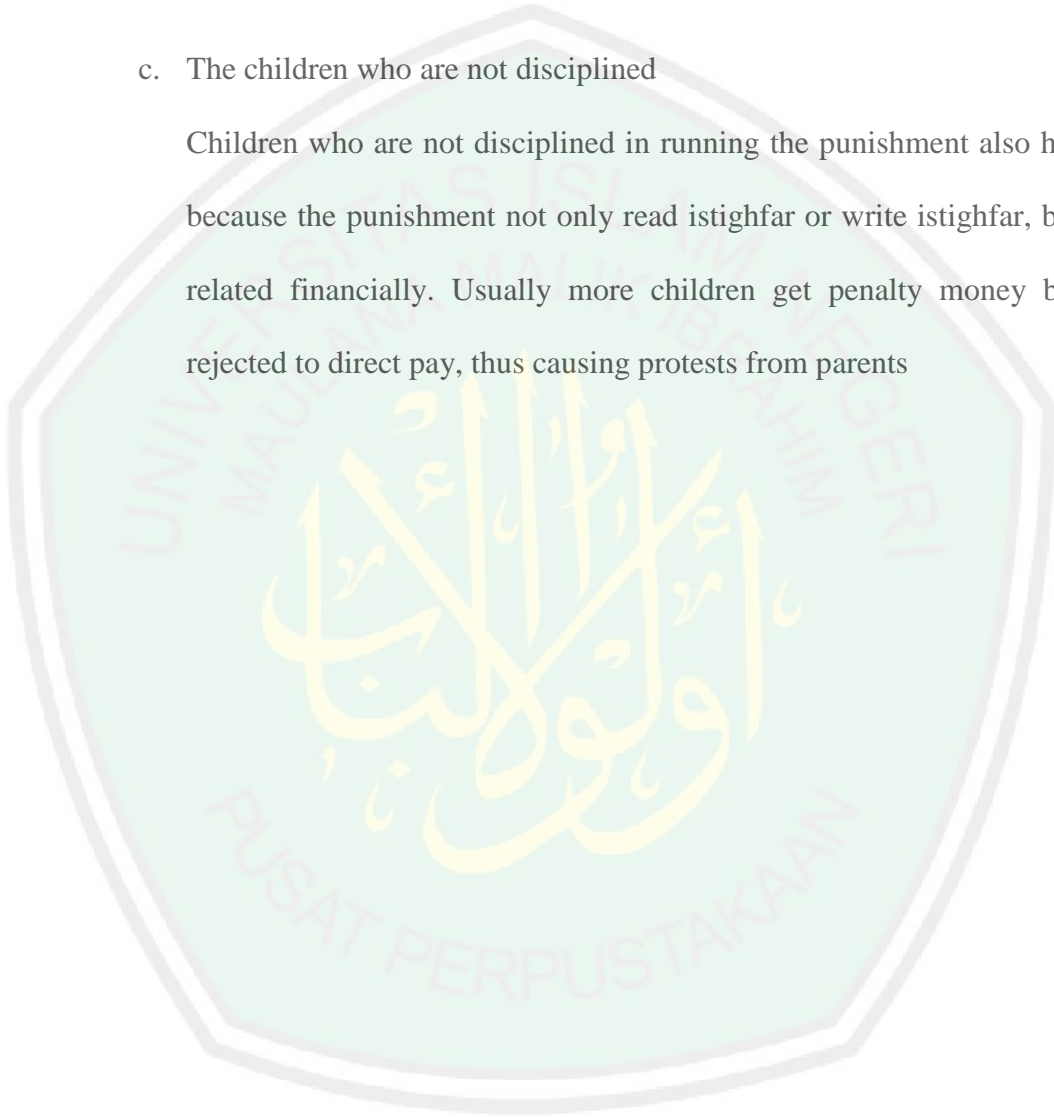
CHAPTER VI

CLOSING

A. **Conclusion**

1. Evaluation of Character Education conducted by El Jasmeen Boarding School are at several stages including planning by formulating goals to improve characters, so that the aspects used are affective aspects. Data collection is given in the form of daily report cards filled by students, the report is reported every day when the dawn prayers and maghrib prayers.. Furthermore, the data verification step is collected weekly, to find out the progress of the child every week whether it is successful or needs to be recovered. The analysis is also done by the tutor where the tutor will later analyze the students whether to continue to the next level or not. And the last one is the interpretation, for the results of student interpretation every day is clearly written on the report cards, while in weekly there is on the tutor with sticker , if he has not passed then he was given the opportunity to improve where to target, if he still to make to fulfill the target again , then *ta'zir* will be given by Caregiver.

2. Supporting factors of the implementation of this evaluation is the readiness of the tutor in carrying out the evaluation as well as an evaluator, adequate medium such as suggestions and infrastructure, as well as penalties or

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rewards are quite easy to make, and clear indicators in report cards. While the inhibiting factor is the approximate time of each student to complete the targeted evaluation of 23 weeks is sometimes inappropriate because he needs more recognition of the part that is on the report card, there are weeks where many students can not achieve so they have to repeat, because it takes time to do habituation .

B. Suggestions

1. For El Jasmeen students

    It remains to maintain the learned mores for 23 weeks. So that after 23 weeks there will be no more ta'zir than before the 23-week program is completed

2. For Asatidz El Jasmeen

    Giving the same indicator between students daughter and, even though in the same application, but the result is different, then from *asatidz* from the side of men and women can conduct consensus again to equate perception

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APPENDIX I

MAULANA MALIK IBRAHIM
STATE ISLAMIC UNIVERSITY MALANG
FACULTY of TARBIYAH AND TEACHING TRAINING
Jalan Gajayana Nomor 50 Telepon (0341) 552398
Website: www.fitk.uin-malang.ac.id Faksimile (0341) 552398

EVIDENCE OF CONSULTATION

Name   : Silviya Dwi Arista
Number of Student   : 14110130
Department   : Islamic education
Advisor   : Dr. H. Ahmad Fatah Yasin, M.Ag
Title of Skripsi   : EVALUATION OF CHARACTER EDUCATION IN EL JASMEEN
                      CHARACTER BOARDING SCHOOL SINGOSARI MALANG

No	Date of Consultation	Consultation Material	Signature
1	12 Maret 2018	BAB I dan II	
2	19 Maret 2018	BAB III dan IV	
3	27 Maret 2018	Revisi Bab IV	
4	9 April 2018	Bab V	
5	16 April 2018	Revisi Bab V	
6	30 April 2018	Bab VI	
7	7 Mei 2018	Revisi bab VI	
8	16 Mei 2018	Finishing	

Acknowledge by,
Head of Department,

Dr. Marno, M.Ag
NIP. 19650431998031002

APPENDIX II

GUIDANCE OF INTERVIEW

Interview with Caregiver of El Jasmeen Character Boarding School

1. Why is El Jasmeen boarding school taking the theme as a boarding school of characters?

2. What is the form of teaching and coaching at El Jasmeen Character Boarding School?

3. What is the program focused on El Jasmeen Character Boarding School?

4. Is there something that is used as a reference so that it is achieved by carrying the theme of El Jasmeen Character Boarding School?

5. What are the tools used in the formation of characters in the form of this assessment?

6. How does the program work when described in general?

7. How is the reaction of students who entered in this El Jasmeen Character Boarding School after knowing the program from the boarding school?

8. What is the development of student during implementing the program?

9. What is the role of caregivers in the program proclaimed by El Jasmeen Character Boarding School?

Interview with Vice Chairman of El Jasmeen Character Boarding School

1. What is the purpose of the evaluation of the character education?

2. How are the steps to conduct evaluation of character education?

3. What are the basic values and indicators of the evaluations?

4. What evaluation techniques are used?

5. Related to the framework of preparation of evaluation hence formulated expressly

   in the following matters:

   a. What is the momentum of his judgment?

   b. What is the goal of the assessment?

   c. How is the benchmark?

   d. How to model the assessment?

   e. How is the assessment instrument?

   f. How is the technique for conducting the assessment?

   g. How is the processing technique?

   h. How to follow up?

Interview with Asatidz El Jasmeen Character Boarding School

1. How does Asatidz conduct a process of evaluating students?

2. What are the guidelines used by Asatidz in the evaluation process?

3. How does the guideline of the asatidz work?

4. What are the points that cause the evaluation to be inhibited?

5. What are the points that can be passed by santri?

6. What are the constraints faced by Asatidz when conducting an evaluation?

7. What are the inhibiting factors of this evaluation?

Interview with students of El Jasmeen Character Boarding School

1. How is the first impression when knowing about the evaluation of character education in El Jasmeen Character Boarding School?

2. What makes you happy with this evaluation of character education?

3. What results do you get after the evaluation of character education along with the points that are not required to be violated?

Wawancara dengan Pengasuh Pondok Pesantren El Jasmeen

1. Mengapa pondok Pesantren El Jasmeen mengambil tema sebagai pondok pesantren akhlak?

2. Bagaimana bentuk dari pengajaran maupun pembinaan di Pondok Pesantren Akhlak El Jasmeen?

3. Apa program yang difokuskan oleh Pondok Pesantren Akhlak El Jasmen Singosari?

4. Apakah ada sesuatu yang dijadikan acuan sehingga tercapai dengan mengusung tema Pondok Pesantren Akhlak?

5. Apa saja alat-alat yang digunakan dalam pembentukan akhlak dalam bentuk penilaian ini?

6. Bagaimanakah cara kerja program tersebut apabila digambarkan secara umum?

7. Bagaimanakah reaksi santri-santri yang masuk dalam Pondok Pesantren akhlak ini setelah mengetahui program dari pondok pesantren tersebut?

8. Bagaimana perkembangan santri selama melaksanakan program tersebut?

9. Apakah peran pengasuh dalam program yang dicanangkan oleh Pondok Pesantren tersebut?

Wawancara dengan Wakil Ketua Pondok Pesantren El Jasmeen

1. Apakah tujuan dilakukannya evaluasi pendidikan Akhlak?

2. Bagaimana langkah-langkah dilakuaknnya evaluasi pendidikan akhlak?

3. Apa saja niai dasar serta indicator yang dari evaluasi yang dilakukan?

4. Apa saj teknik evaluasi yang digunakan?

5. Terkait dengan rangka penyusunan evaluasi maka dirumuskan secara tegas dalam hal-hal berikut:

   a. Bagaimana momentum penilaiannya?

   b. Bagaimana sasaran penilaiannya?

   c. Bagaimana tolak ukurnya?

   d. Bagaimana model penilaiannya?

   e. Bagaimana instrument penilaiannya?

   f. Bagaimana teknik pelaksanaan penilaiannya?

   g. Bagaimana teknik pengolahannya?

   h. Bagaimana tindak lanjutnya?

Wawancara dengan Asatidz Pondok Pesantren El Jasmeen

1. Bagaimana asatidz melakukan proses pengevaluasian terhadap santri?

2. Apa pedoman yang digunakan oleh asatidz dalam proses evaluasi?

3. Bagaimana cara kerja dari pedoman yang digunakan asatidz tersebut?

4. Apa saja poin-poin yang menyebabkan evaluasi terhambat?

5. Apa saja poin-poin yang dirasa dapat dilalui santri?

6. Apa kendala yang dihadapi asatidz ketika melakukan evaluasi?

Wawancara dengan santri Pondok Pesantren El Jasmeen

1. Bagaimana kesan pertama ketika mengetahui tentang evaluasi pendidikan akhlak di pesantren El Jasmeen?

2. Apa yang membuat kamu senang dengan adanya evaluasi pendidikan akhlak ini?

3. Apa hasil yang kamu dapat setelah melakukan evaluasi pendidikan akhlak beserta poin-poin yang diharuskan tidak dilanggar itu?

APPENDIX III

GUIDANCE OF OBSERVATION

1. Observation about the building inside and outside in El Jasmeen Character

   Boarding School

2. Observation about condition of student of El Jasmeen Character Boarding School

3. Observation about condition of asatidz of El Jasmeen Character Boarding School

4. Observation about the tools of Evaluation of Character Education in El Jasmeen

   Character Boarding School

5. Observation about the activity of evaluation, especially the implementation of

   Evaluation of Character Education in El Jasmeen Character Boarding School

APPENDIX IV

El Jasmeen boarding School
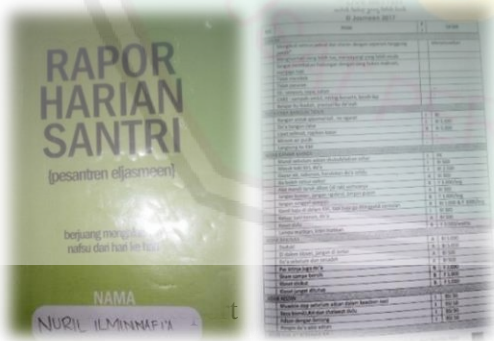looks from the front

El Jasmeen boarding School
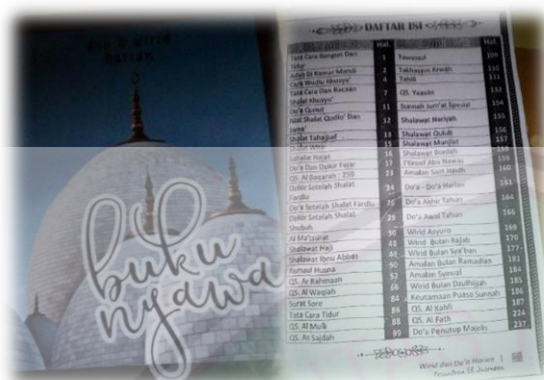looks from the side

Corridor of El Jasmeen Boarding School

Hall of El Jasmeen Boarding School

Daily Report

Inside of Daily Report

(The Guidance of Workship "*Buku Nyawa*" Boarding School)

(*Kitab* used by El Jasmeen

After Interview with Caretaker

Interview with ViceChairman

Interview with Asatidz

Interview with student who stay less than 1 year

Interview with student

who stay more than 1 year

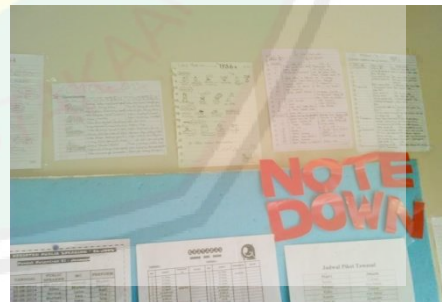

Get Punishment because not read *wirid*

Fill The daily report with tutor

Fill The daily report with tutor

all kinds of stickers when the student
 has exceeded the target

The first Move On

APPENDIX V

LETTER OF PERMISSION TO CONDUCT RESEARCH

KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang
http:// fitk.uin-malang.ac.id. email : fitk@uin_malang.ac.id

Nomor	: 055 /Un.03.1/TL.00.1/04/2018		12 April 2018
Sifat	: Penting		
Lampiran	: -		
Hal	: **Izin Penelitian**		

Kepada
Yth. Kepala Pondok Pesantren Akhlak El Jasmeen Banjararum Singosari Malang
di
    Malang

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama	:	Silviya Dwi Arista
NIM	:	14110130
Jurusan	:	Pendidikan Agama Islam (PAI)
Semester - Tahun Akademik	:	Genap - 2017/2018
Judul Skripsi	:	**Evaluation of Character Education in El-Jasmeen Character Boarding School Singosari**
Lama Penelitian	:	**April 2018** sampai dengan **Juni 2018** (3 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.

Dekan

Dr. H. Agus Maimun, M.Pd
NIP. 19650817 199803 1 003

Tembusan :
1.   Yth. Ketua Jurusan PAI
2.   Arsip

APPENDIX VI

LETTER OF CERTIFICATE HAS DONE RESEARCH

YAYASAN EL JASMEEN
PONDOK PESANTREN EL JASMEEN
Jl. Tanjung Utara NO. 31, Banjararum, Singosari - Malang 65153
Telp. 0341 – 441699/085 233 157 300   Email: mastereljasmeenmalang@yahoo.co.id

Nomor   : 12.002/PPEJ/05/2018   Malang, 10 Mei 2018
Hal   : Keterangan Telah Melakukan Penelitian

Assalamu'alaikum wr wb

Yang bertanda tangan di bawah ini:
Nama   : Dra. Hj. Durrotun Nafisah, MM
Jabatan   : Pengasuh Pondok Pesantren El Jasmeen
Institusi   : Pondok Pesantren El Jasmeen Singosari
Alamat   : Jl. Tanjung Utara 31 Banjararum Singosari Malang

Dengan ini menerangkan bahwa:
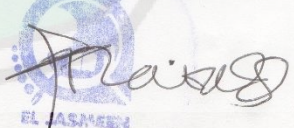Nama   : Silviya Dwi Arista
NIM   : 14110130
Fak. / Jur.   : Tarbiyah dan Ilmu Keguruan / Pendidikan Agama Islam
Universitas   : Universitas Islam Negeri Maulana Malik Ibrahim Malang

Adalah benar telah melakukan penelitian dalam rangka penulisan skripsinya yang berjudul:
Evaluasi Pendidikan Akhlak di Pesantren Akhlak El Jasmeen Singosari Malang Sejak tanggal 12 Januari 2018, dilanjut April 2018 sampai dengan tanggal 10 Mei 2018.

Demikian surat ini dibuat untuk digunakan pada keperluan yang semestinya.

Wassalamualaikum. wr. wb.

Malang, 10 Mei 2018
Pengasuh Pesantren Akhlak El Jasmeen

Dra. Hj. Durrotun Nafisah, MM

APPENDIX VII

<div align="center">

BIODATA

</div>

Name   : Silviya Dwi Arista

NIM   : 14110130

Date and Place of Birth : Batu, Malang, January 01, 1996

Fac./Study Program   : FITK/ PAI

Entrance Year   : 2014

Address   : Jalan Martosujono No. 11 RT

05 RW 02 Punten, Kecamatan

Bumiaji Kota Batu

Education   : a. TK Mardisiwi 01 Punten, 2000-2002

b. SDN Punten 01, 2002-2008

c. SMPN 01 Batu, 2008-2011

d. SMAN 01 Batu, 2011-2014

e. Universitas Negeri Maulana Malik Ibrahim Malang, 2014-2018

Contact   : 085790749369

Email   : silviya.dwi@gmail.com

Malang, May 9th, 2018
Writer

(Silviya Dwi Arista)