

Evaluation of the spiritual extracurricular program in Madrasa

Siti Fatimah, Yuberti, Sovia Mas Ayu
Universitas Islam Negeri Raden Intan Lampung, Indonesia

Corresponding Author:

E-mail: sitifatimahdarulhuda@gmail.com

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Abstract:

Spiritual extracurricular activities have an important role in exploring potential interests, talents, and can encourage the increase in the values of the religious character of students and their practice of Islamic teachings which have declined in recent times. The purpose of this study was to determine how to evaluate the context, input, process, and product of the Spirituality extracurricular program at Madrasa Tsanawiyah Darul Huda Bandar Lampung. This study used an evaluative design with a descriptive approach. Data collection techniques used were interviews, questionnaires, observation, and documentation. The subjects of this study were the head of the madrasa, coaches, and spiritual extracurricular participants. Data were analyzed using Miles and Huberman's theory, namely reducing data, presenting data, and drawing conclusions / verifying. The results showed: (1) Evaluation of the context related to program management structure, program objectives, types of activities, work programs, and needs was quite good, (2) Evaluation of inputs related to supervisors and participants who took part in spiritual extracurricular activities, as well as feasibility/completeness. from the facilities and infrastructure to support program activities is quite good. However, it needs to be improved in the provision of teacher trainers, and the details of program implementation funding, (3) Evaluation of the process is good. The implementation is by the program guidelines of The Ministry of Education and Culture Number 62 of 2014, (4) Good product evaluation, containing student learning outcomes as values, achievements, and the character of students from religious character, honesty, discipline, responsibility, tolerance, cooperation, polite/polite, and self-confidence. The implication of this research shows that the spiritual extracurricular program at Madrasa Tsanawiyah Darul Huda Bandar Lampung plays a very important role in shaping the religious character of students.

Keywords: Character of students; Evaluation; Spiritual extracurricular

Introduction

The teachings of the Islamic religion and the function of national education objectives are in harmony as stipulated in the Law of the Republic of Indonesia No. 20 of 2003 concerning Article 3 of the National Education System, that education must be based on the development of the potential of students in an active and planned manner so that students who have religious, personality, intelligence, and skills characteristics that are useful in the life of society, nation and state are created (Nasional, 2003). In the 2013 curriculum, education is not only a process of transferring knowledge to students, but the teacher integrates the four core competencies in the development of the learning process, namely attitudes, spiritual, social, knowledge, and skills that must be collaborated throughout the learning process. Therefore, the learning process in a curriculum is divided into three main activities, namely, intra-curricular, co-curricular, and extracurricular.

Extracurricular activities are activities carried out by students outside of intra-curricular and co-curricular activities (Pendidikan & Nomor, 62 C.E.) integrated with the structured and programmed subject matter (S. Sadykova et al., 2018), under the guidance and supervision of educational units (Gorbunova & Kalimullin, 2017). Extracurricular activities are a place to explore the potential of students based on their interests and talents (DeMatthews et al., 2020; VanMeter-Adams et al., 2014). channeling the abilities and personalities of participants students optimally (Fakhretdinova et al., 2020; S. A. Sadykova et al., 2016), and potential media for character development (Ekechukwu et al., 2014; Karo-Karo et al., 2018; Siregar et al., 2020). Character values integrated into spiritual extracurricular activities are religion, honest, discipline, responsibility, tolerance, cooperation, courtesy, and self-confidence (Groen, 2017; S. Sadykova et al., 2018; S. A. Sadykova et al., 2016; Syarifuddin, 2018).

Extracurricular activities have the aim of developing cooperation and independence of students (Sabo & Mureşianu, 2015), expanding knowledge, and honing students' skills with scouting activities, spirituality, arts, martial arts, and sports (Jackson & Bridgstock, 2021; Tran, 2017). Education is not only about cultivating knowledge or skills but also about functions to develop potential talents, interests (Dai, 2021; Ilyashenko et al., 2019), social responsibility, and career readiness of students (Hasan et al., 2018). In line with the educational function, spiritual extracurricular activities function as fostering Islamic behavior, character development, creativity, expanding experience, practicing social skills, internalizing moral, social, religious values, realizing religious culture, enhancing Islamic syi'ar, and being carried out in a relaxed, joyful atmosphere, and fun (Syarifuddin, 2018). As for the role of extracurricular activities, namely to enrich, sharpen, improve students' knowledge, complement development efforts, consolidation, and formation of personality values which are expected to encourage students to be independent, confident, and creative (Ginosyan et al., 2020; Grancharova & Raykova, 2019; Ningrum, 2021).

Madrasa's extracurricular activities are held to explore the interests and motivation of students in certain fields to develop education, increasing knowledge and practice of increasingly degraded Islamic teachings. Madrasa Tsanawiyah Darul Huda Bandar Lampung seeks to adapt to improving the quality of education and shaping the personality of students through extracurricular programs based on moral and moral education to produce graduates who are superior in achievement, Islamic, and able to compete, and to support the achievement of educational goals Islam. There are several optional extracurricular programs offered by madrasas, one of which is Rohis, which is part of the extracurricular spirituality program. In preliminary observations, it was found that Madrasa Tsanawiyah students have a polite character when meeting older people (teachers), saying greetings and kissing the teacher's hand when they want to enter and leave the classroom, all students are accustomed to reciting the Qur'an on Friday, and pray Asr in the congregation.

Spiritual extracurricular activities refer to the development of aspects of attitudes, knowledge, and skills of students in the development of recitations, tahfizh Quran, calligraphy art, muhadharah, nasyid, and Islamic journalism (Shahare, 2019). Spiritual extracurricular activities are supporting activities that strengthen spiritual material such as recitation practices (tahsin and tahfidz) and worship practices (compulsory prayer practice, sunnah prayer, haj pilgrimage) (Srivastava et al., 2018), and supporting activities such as habituation, Islamic art performances, Islamic boarding schools, Ramadan worship, spiritual tourism, Islamic holidays, nature tafakhur, and wall magazines (Syarifuddin, 2018).

Spiritual extracurricular learning includes the deepening of religious material enrichment, strengthening of faith and devotion, habituation of the practice and culture of religious teachings and noble moral behavior in everyday life, expanding and developing the potential, interests, talents, skills, and abilities of students in religious education (Groen, 2017). The Islamic Religion teacher acts as a role model, who has moral and religious values that students should emulate and emulate and is tasked with instilling a sense and practice of life based on Islamic teachings for students. encouraging students to make their religion a moral, ethical and spiritual foundation in their daily life, and to have the readiness and maturity of their personality and Islamic scientific insights (Hafidz, 2009; Rimonda et al., 2018).

Extracurricular activities will run smoothly if supported by adequate funds, facilities, and infrastructure. The cost of implementing extracurricular activities can come from the school budget, government help, the community, as well as halal and binding sources. The budget allocation is used to finance the provision, maintenance of facilities and infrastructure, provision of teaching materials and learning media, as well as secretarial operational and administrative costs. Facilities and infrastructure also have an important role, including learning resources, places of worship, learning media, libraries, and religious education laboratories.

Therefore, extracurricular activity programs need to be evaluated to determine the results of practical work, the extent to which success has been achieved, and what things must be improved or maintained (Albert et al., 2017; Ayu, 2017). Evaluation is a systematic and continuous process to assess quality (Arifin & Turmudi, 2019), by collecting data or information and comparing it with criteria (Arikunto & Jabar, 2010), in decision making (Azam et al., 2017; Gruson et al., 2019; Hizam, 2015). Evaluation provides benefits for students, teachers, schools, and educational institutions, such as improving learning activities and improving the quality of education (Hannah et al., 2017). Various evaluation models are offered, but the researchers chose the contexts, input, process, product (CIPP) model developed by Shinkfield in 1969-1985 (Stufflebeam & Zhang, 2017).

This model is oriented towards program improvement or development evaluation (Lippe & Carter, 2018; Mahmudi, 2011), carried out comprehensively to understand program activities, ranging from the emergence of program ideas to the results achieved after the program is implemented (Aziz et al., 2018). The target of this evaluation is as an activity program component by describing, getting, and providing useful information for assessing alternatives to a decision and then making work guidelines to deal with that decision (Tayibnapi, 2008; YASTIBAŞ & KAVGACI, 2020).

The uniqueness of this model is in each evaluation component related to the decision-making, planning, and operational tools of a program (Peñalba, 2021). Context evaluation helps plan decisions, determine needs to be achieved (Kuzu et al., 2021; Tayibnapi, 2008), formulate goals, and test whether goals have been adjusted to needs (Darodjat & Wahyudhiana, 2015; Smith, 2019), related to the analysis of strength problems and weakness of certain objects that will be or are running (Stufflebeam & Zhang, 2017).

Input evaluation includes personal analysis, such as managing decisions, determining existing resources, plans and strategies for achieving needs, and work procedures to achieve them (Tayibnapi, 2008). Process evaluation helps predict the design of procedures at the time of program implementation, provides information for program implementation decisions, and provides evidence of predetermined procedures (Darodjat & Wahyudhiana, 2015). Product evaluation helps further decisions, what results have been achieved, what to do after the program runs (Tayibnapi, 2008).

The CIPP model is used for evaluating religious practice programs (Ayu, 2017), management of educational programs in madrasas (Hizam, 2015), journalistic extracurricular programs (Isnani, 2015), religious programs in boarding schools (Lindriyati, 2019), and fiqh learning programs. zakat material and an increase in value and motivation (Farida, 2017). The above research provides significant benefits and provides input for policymakers so that there will be improvements to the program in the future (Arikunto, 2019).

Methods

This study used an evaluative design with a descriptive qualitative approach. Data collection techniques used were interviews, questionnaires, observation, and documentation. The selection of the subjects used a purposive sampling technique with selected subjects, namely the head of the madrasa, coaches, trainers, and spiritual extracurricular participants. The evaluation model used is the CIPP model developed by Stufflebeam, et al. This method is used to get context, input, process, and product evaluation data from the extracurricular Spirituality program at Madrasa Tsanawiyah Darul Huda Bandar Lampung. The data in this study is divided into two, namely primary data and secondary data. Primary data is data got directly from sources, in this case, the head of the madrasa, coaches, trainers, and extracurricular members of Madrasa spirituality at Madrasa Tsanawiyah Darul Huda Bandar Lampung. Meanwhile, secondary data is data got from school documentation. Analysis of the data used in this study through the process of data analysis, data reduction, data presentation, and data verification.

Results and Discussion

Context evaluation provides information on the needs and importance of a program. Needs analysis helps plan decisions, establish needs and plan program objectives in a more targeted manner (Darodjat & Wahyudhiana, 2015), of the context is related to the rationale and the goals to be achieved. The results of the study show that the objectives of the spirituality extracurricular program are as a forum for deepening Islamic knowledge, forming Islamic personality, and fostering creativity. The goals and intentions of extracurricular activities in schools can be determined based on the principles of extracurricular activities (Hambali & Yulianti, 2018). The spiritual extracurricular activities that are carried out include tadarus Qur'an before starting lessons, infaq every Friday, istighosah together at the end of the month, tahfidz activities, mudharah, cult, and arts such as playing hadrah musical instruments.

In the technical instructions for Madrasa Tsanawiyah Darul Huda Bandar Lampung's extracurricular program, spiritual extracurricular programs are held to shape attitudes, behaviors, and skills of students that reflect Islamic values. The crucial need to be achieved in the spiritual extracurricular program is the formation of an "Islamic character" who is aware of religion and recognizes the teachings of religion in its true nature. Islamic character has been accustomed to form, such as praying before and after carrying out activities. Besides character, students' knowledge will be achieved in the spiritual extracurricular program. Instructions by coaches and trainers are given every time they review new material, and the knowledge of students can be seen in the skills of practicing recitation, tahfidz, and hadrah activities.

Based on the documentation of the eight types of activities including reading and writing the Qur'an, lectures, calligraphy, nasyid, hadrah, reading the art of the Qur'an, tahfidz, and Islamic journalism, only three activities were carried out, namely tilawah Qur'an, preaching and hadrah which listed on the written training schedule. The results of the context evaluation include program management structure, program objectives, types of activities, work programs, and needs, which fall into the fairly good category. The aspect of courtesy is in the very good category, with a percentage of 92.71%.

Input evaluation relates to the availability of coaches and trainers, students, budget and allocations, completeness or feasibility of facilities and infrastructure. The results showed that coaches and trainers were selected based on certain qualifications, such as graduates of Islamic

Religion. The selected coaches and trainers will be given the task and responsibility of the spiritual extracurricular program. In the budget, funds come from the committee and school operational help. The budget is allocated according to needs, such as procuring extracurricular activities and spending on infrastructure. All details of funds are reported annually by extracurricular coaches. The facilities and infrastructure are quite complete and the availability of rooms such as prayer rooms, prayer tools, Qur'an, books, speakers, sound systems, and hadrah art tools can be used properly. The interview data above is strengthened by the results of observations and documentation as completeness of attendance of spiritual extracurricular program participants, budgetary funds and allocations as bookkeeping, to an inventory list of facilities and infrastructure. The results of the evaluation of inputs related to supervisory teachers, participants who take spiritual extracurricular activities, and the appropriateness/completeness of the facilities and infrastructure to support program activities are quite good, but what needs to be improved is the provision of teacher trainers and details of program implementation funding.

Process evaluation relates to the suitability of details, program implementation activities, and the roles of coaches and trainers. The results showed that implementing extracurricular activities was by the guidelines for the Permendikbud program No. 62 of 2014. The coaches and trainers have carried out their roles well, such as providing direction, guidance, training, and assessment to students. This resulted in the implementation process running in an orderly and smooth manner according to the applicable schedule. This result is reinforced by observations made by researchers. It was found that documents as activity schedules, supervisor and trainer task distribution schedules, and daily journals of spiritual extracurricular activities showed similar things.

Product evaluation is related to student learning outcomes, which include values, achievements, and characters got during the spiritual extracurricular program (Bakoban & Aljarallah, 2015). The results showed that the grades and achievements were in a good category. Some participants of the extracurricular spirituality program won championships in recitation and speech, 2nd place in lecture competitions, 3rd place in hadrah competitions, and 1st place in recitation competitions. The characters formed during the spiritual extracurricular program are students who are increasingly religious, honest, disciplined, responsible, tolerant, cooperative, polite, and confident. Additional information was got by researchers from distributing questionnaires about self-assessments.

Table 1. Character assessment of students

No	Aspects	Analysis	Assessment
1	Religious	Total Score	843
		Ideal Score	1152
		Percentage	73,18%
2	Honest	Category	Good
		Total Score	294
		Ideal Score	384
3	Disciplines	Percentage	75,56%
		Category	Good
		Total Score	323
4	Responsibility	Ideal Score	384
		Percentage	84,11%
		Category	Good
5	Tolerance	Total Score	314
		Ideal Score	384
		Percentage	81,77%
6	Mutual Cooperation	Category	Good
		Total Score	315
		Ideal Score	384
7	Manners	Percentage	82,03%
		Category	Good
		Total Score	255
8	Confidence	Ideal Score	384
		Percentage	66,41%
		Category	Fairly Good

Some aspects fall into the good category, such as religious 73.18%, honest 75.56%, discipline 84.11%, responsibility 81.77%, and 82.03% tolerance. The mutual help and self-confidence aspects fall into the fairly good category, respectively with the percentage of 81.77% and 82.03%. The percentage of scores on the polite aspect has the highest percentage, and the self-confidence aspect is the lowest.

Discussion

- a. The context evaluation of the spiritual extracurricular activity program falls into the fairly good category. The following result from the context evaluation:

Table 2. Context Evaluation Results

No	Aspects to be assessed	Score Max	Score
1.	Clarity of spiritual extracurricular management structure	2	2
2.	Clarity of spiritual extracurricular functions	4	2

3.	Clarity of spiritual extracurricular goals	3	3
4.	Clarity of spiritual extracurricular principles	3	1
5.	Clarity of the types of activities, attitudes, knowledge, and character of spiritual extracurricular participants	9	7
		Total score :	21 14
		Percentage :	67
		Category :	Fairly Good

Indicators of the clarity of the function of capacity building, social responsibility, and the development of Islamic cultural life in schools need to be reviewed and completed as a written document. Principle indicators of students who have not mastered the competence of Islamic religion and the principles of social benefit in social life need to be clearly stated as documents. Extracurricular activities must be supported by implementing good management from planning to implementation to achieve program objectives, namely the development of the character of students (Taufik, 2015). Taking part in this extracurricular activity means that students will get additional religious education, a positive increase in attitudes, knowledge, and skills related to Islamic teachings. Context evaluation needs to be improved to get a quality design.

b. Input evaluation includes human resources, budget funds, infrastructure, and various required procedures (Syarifuddin, 2018). The following result from the input evaluation:

Table 3. Input Evaluation Results

No	Aspects to be assessed	Score Max	Score
1.	Availability of human resources (coaches, trainers, and participants)	3	2
2.	Allocation of time, operational costs, and use of funds	3	1
3.	Completeness and feasibility of facilities and infrastructure for worship or program implementation	2	2
		Total score :	8 6
		Percentage :	63
		Category :	Fairly Good

Extracurricular activity coaches and trainers are available according to their expertise and are listed in the extracurricular program documents. Of all the types of activities, only five have a trainer, including reading, writing the Qur'an, tahfidz, recitations, calligraphy, lectures / mudhahah, and hadrah. Meanwhile, there are no trainers available for nasyid extracurricular activities and journalism and they are only written in program documents. Therefore, participants in extracurricular activities are directed and recommended to choose the type of activity available by the trainer without neglecting the interests and talents of the participants. The schedule of activities is carried out regularly and is held twice a week with an allocation of time for implementation of 1 hour 30 minutes. There are additional activities as an effort to form Islamic character, by familiarizing participants with reading the Qur'an before learning begins, istighasah at the end of each month, and praying Asr in congregation.

Regarding the budget and operational costs derived from government funds, school committees, and infaq, the details are not yet clearly written (how much the total incoming and outgoing budget is) in any reports or documents. The facilities and infrastructure are sufficiently complete and adequate to support the implementation of extracurricular spiritual programs such as prayer rooms, mukena, sarong, prayer mats, Qur'an, hadroh tools, sound systems, speakers, ablution places, libraries, and others.

- c. Process evaluation is related to the suitability of plans, program implementation activities, and the roles of coaches and trainers. The following are the results of the process evaluation:

Table 4. Input evaluation process

No	Aspects to be assessed	Score Max	Score
1.	Suitability of program implementation details	1	2
2.	Suitability of program implementation activities	4	1
3.	The suitability of the roles of coaches and trainers	3	3
Total score :		8	6
Percentage :		75	
Category :		Good	

The spiritual extracurricular program at Madrasa Tsanawiyah Darul Huda Bandar Lampung has followed national standards, namely Permendikbud No. 62 of 2014 and Islamic extracurricular guidelines issued by the Directorate of Islamic Education of the Ministry of Religion of the Republic of Indonesia, in 2015. However, several aspects have not been fully implemented, such as calligraphy, nasyid, and Islamic journalism.

Spiritual extracurricular activities are a medium for students to hone, explore, and increase their potential, interests, and talents through extracurricular activities such as tilawah Qur'an, tahfidz, hadrah, da'i / lectures. Coaches and trainers expand knowledge, shape personalities, and improve the skills of students so that they can achieve the expected goals. Students are given knowledge about the Qur'an, are guided to get used to reading the Qur'an before learning begins, carry out Asr prayers in congregation, perform istighasah at the end of each month, improve the ability to read the Qur'an properly and correctly, add memorization of Qur'anic verses, improve the ability to play hadrah musical instruments, and train the ability to preach through lectures.

- d. Product evaluation is related to student learning outcomes, which include values, achievements, and characters got during the extracurricular spirituality program. The following result from the product evaluation:

Table 5. Results of product evaluation

No	Aspects to be assessed	Score Max	Score
1.	Student learning outcomes as student grades and achievements	2	1
2.	Student character (religious, honest, disciplined, responsible, tolerance, cooperation, polite, confident)	8	7

Total score :	10	8
Percentage :	80	
Category :	Good	

Student learning outcomes fall into the good category, there is an increase in value and achievement and an increase in the practice of worship and the character of students. Several participants have taken part in the competition and showed satisfactory results, including a 2nd place in the lecture competition, 3rd place in the Hadrah competition, and 1st place in the recitation competition and other general achievements. Besides achievements, spiritual extracurricular participants also have moral characters such as being religious, honest, disciplined, responsible, tolerant, cooperative, polite, and confident. This is important, given the character that leads to religious behavior related to God and the character that leads to religious behavior related to humans. Usually known as *hablum min Allah* and *Hablum min annas* (Ayu, 2017).

e. Evaluation of four components

Spiritual extracurricular activities are one of the important elements in improving the personality of students by exploring and motivating them in Islamic Religious Education.

Table 6. Summary of CIPP Evaluation Results

No.	Component	Score Max	Score	Percentage	Category
1.	Context	21	14	67	Fairly Good
2.	Input	8	5	63	Fairly Good
3.	Process	8	6	75	Good
4.	Product	10	8	80	Good

There is a logical interaction between the components of the context, input, process, and product. The four components are closely related to realizing the spiritual extracurricular program. The better the context components, inputs, processes, and products, the better the quality of activity implementation (Artha et al., 2013). The completeness of the context component has a major influence on the other three components because the context component is the basis of program formulation. Madrasas need to develop spiritual extracurricular programs based on the needs of students and the vision of the madrasa, namely "To produce graduates who are superior in achievement, Islamic and able to compete". The considerations of school administrators in serving the needs of students are adjusted to the school's vision and commitment. The weakness of this component is the completeness of program functions and principles that are not written in the program documents. In the input component, madrasas have considered increasing the provision of coaches, trainers, time, and adequate and funding. This is because input has a special role in helping to realize the success of the program by the objectives of the changes needed (Mahmudi, 2011). In all components of the process have been fulfilled properly, the suitability between the allocation of time and the realization of program implementation is fully supported by the role of the teacher. The coaches and trainers have synergized in maximizing coaching, development, and training for all participants who take part in spiritual extracurricular activities.

The product components as values, achievements, and the character of the spiritual extracurricular participants are in a good category. This means that the three components have been materialized in product components that produce output by the objectives and needs of the program. The CIPP model has four continuous components (Mahmudi, 2011). If the evaluation of the product shows unsatisfactory results, it is a sign that there are many deficiencies in the context, input, and process components that need to be repaired and revised, or even replaced.

Conclusion and suggestion

Based on the results of data analysis, it can be concluded that in the context aspect related to the management structure of the extracurricular spiritual activities program, it is always updated at the beginning of the school year, this program aims to shape Islamic personality and foster the creativity of students. The activities carried out include tadarus Qur'an before starting lessons, infaq every Friday, istighasah together at the end of the month, activities of tahfidz, mudhahah, kultum, and arts such as playing hadrah musical instruments. All work programs and needs fall into the fairly good category. In terms of input, the qualifications of coaches and trainers are by their educational background and competence. Although some activities do not yet have trainers, Madrasas have considered finding trainers.

The budget and operational costs come from government funds, school committees, and infaq, but the details are not yet clearly written (how much the total incoming and outgoing budget is) in any reports or documents. The facilities and infrastructure are sufficiently complete and adequate to support the implementation of the spiritual extracurricular program. In terms of the process aspect, there is a correspondence between the details of the details, implementing the extracurricular activities of the spirituality program, and the roles of the coach and trainer. Coaches and trainers expand knowledge, shape personalities, and improve the skills of students so that they can achieve the expected goals. In terms of the product aspect, implementing the extracurricular spiritual activities program has a positive impact on the improvement of student learning outcomes, which include values, achievements, and characters got during the spiritual extracurricular program.

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