Assessment of Spiritual Attitude in Madrasah: Multicase Study in Lamongan, East Java, Indonesia

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ABSTRACT

The purpose of this study is to describe, understand, and analyze the implementation of the assessment in the spiritual attitudes in madrasas? This question is detailed into several units of questions about principles, purposes, indicators, techniques, and the utilization of spiritual attitude assessment in madrasas. This study used a qualitative approach, taking three cases on the research subject or three madrasas in Lamongan Regency. The instruments used in this research were structured and unstructured interviews, document studies, and observations. As for data validation in this study, triangulation of data sources and methods was used, which were then analyzed. The authors' findings on the assessment of spiritual attitudes in madrasas could be concluded that attitude assessment was carried out using the implicit method, measuring without asking students directly. This was developed to overcome bias and pretense. In principle, according to As Syaibani's philosophy of Islamic education, the result of education is an interaction between science, charity, and faith. The assessment purposes according to the Assessment as Learning (AaL) approach, assessment as muhasabah, education, and motivation. The indicators and assessment criteria were in three aspects including ritualistic, experiential, and consequential, or the spiritual, insaniyyah, and kauniyyah dimensions, while the instrument used was a non-test instrument, which was used for performance or behavior assessment, as for the management and utilization elements of the results. The assessment used more ethical references or Value Reference Assessment with the assumption that human nature was good, education functions to develop nature.

Keywords: attitude assessment; spiritual attitude; madrasa

INTRODUCTION

Education is an interactive process in which students try to understand new information and integrate it into behavior is the meaning of learning [1]. From the above understanding, assessment is needed as a way of measuring what students know and need based on data collected from students which serve as evidence of learning [2], but most of the assessment process is only used to predict and document student learning outcomes by giving scores and rankings [3]. This fact raises a big question among the public and even education observers, is the assessment process only seen as accountability for what has been done by educators and students in the classroom to parents, guardians, and superiors? Is teaching done just to be tested? Does the assessment that has been carried out reflect the learning that has been done?

Referring to what was stated by Purnomo, assessment is a series of activities to obtain qualitative and quantitative information both at the beginning, in the process, and at the end of learning which aims to evaluate and diagnose needs that must be improved so that educators and students can review, plan, and apply The next steps that must be taken to achieve learning objectives [4], so the assessment is not only aimed at giving scores and making rankings, but also an effort to provide feedback to both students and educators to make improvements to teaching and learning as soon as possible to achieve common goals. In other words, assessment has always been an integral and inseparable part of learning and is a crucial part of helping students and educators in teaching and learning.

Learning objectives are oriented to three domains/aspects, namely: attitudes, knowledge, and skills [5]. These three aspects then become the target/object of an educator's assessment of students [6]. This is also explicitly contained in Law Number 20 of 2003 concerning the National Education System Chapter II article 3, as well as in the attachment of Law Number 17 of 2007 concerning the National Long Term Plan of 2005 - 2025 stating efforts to build human quality remains an important concern, the Government makes character building one of the priority programs of national development [7].

However, the development of Indonesian national identity, such as respect for religious, cultural, and linguistic values, the value of social solidarity, kinship, and a sense of love for the homeland is felt to be fading. 2016 data and facts about cases of moral violations released by the National Statistics Agency (BSN) reveal that drug abuse cases continue to increase in Indonesia. From 6.03% in 2008 to 7.2 (approximately 5 million people) in 2014.

Free sex which has resulted in the increasing number of people living with HIV/AIDS is in second place. The third rank is the brawl between students. In big cities, recently, brawls between students are increasing compared to the previous year [8]. Another fact is the moral decadence of the nation and the continued increase in crime [8], drugs, brawls between students [9], and even radicalism in religion and education [10].

The 2013 curriculum, which has now been revised in 2016, has even formulated that the Graduate Competency Standards (SKL) qualifications are divided into three competencies, namely attitudes, knowledge, and skills. Attitude competence is divided into two, spiritual attitudes, [11] and social attitudes [12]. The description of the spiritual attitude at the SMA/MA level includes accepting, carrying out, appreciating, living, and practicing the teachings of the religion they adhere to. while social attitudes show, respect, appreciate and practice honest, disciplined, polite, caring, responsible, responsive, pro-active behavior in interacting effectively in accordance the development of children in the environment, family, school, community and natural environment, nation, state, regional and international areas.

Spiritual attitude competence in each of its basic competencies does not have the main material given in learning but is taught by indirect learning. Every teacher who implements the 2013 curriculum must be able to present material on KD in KI-3 and the learning process on KD in KI-4 which leads to the achievement of KD in KI-1 and KI-2 without teaching directly. Teachers immediately become the spearhead to achieve the competence of spiritual and social attitudes in each student, and teachers who are obliged to educate about spiritual and social attitudes are mainly charged to teachers of religious subjects and civic education [13].

From the policy above, various problems arise, both in terms of terms between religiosity and spirituality, descriptions of spiritual and social attitudes [14], the burden of learning attitudes between subject teachers, and even the government's lack of seriousness in realizing attitude education in Indonesian education, this can be seen in the system aspect. his assessment. If in terms of knowledge and skills the assessment is rigid, starting from planning, implementation, and even detailed reporting on each competency, then this does not happen in attitude assessment. The core competencies of both spiritual and social aspects of attitude contained in religious material (PAI) and Civics do not get a portion to be included as reports (teacher leger, report cards).

Madrasas are schools with Islamic characteristics, which are currently categorized as educational institutions that provide a large portion of Islamic religious education. Maksum, quoting Zakiah Daradjat's view, stated: What is meant by the characteristic of Islam is that the madrasa curriculum teaches the same general science knowledge as equivalent public schools [15]. Another more important feature is that the development of the religious spirit and morals of students is the main goal. Therefore, education and teaching in madrasas should be directed at fostering religious beliefs so that Islamic teachings become a way of life for students, which essentially boils down to a spiritual attitude.

Madrasas as Islamic educational institutions are also inseparable from the problems between the goals and outputs of their education, the problems faced by madrasas are very complex. Recent symptoms have attracted the attention of the wider community, namely the strengthening of radical understanding and movements in general education. [16] The research is entitled "Teachers of Religion, Tolerance and Issues of Contemporary Religious Life in Indonesia." conducted by PPIM (Center for the Study of Islam and Society) UIN Jakarta 2016 found that 78 percent of religious teachers as respondents agreed that the Indonesian government was based on Islamic law and 77 percent of respondents supported organizations that fought for Islamic law. 82 percent of respondents agree with the statement that Pancasila and the 1945 Constitution are in accordance with Islam. Even though they agree, most of the 82 percent of PAI teachers who are respondents have aspirations to Islamize or make Indonesian laws legal. The other 18 percent stated that they did not agree and that it is obligatory to turn Indonesia into an Islamic state (Khilafah Islamiyah). Some of the 18 percent of respondents believe that Indonesia can be changed to a caliphate system through rebellion, resistance, war, and terrorism [10].

The research above is sufficient to provide the fact that educational institutions have been covered by the phenomenon of radicalism strongly. This fact should be an alarm and a yellow light for all of us, both government officials and the community, to pay serious attention to PAI services in schools [16]. Islamic religious education in Indonesia should not only form Indonesian people who are religiously obedient but at the same time form civilized and humane citizens. The result of religious education is not only Muslims who pray diligently, Christians who worship in church (religious mission), but at the same time citizens and nations who respect each other's differences and can wholeheartedly work together in overcoming common problems even though they have different beliefs and backgrounds (civic mission).

Madrasas as the embodiment of the development of the pesantren education system originating from cultural friction between the western schooling system by the Dutch and middle eastern scholars [17, 18], have several advantages in maintaining the pesantren tradition, which is known as a center for Islamic studies and a place for moral education so that in the field the development of pesantren follows the dynamics of society [19]. Even the practice of the Islamic boarding school education system that implements the dormitory system has been adopted by superior schools which are popularly known as boarding schools [20]. The adoption of the pesantren system is

not without reason, but there is a lot of evidence that shows the success of the pesantren model in instilling attitudes through the value system in it [21]. Even in the dissertation research in Kudus Regency, it was shown that strengthen and inculcate religious attitudes in students, Madrasah Aliyah managers used the pesantren model [22].

Tobroni stated, that madrasas are basically models of ideal educational institutions because they offer the concept of a balance of life, namely faith-taqwa (imtaq) and science-technology [23]. According to Mardapi, efforts to improve the quality of education must be carried out systematically and systemically [24]. Systematic in this case means that the effort is carried out through a certain procedure, and systemic means that it is carried out by taking into account all related variables. One of the efforts that need to be done is to "take pictures" of the condition of education through measurement, assessment, and evaluation activities.

From the data above, it can be concluded that madrasas as institutions that provide Islamic religion-based education, madrasas have a contribution to supporting the national education system that is oriented to the formation of the character of students. One of them is by affirming the assessment of the affective domain in a systematically and systemically way so that it can reveal the disposition of students regarding aspects of attitudes, interests, self-concept, values, and morals [24]. All of these aspects have a very large influence on the formation of good character, morals, character, and good (noble) character in students, Haidar stated that effectiveness is an act related to feelings, emotions, attitude formation in a person's self with the formation of an attitude to something and so on [25]. Although there are still some weaknesses of the madrasa, it does not affect the affective education factor of the madrasa [26].

In Lamongan, data from the Ministry of Education and Culture shows that madrasas remain a reference for parents in sending their sons and daughters to school, as evidenced by the proliferation of madrasa educational institutions and the increasing number of students in madrasas in the Lamongan regency, especially madrasas under the auspices of pesantren, even the most madrasas are in the Lamongan regency. This is because the people of Lamongan still believe in madrasas as the basis of cultivation of Islamic faith and fortresses in educating the morals of their students.

As a representative of the Madrasah Aliyah level in Lamongan which still survives in the midst of changes and developments of the times, the research takes three cases of Madrasah Aliyah (MA) Lamongan regency; MA Tarbiyatut Tholabah, Madrasah Aliyah Matholi'ul Anwar, and Madrasah Aliyah Salafiyah.

Spiritual Attitude Assessment

Assessment of the affective domain has not received an adequate portion of attention. More specifically, the affective domain, so far, is considered the most difficult to develop, including how to evaluate it. As Anderson said, citing the statement of Binet and Simon (who is famous as the father of IQ tests), in this life the problems that arise due to intellectual intelligence are not as many as the problems caused by a dishonorable personality. the affective domain as well as the assessment,is so urgent [27].

In theory, the foundation for the assessment of learning outcomes formulated by Anderson and Bourke has indicated several problems related to attitude assessment in a classroom or school environment, including how important it is to assess attitudes in the classroom, the need for a long time of intensity in assessing attitudes, character/attitude is privacy, and the possibility to collect adequate information or data about attitudes. Besides that, several things also cause attitude assessments in educational institutions to be less acceptable or questionable, due to several things:
1. The belief that attitude education is the duty of parents and religion;
2. The belief that attitudes develop automatically;
3. Fear about the indoctrination of attitudes by the institution to students who are against the beliefs of their parents or religious leaders [27].

McCormack stated that assessment through tests on cognitive aspects alone has not been able to describe the function of assessment that can be used as an approach to encourage students to learn [28]. This is in line with Popham's opinion, that the achievement of affective learning objectives will determine a person's success [29]. People who do not have good affective abilities have difficulty achieving optimal study success. Cognitive and psychomotor learning outcomes will be achieved optimally if students have high affective abilities.

Other figures Denton & McKinney state that the affective domain can be used to support the internalization of cognitive content and foster curriculum and industry development [30]. The affective domain relates to concerns/interests, attitudes, values, and practices. Furthermore, Stiggins emphasized the importance of the role of the affective domain by stating that: motivation and interest/desire are the basis of learning. If students do not want to learn, then there will be no learning. Desire and motivation are not characteristics of academic achievement but are affective characteristics.

Popham further explains the importance of the affective domain by linking it to future behavior [29]. He stated that affective variables such as attitudes, interests, and values in students are important variables that influence

future behavior. Students who have a positive attitude towards learning today will tend to pursue learning in the future. In other words, students' affective status allows teachers to see how students are likely to behave further in the future.

Another condition that becomes a challenge for teachers is the age of the students, the conditions experienced by teenagers are the demands from within themselves due to physical and psychological development, as well as demands from the environment outside themselves (peer groups) that must be met (social adjustment) [31]. As a result, in the process of self-adjustment in adolescents, inner anxiety arises, lack of confidence, is prone to experience lethargy/not excited, a lot of wishful thinking so that it has the potential to trigger stress and even depression and other negative behavioral acts such as: juvenile delinquency, abuse of addictive substances and suicide [32].

Affective domain learning outcomes can significantly affect education/learning. Understanding the affective of learners in undergoing the whole learning process is very important to understand their motivation [33]. Therefore, as a result of learning that is obtained within a certain period, the achievement of the affective aspect of the learner should be measured and assessed adequately as well as the cognitive and psychomotor aspects.

Saxon stated that the lack of information about assessing students' affective characteristics was a serious weakness in the process of assessing, consulting, and placing students [34]. Professionals (teachers) who play a role in developing students rarely measure these characteristics and rarely use them in the process of giving advice and doing placements. This is partly because there are many paper and pencil-based instruments, as a result, school institutions are reluctant to increase the costs required for the assessment. In addition, assessment instruments that are already available are not as reliable and valid as cognitive assessment instruments, therefore policymakers may be reluctant to use them.

The inadequate portion of attention to the problem of assessing the affective domain is also partly due to the fact that most teachers feel that designing the achievement of affective learning goals is not as easy as cognitive learning. This is as stated by Zuchdi based on the results of research, the practice of assessing learning outcomes in schools is loaded with purely cognitive assessments. The teacher shows appreciation to students by giving rankings and test scores [35]. As stated by Hall, armed with data on the "affective status of students", educators are in a much better position to provide a complete, relevant, clear, and interesting educational experience for students [36]. In other words, affective assessment can produce something valuable and much-needed information. Without it, the educational experience would be incomplete.

Based on the identification of the problems above, this research study is focused on the aspect of assessing spiritual attitudes in madrasas. The spiritual assessment referred to in this study is the assessment as intended in the National Curriculum. The focus proposed in this study is on how to assess the spiritual attitude at Madrasah Aliyah in Lamongan? Specifically seen from the principles, objectives, criteria, techniques, and utilization of the results of the assessment.

METHODS

This study used a descriptive qualitative research method, which describes the research using words or in language and descriptions [37-39]. Qualitative research was chosen because this research intends to understand the basic meaning of participant behavior, describe fields with complex interactions, and explore types of information to describe phenomena [40]. By naturalistic phenomenological research model, data were collected from a natural setting as a direct data source, thus enabling researchers to find the meaning of each phenomenon which is a form of local wisdom, traditional wisdom (a local tradition), even individual emic, universal ethics, and diverse collective neurotics (moral value manifestations).

While the type of research was field research, conducted with a case study research design with a multi-site approach model [41]. The use of this type was due to an empirical inquiry that investigates temporary phenomena in real-life contexts, in various cases. Researchers must be present in the field because researchers are the main instrument [42]. The site where the case was located was a madrasa in the Lamongan area which in terms of selecting the madrasa appointed by the researcher refers to: 1) madrasas implementing the 2013 curriculum, 2) in this case, the author chooses relatively old madrasas, which were established before 1970, and 3) located in the pesantren area. Because this type of research was qualitative study, the data collection techniques included participant observation, in-depth interviews and documentaries techniques which were considered the most suitable for qualitative research, although many other techniques could be used [43].

Data analysis is an effort to systematically search and organize notes from observations, interviews, and documents to increase understanding of the case under study. In this study, data analysis was carried out repeatedly and continuously between data collection and analysis, both during data collection in the field and after data was collected [39]. The process of analyzing the data in this study went through two stages: (a) case analysis of field data, including checking, organizing, and coding, and (b) cross-case analysis, this is done after all data has been

collected as a whole. In terms of analyzing this data, the researcher took what was stated by Miles & Huberman that there were three stages carried out in data analysis, namely: (1) data reduction, (2) data display, and (3) conclusion drawing/verification [44].

To obtain valid findings and interpretations, it is necessary to examine the credibility of the data found using the techniques of extending the researcher's presence in the field, deepening observation, and triangulation. Furthermore, it is necessary to check whether or not it can be transferred to another setting (transferability), dependence on the context (dependability), and whether or not it can be confirmed to the source (conformability).

RESULTS

Principles of Spiritual Attitude Assessment

The general principle in Islam to assess the success of education is determined by a certain period or curriculum, because in Islam the time to study is from birth to the grave, meaning that as long as we live it is obligatory to always seek and develop the knowledge that has been learned [45]. While the concept of assessment in education is learning outcomes during the educational process, the existing assessment is a temporary conclusion. This is what then in Islam is required to continue to study because along with developments and changes in the environmental attitudes and knowledge will also change.

The principle of assessing spiritual attitudes in madrasas is carried out with the principle that assessment is a form of responsibility for the mandate, namely providing religious behavior education in this context in theory the same as the principle of the validity of the assessment material or in other languages validity, namely measuring what should be measured [46], what has been taught in the learning process, it is also taught in the reality of religious behavior, so that this activity also needs to assess the object of research adjusted to general norms as indicators in PAI material that is taught both by direct learning and indirect learning. The principles that form the basis for the assessment of the spiritual aspect include the principle of educating; which becomes a technique in assessing the spiritual aspect based on any principles, whether in the form of absenteeism or supervision by the teacher, which is the basis for educating [47]. Whatever is done in the educational process, the estuary is coaching, when in madrasas both inside and outside the classroom at any time the teacher can give a warning or motivation, for example in the form of punishment or orders [48], then the process is part of the character education process.

The objective or fair principle in question is the principle that assessing a person's attitude is not based on the subjectivity of a teacher, this objective assessment is also not seen from the background of students and even students' families [49]. This means that in the eyes of a teacher, students have a position, the opportunity to be good, the opportunity to grow the same attitude. Therefore, a teacher assesses a student by looking at the student's attitude comprehensively [50], that is, not only seeing one or two incidents of attitude or even one or two sides of the attitude that the student does, because in the case of students acting, they have the opportunity and superiority of attitudes for each student. Thus, the assessment of students' spiritual good attitudes is influenced by various sources of the attitude event itself which is carried out gradually and continuously between yesterday's attitude and the attitude that will be carried out by students [51].
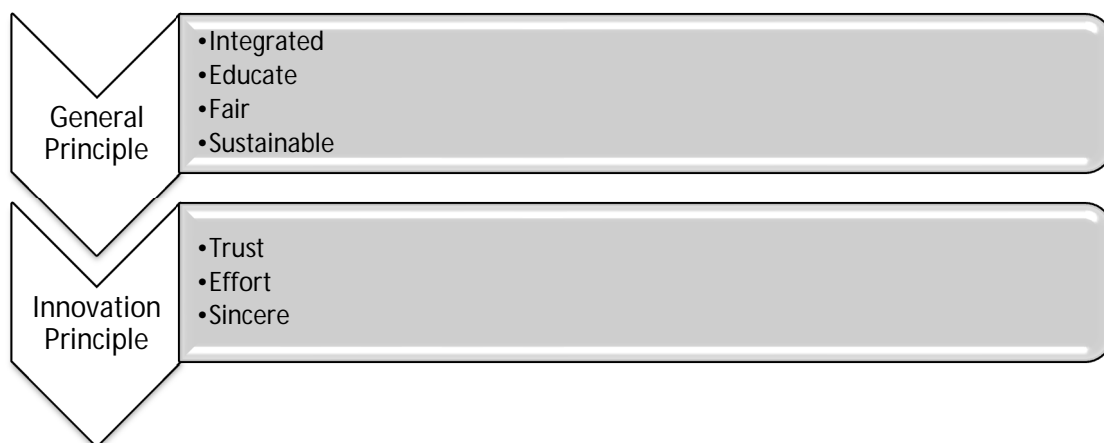

Figure 1. Principles of spiritual attitude assessment

Assessment in madrasas is also based on fairness, which means that the assessment is not beneficial or detrimental to students because of special needs and differences in religious, ethnic, cultural, customs, socio-

economic status, and gender backgrounds. Open and communicative [52] principles are also the basis for assessing students in madrasas. The process and results of the assessment can be used as the basis for motivating, improving the learning process for teachers, improving the quality of learning, and fostering students to grow and develop optimally [53].

Purpose of Assessing Student Attitudes

The purpose of assessing student attitudes in madrasas as a way to find out the effectiveness of education is in line with what was explained by Khusaeri and Purwanto who said that one of the assessment functions was an effort to track the learning process so that it remained on the plan and analyzes the obstacles in learning [50].

The purpose of assessing both spiritual and social attitudes in other madrasas is as a form of planting and strengthening students' morals. In the psychology of spiritual development, the age of 12-20 is referred to as the synthetic-conventional faith, in this stage the child has reached a cognitive level that is formal, to understand the views of others from the child's perspective. So that at this stage the child begins to be deeply interested in ideology and religion, so this is the most urgent period in cultivating morality, because at this time the child already knows the basic reasons for behaving, so that teenagers can develop themselves and know which personality is fake or not authentic [54].

Concerning these objectives, it can be understood that the assessment is a measurement of the success of an educational process and the achievement of student competencies. in this case Purwanto also grouped the assessment functions in the evaluation of education and teaching, namely: (1) muhasabah; To find out the progress and development and success of students after experiencing or carrying out learning activities for a certain period. (2) Tazkiyah: To determine the level of success of the teaching program. (3) Islah: For Counseling Guidance (BK). (4) Ad dakhil: to develop and improve and improving the school curriculum in question. [55]
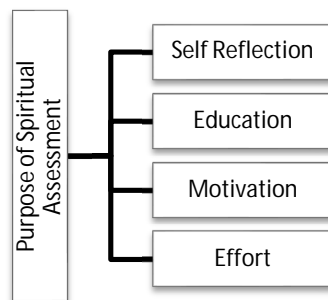

Figure 2. Purpose of assessing student attitudes

Spiritual Attitude Indicator

Figure 3. Spiritual attitude indicator

In the implementation of education, madrasas have certain targets or indicators to be achieved. This indicator will be a benchmark for how far the sustainability of education has been achieved through the assessments that have been classified in these indicators. Implementation of the assessment of spiritual attitudes in madrasas through several indicators, these indicators include the value of obedience, istiqomah, exemplary, greeting, speech (polite sentences), respect for teachers and friends, leadership in religious activities, leadership in religious activities, and not violating the rules.

Spiritual Attitude Assessment Techniques

The assessment of spiritual attitudes in madrasas is formally carried out by adjusting the assessments in the K13 curriculum instrument. Concerning the use of assessment instruments in K13, assessing spiritual and social attitudes in intracurricular to extracurricular learning activities.

a. Intracurricular
  1) Observation
    The observation instrument used by madrasas in assessing students' aspects of spiritual and social attitudes was carried out with two techniques, namely direct and indirect techniques. Assessing through direct observation in the madrasa is carried out by a teacher in every student's daily life in the madrasa environment. This observation was made by a teacher. Indirect observation of spiritual and social attitudes in madrasas through observation instruments with indirect techniques is carried out by madrasas by cooperating with madrasas and students' guardians. Cooperation between madrasas and guardians of students is cooperation in supervision, coaching, and guidance to students in aspects of student attitudes or behavior outside of the KBM take place. A student guardian is given an assessment control tool by the madrasa, namely a student contact book or more precisely called a contact book. In the contact person's book, student activities will be controlled through the book, both religious and social activities, religious activities are like student absenteeism in worship either the congregation or independently. In addition, the notes of a guardian will be the basis for an assessment and evaluation of the development and growth of students' attitudes both spiritually and socially.
  2) Peer assessment
    Assessment between friends is used as a technique for assessing spiritual attitudes at the madrasas. This assessment is carried out by a student (evaluator) to another student related to the attitude/behavior of the student being assessed. The practice of assessment between friends is carried out by distributing assessment questionnaires between friends but only for confirmation and/or information from classmates or close friends of students.
    From the instruments used in assessing student attitudes at madrasa, it can be related to Azhar's theory that the assessment is carried out by observing behavior, which is done by a teacher, or with information through close friends or covert measures [52].

b. Cocurricular and extracurricular
    The assessment of madrasa students in aspects of spiritual attitudes apart from intracurricular activities is also carried out in co-curricular and extra-curricular activities. In these two activities, madrasas assess spiritual attitudes through journal instruments. In addition to the journal, the instrument in this activity also uses an observation instrument. This observation is carried out by the homeroom teacher on regularly basis and the supervisor of routine activities. In attitude assessment through attendance journals it is used to see student discipline and their participation or responsibility as students to participate in these activities, from attendance records it will be seen that students actively participate in student activities and discipline.
    In addition to the attendance journals, a teacher or activity supervisor also makes direct observations of students while assessing student behavior when participating in both co-curricular and extra-curricular activities. Then the teacher who assesses through observation gives notes to students who are less well behaved and informs the homeroom teacher to jointly guide these students so that they become students who have the attitude as expected. Included in the assessment aspect are their achievements in non-academic fields, as a manifestation of the success of co-curricular and extra-curricular.
    The self-assessment technique in attitude assessment in madrasas is a self-assessment technique (students) by identifying strengths and weaknesses in behavior. In practice, the self-assessment instrument in madrasas is through intentional interviews by Guidance and Counseling (BK) officers, who serve all student complaints and problems during the KBM process.
    Peer assessment is one of the assessment instrument techniques used in madrasas. Assessment through this technique between friends is carried out by madrasas by extracting information about children through close

friends or classmates and even roommates in a cottage or village. The statements given to students are statements that have been prepared by the teacher by referring to the material or attitude problems that students must have.

The assessment of colleagues is one of the assessment instrument techniques used in madrasas. Assessment through this peer technique is carried out by madrasas through the end-of-semester meeting and also during breaks. Complaints of students to the teacher related to the attitude of their friends who are considered unfavorable will be notes or the results of assessments between friends, used as the basis for the discussion process during the deliberation process.
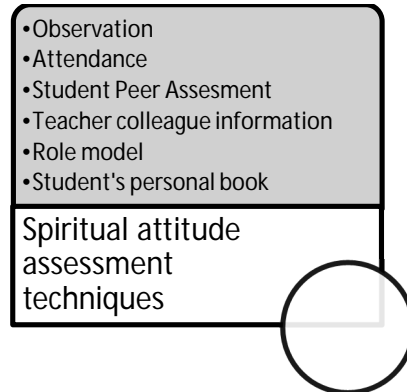

Figure 4. Spiritual attitude assessment techniques

Utilization of Spiritual Attitude Assessment

The assessment produced by the madrasa does not all have special actions, on this follow-up opportunity, it is only given to students who are considered to have serious problems. The behavior of students who are considered fatal by madrasas and teachers then only gets special counseling to be immediately given direction and guidance for the students concerned. The guidance in question is directly handled by guidance and counseling teacher (BK) and deputy head of student affairs, students who are considered problematic are given special treatment by the guidance and counseling teacher. The form of guidance and direction by the guidance and counseling teacher is adjusted to the problems of the students themselves, this guidance is carried out through a personal and interpersonal approach, namely a personal approach that is directly given to the student concerned, while interpersonal guidance is carried out by the guidance and counseling teacher in collaboration with the student's parents [55].

The results of the attitude aspect assessment can be used to determine the development of students according to the demands stated in the curriculum. The behavior of spiritual and social attitudes that were observed and recorded in the journals of teachers, homeroom teachers, and guidance and counseling teacher became the basis for follow-up by the madrasah, both in determining the sustainability of the program or study. If there is behavior that is not good in spiritual attitudes and social attitudes, it can be followed up with guidance by the guidance and counseling teacher. This is important so that students who behave poorly are aware of their attitudes that need to be improved and for students who have shown good attitudes will be motivated to continue to behave well.

The last use of the results of the assessment, after being known in general from the evaluation, is to use it as a motive for praying. Of all the existing madrasas, they have different ways of providing prayer, which spiritually is the final form of giving hope for change to students after trying various programs to instill spiritual values in students.

Some Madrasas have an istighotsah and zhikr ceremony every month which is held by the madrasa manager, the contents of which are istighotsah for all teachers and employees of the foundation as well as distribution of fee for teachers and employees, in monthly social gathering activities (arisan).

Figure 5. Utilization of spiritual attitude assessment

Utilization of the results of the assessment other than as report material, mainly as a form of reflection on the education that has been going on so far, even though the attitude does not reflect as a direct result of education, at least what has been conveyed at that time has been done by students although with different motivations. Furthermore, to motivate students to do good through attention and praise for their behavior, so that in the management of assessment results more use of ethical references or Value Reference Assessment with the assumption that human nature is good, education functions to develop naturally, and unity between faith, science, and charity [56], or in the sense of evaluation science with an objective referenced measurement, namely a planned assessment of the appearance or behavior of students that can be interpreted within the limits of certain goals. This is mostly done, especially in the measurement of planned attitudes [57].

In general, through several activities that are expressions of practice and habituation at the Lamongan madrasah, it has been able to bring its students to form Muslim personalities that lead to kaffah Muslims[58]. What is unique in assessing attitudes in educational institutions whose affiliation is religion, then praying is the last resort after the educational process has been carried out and the assessment of its achievements has been known.

DISCUSSION

As a principle in the assessment mdrasas follow the basic construct of Ahlak based on the Qur'an and Hadith, which are Divine Command theories of morality, which are derived from God [59]. As a teacher is a big enough mandate, as the successor of the prophets in educating the morals of the Islamic generation. However, if viewed from the content point of view, it can be understood that when a person can instill religious values in himself, it will be oriented towards national and social values. Therefore, the nature of character education that he describes is not much different from national character education. It's just that he is more focused on the vertical realm, namely the value of God, while national character education is more directed at the horizontal realm. [60]

Syahmuharnis and Harry Sidharta stated that there are four sources as well as guides in the behavior of those who have high transcendental intelligence, which consists of internal and external factors. Internal factors include a clean and balanced mind and full and continuous self-awareness, while external factors are the Koran and the Sunnah of the Prophet Muhammad SAW [61].

The general concept of evaluation or assessment in Islam refers to attitudes and behavior, not numbers. The procedures that must be understood in the assessment of Islamic education include the philosophy of Islamic education, understanding the basic nature and actions of learning, and clarifying the goals of education) [62].

While in main purpose of assessing attitudes in madrasas is more to other forms of cultivating morals, muhasabah for weaknesses and shortcomings in educating students, and motivation for strengthening and emphasizing certain attitudes being taught so that children feel that the attitudes that are considered by the teacher are very meaningful or important. Apart from that, the assessment is carried out to determine the success of education, as well as report material to the guardian. Seeing this if seen, the approach or purpose of the assessment carried out is 1). Assessment as learning or assessment as a learning tool, 2). Assessment for learning or assessment for learning, and 3). Assessment of learning or assessment of learning outcomes is in line with the development of assessment in learning. this is in line with the development of assessment in learning. this is what makes madrasas sustainable and growing, to reject the opinion that madrasas are traditional, in fact modern education follows madrasas.

Madrasas measure the attitudes/morals of students, through several instruments that are arranged using an approach to measuring religious values, the selection of instruments is adjusted to the material or object that is the target of the assessment. When viewed from the aspect of indicators that are used as targets and analysis of the Dimension of Religiosity developed by Glock and Stark which categorizes the components of religiosity in five dimensions, namely ideological, ritualistic, experiential, intellectual, and consequential dimensions [63]. So the attitude assessment in madrasas only boils down to three aspects, namely ritualistic, experiential, and consequential.

1. Dimensions of Ritualistic/Religious Practice
   Several indicators that fall into the category of rituals or religious practices are numerous, including: Saying greetings, Polte Sentences, Attendance in activities, Duha Prayers, Dhuhur Jama'ah, Qiyamul Lail, Silaturahim, and Harmony.
2. Dimensions of consequential/effect or consequences of religion; Obedience, Istiqomah, Exemplary, *Kekhusyu'an*, Respecting teachers, Praying before and after carrying out activities, and respecting others who carry out worship according to their religion.
3. Experiential/Feeling Dimensions, Religious experience/feelings; Not easy to complain/thankful, Care about religious activities, Leadership in religious activities, Empathy/tolerance in religious activities, grateful when successful in doing something; and give thanks to God Almighty as the Indonesian nation;

While the ideological aspect is not the focus of the assessment in the attitude of the madrasa, this is felt by the teachers because they are Muslim students, so there is no doubt about the ideological problem. As we all know that in assessing attitude there are several dimensions of attitude, namely direction, intensity, breadth, consistency, and spontaneity [52]: In addition there are five aspects in affective assessment that are important based on their objectives, attitudes, interests, self-concept, values, and morals, all of which have different indicators and instruments [64]. The existing indicators, it shows that aspects of value and interest are not explored in the assessment in madrasas.

Along with the theory by Lickona that creating a character for students, it has implications for moral action which includes: Competence, will, and habit. Through these activities, students have the media to measure the competence of internalizing beliefs, and the willingness to act with various motives because the environment that has been formed and supported by habituation will become the internalization that is carried out into the character of students [65].

Assessment instrument using non-test, which are used to assess performance or behavior [66]. Performance assessment is an assessment carried out by observing the activities of students in doing something. This assessment is appropriate to assess the achievement of competencies that require students to show their behavior. Monitoring is based on the performance shown in completing a given task or problem. The results obtained are a result of the performance. Student responses can be obtained by the teacher by making observations during learning in the classroom and outside the classroom. This assessment can also provide asking students to complete complex tasks in the context of relevant knowledge, current learning, and skills to find solutions to a problem.

If seen above, it can be concluded that attitude assessment in Madrasahs is carried out using the implicit method, namely measurement without directly asking students [67]. It was developed to overcome bias indirect assessment or respondents were asked to answer a number of questionnaires about attitudes [68]. In the context of the madrasa environment and Islamic teachings, attitudes are not only in the mind but also practiced and this is the main factor in the attitude/character/morals education process so that the assessment process carried out is a direct practice in addition to avoiding bias and efforts to follow social desires and not There is attitude manipulation.

The implementation of the assessment implicitly requires that it be carried out not only once or twice, but continuously throughout the educational process to get an authentic assessment [69]. The main characteristics of implicit assessment are:
1. Indirect assessment
2. Unscheduled
3. And is not realized directly by the object [67]

When viewed as a whole, the spiritual dimension that is the focus of the assessment is the same as the theory initiated by Abd. Rahman Assegaf, that in education it is not enough that Islamic education is limited to only three domains: affective, cognitive, and psychomotor, but coupled with the domain of faith which it has components: contemplation, tasyahud, burhan, furqan, sure, ihsan, and taqwa [70], the estuary of this domain is indicated by observable obedience and piety [71].

The three existing domains have not been able to accommodate the inner meaning and importance of religion in human life. Human motives in carrying out or behaving spiritually are not only because there is an internalization of knowledge into attitudes, but there are external factors that are more influential on spiritual behavior, namely the Koran and the sunnah of the prophet Muhammad SAW.

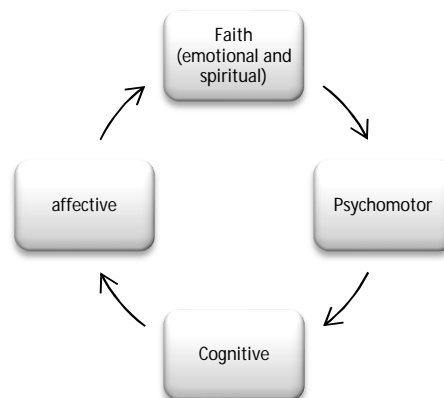When described connectivity between domains is as follows;

Figure 6. Connectivity of the four domains of Islamic education

Study findings Ah. Zakki Fuad presented in detail about the dominance in Islamic education, namely the transcendent domain by taking the philosophical goal of Islamic education, namely making good people, good words, then looking for words that have good words in the Koran, and then studying through thematic studies (*maudhu'i*), to find that The transcendent domain of Islamic education includes the illahiyah dimension, the human dimension, and the kauniyah dimension [72].

In revealing the moral construct of students by using a religious aspect approach, it should be noted that if the construct is to be used as an indicator of measuring the morals of students, the thing that might be done is measuring things that can potentially be measured [73].

CONCLUSION

Madrasa assessment in spiritual attitudes by a teacher is the main goal in every activity, because students are trustees, they must effort to improvement and be accompanied by sincerity in acting. Assessment in madrasas is more oriented to reflection or self-improvement (*Muhasabah).* and ihtiyar to keep trying to improve themselves in the learning process, both teachers and students. Indicators that are used as simple and applicable standards, for example greeting greetings, Istiqomah in activities, solemnity in worship activities, speaking well, and sincerely in learning, sources of inspiration in assessment through the perceptions of colleagues teachers, classmates, and most recently The assessment activity is the basis for praying for students, because humans are only trying, God determines everything.

In principle, As Syaibani's philosophy of Islamic education is sourced from Islamic faith and morals, spiritual assessment is oriented to the interaction between science, charity, charity, and faith, while the existing assessment objectives are by the theory of assessment using Earl's theory, L. Assessment in his book a powerful lever for learning, namely Assessment as Learning (AaL), namely as a form of muhasabah, education, and motivation, one of the assessment approach that has recently been used as the basis for assessments. The assessment of spiritual attitudes in madrasas only leads to three aspects, namely ritualistic, experiential, and consequential, or the indicators used to contain all dimensions in Islamic education, namely the spiritual, insaniyyah, and kauniyyah dimensions.

Madrasas with various advantages and disadvantages try to prove as educational institutions that have a plus value, it is the unique value that is required to be proven and maintained, these values can be proven if the madrasa can innovate to process more accurate and accountable assessment models

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