



## Analysis of Attitude Assessment in Islamic Religious Education in Elementary Schools

### Analisis Penilaian Sikap pada Pendidikan Agama Islam di Sekolah Dasar

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#### Abstract

*Learning Islamic religious education can not be separated from the results of learning or assessment. The assessment of Islamic religious education subjects did not describe students' attitudes. This study aims to assess attitudes toward Islamic religious education in elementary schools. This study used the descriptive qualitative method. Sources of data obtained from primary data and secondary data. Primary data are from 19th-grade and 5th-grade students. Meanwhile, secondary data includes principals, teachers, parents, and classmates. Data collection techniques used are observation, interviews, and documentation. The collected data will be processed using inductive qualitative analysis through data reduction, data display, and conclusion drawing or verification. The study results reveal that Islamic religious education is less successful because parents still view that schools only carry out the task of educating children. Parental attention to children is only in the form of fulfilling material needs such as clothing, food, and board needs. At the same time, the problem of moral formation and development is left entirely to the school. In addition, because it underestimates the existence of Islamic religious education lessons, it is a lesson that is not too important and easy to learn without having to think.*

**Keywords:** *islamic religious education; assessment; student attitudes*

#### Abstrak

*Pembelajaran pendidikan agama islam tidak lepas dari adanya hasil pembelajaran atau penilaian. Penilaian mata pelajaran pendidikan agama islam ini ditemukan tidak menggambarkan sikap siswa. Penelitian ini bertujuan untuk menganalisis penilaian sikap pada pendidikan agama islam di sekolah dasar. Penelitian ini menggunakan metode deskriptif kualitatif. Sumber data diperoleh dari data primer dan data sekunder. Data primer adalah siswa kelas 5 sejumlah 19 orang. Sedangkan, data sekunder meliputi kepala sekolah, guru, orangtua siswa, dan teman satu kelas. Teknik pengumpulan data yang digunakan ialah observasi, wawancara, dan dokumentasi. Data yang terkumpul akan diolah menggunakan analisis kualitatif yang bersifat induktif melalui reduksi data, display data, dan conclusion drawing atau verification. Hasil penelitian mengungkapkan bahwa pendidikan*

*agama islam kurang berhasil karena orang tua masih memandang bahwa sekolah hanya mengemban tugas mendidik anak. perhatian orang tua kepada anak hanya berupa pemenuhan kebutuhan materiil seperti kebutuhan sandang, pangan, dan papan. sedangkan masalah pembentukan dan pembinaan akhlak diserahkan sepenuhnya kepada pihak sekolah. selain itu, karena meremehkan keberadaan pelajaran pendidikan agama islam, maka merupakan pelajaran yang tidak terlalu penting dan mudah dipelajari tanpa harus berpikir.*

**Kata Kunci:** *pendidikan agama islam; penilaian; sikap siswa*

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## **Pendahuluan**

Education and learning are very different concepts. However, some people still consider the same between education and learning. If we observe, education has elements of educating and learning, while learning only has elements of learning (Makhromi 2017). Therefore, education has a goal that must be applied to education and learning so that it can be useful for students who are proficient in knowledge and can become capable human beings in attitude. Meanwhile, Subaidi said that Islamic religious education has unique and different characteristics. Islamic religious education is a complete human education. Islamic religious education includes education of the mind and heart, physical and spiritual, and good morals and skills (Subaidi 2014).

From the purpose of Islamic Religious Education, it is expected to be able to fortify students from various negative environmental influences and help them become social agents in a more civilized society (Bulu' 2016). However, lately, people have begun to question the effectiveness of implementing Islamic religious education in forming student attitudes because of the emergence of events and news in education. This can be observed from Kompas.com news relating to a very infamous incident when an Islamic religious education teacher in Samarinda was carrying out inspections and confiscating the cellphones of students who brought cellphones because one of the students felt revenge because their cellphones were still confiscated. This caused the student and his friend to beat the Islamic religious education teacher, which caused the teacher to die (Zakarias Demon Daton 2022). In addition, a disgraceful incident also occurred at Bangle 2 State Elementary School when a teacher reminded students who said dirty words. The teacher got a scream from the student because he was annoyed that he had been warned. From this incident, of course, we, especially the teachers, must reflect again on what is lacking in our education. Is our education system, especially Islamic religious education, now able to answer all the problems of life, especially the problems of moral decadence? So it is necessary to find the cause of the less successful Islamic religious education subjects and the assessment of Islamic religious education, which has not been able to focus on aspects of student attitudes.

The Covid-19 outbreak has changed the learning system to online learning via gadgets, so Bangle 2 State Elementary School students are now very close to their cell phones. The majority of them do not use technology wisely. At Banggle 2 State

Elementary School, most prefer playing games, watching YouTube, playing social media, etc. Too much playing on social media has a destructive impact on them, one of which is that some students tend to bully other students. The bullying is because they imitate videos, and netizens' dirty comments on TikTok, Instagram, etc. Social media has a significant impact on students, whether on their lifestyle or even on achievement and learning motivation. For example, learning motivation research (Mariskhana, 2018) says that social media partially impacts their learning motivation. If they don't keep themselves busy playing social media for too long, it may not significantly affect their learning motivation. Still, if they are swamped in their social media world, of course, it has a significant influence on their learning motivation. In the Islamic religious education curriculum, there has been no special study that focuses on discussing the impact of social media, whether in the form of contextualization from texts or ancient texts written by scholars. The content of Islamic religious education in the current era persists in the cognitive aspect.

Islamic religious education is still considered to be oriented toward religious teaching that is cognitive and rote (Maryati 2012). Islamic religious education is only concerned with cognitive aspects and tends to ignore affective aspects (Muhaimin 2008). This follows research conducted by Dewi Lathifatur Rosyidah et al. entitled "Problematics of Affective Assessment in Islamic Religious Education Subjects." In this study, there are similarities. Namely, they examine the assessment in the affective/attitude domain in Islamic religious education. Meanwhile, what distinguishes this research is the search for the causes of the less successful Islamic religious education subjects and the assessment that has not been able to focus on aspects of student attitudes. As al-Ghazali has said, the purpose of Islamic religious education is not only to protect himself and his property but also to protect the minds and values that exist in society (Mahrus dan Elman 2020). Therefore, researchers will analyze Islamic religious education, focusing on student attitudes.

## **Method**

This type of research is field research with a qualitative descriptive method, namely, analysis intended to describe a problem. This research method is intended to determine the cause of the assessment of Islamic religious education that is not by students' attitudes. The research subjects are as follows:

Table 1 *Research subject*

No	Research subject	Quantity
1	Teacher	1 Person
2	Student	19 Person
3	Principal of School	1 Person
4	Parents of Students	5 Person
5	Classmate	5 Person

Data sources are grouped into 2 data, namely primary and secondary data. Preliminary data, the primary data in this study, were taken from the original, namely 19th grade 5 students. Meanwhile, secondary data, namely data that supports the preliminary data. This secondary data will be obtained from the principal, teachers, parents, and classmates. Data collection techniques using observation, interviews, and documentation. Observations were made at school. Interviews will be conducted by asking some questions to parents, classmates, and school principals. At the same time, the documentation is done by looking at the results of student report cards for one semester. The indicators in this study include attitude values or character values that will be developed, such as honesty, discipline, responsibility, courtesy, caring, and confidence in interacting with family, friends, teachers, and neighbors, as well as love for the homeland.

The data analysis technique in this study uses an inductive qualitative analysis, which is an analysis based on the data obtained, then a specific relationship pattern is developed. The steps that must be passed in data analysis are data reduction, data display, and conclusion drawing or verification. In the data reduction stage, this research is first to find out the overall assessment of Islamic religious education that is not following the attitudes of students at Banggle 2 state elementary schools. Therefore, the problems studied will be presented in tabular form. Furthermore, displaying data is the second step after reducing data, which makes it easier for researchers to understand what is happening in the field regarding the assessment of Islamic religious education that is not following the attitudes of students at Banggle 2 state elementary schools. And will change if no substantial evidence is found supporting the next data collection stage. However, the findings are credible if the conclusions raised early are supported by valid and consistent evidence when the research returns to the field to collect data.

The steps of data analysis above are as follows:

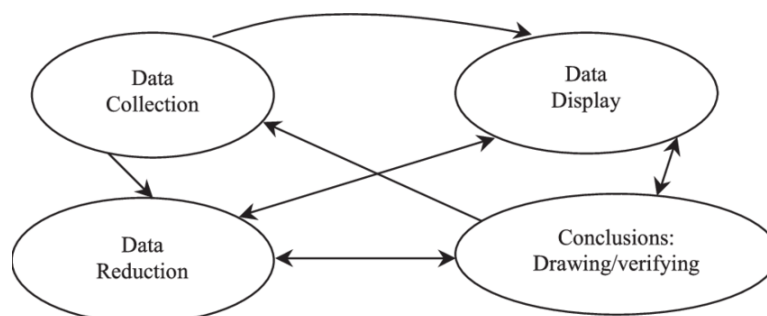


Figure 1 *Stages of qualitative data analysis*

## Result

### *Moral Education Problems in Islamic religious education*

Suppose we observe the data from the field from interviews and observations of 5th graders out of five students. In that case, it shows that the current goals of Islamic Religious Education have not been appropriately achieved. This is because parents still perceive that the school only bears the task of educating children. This certainly impacts the function of education in the family that does not run optimally. As a result, parents' attention to their children is only the fulfillment of physical needs, other fulfillment, and a kind of character education in the family, all of which are left to the school. Thus, children indirectly lose both parents' attention, even though most of them no longer make their parents central figures. As a result, they look for them from outside the home. As a result, there are still many students whose attitudes are still not good, such as not showing politeness to parents and teachers, of course, not being diligent in carrying out fardhu prayers, not being disciplined in completing their school assignments, and often being indifferent to teacher explanations inside and outside learning activities.

The author found a fact from observations on eight students that when students at school could understand Islamic Religious Education material well, their attitudes tended to change when they were outside school and gathered with other friends. They often bullied their friends, who sometimes caused quarrel to quarrel. So, Islamic religious education is not only carried out in schools but in families and communities. Family is the first education for them. Moral education should also be instilled discipline within the family. Why can it be said that the family is the first education?

Because before receiving education from outside, the family is the most important in instilling and shaping their character from childhood to adulthood. So parents should not rely too much on the school's expectations regarding the moral education of their children. Quantitatively children spend more time at home than at school, so parents should also take more part in their moral education. In this case, of course, it is necessary to have full awareness for children, schools, communities, and families as a form of effort to implement Islamic education for the realization of a generation that has more piety and faith in Allah SWT.

The two problems are not without cause. The problem arises because of two things Environmental factors and family factors. Environmental factors, the environment is the cause of the presence of association. In this association, there is a reaction as a result of the relationships that occur among students. The reaction causes a student to increase his knowledge and, at the same time, become an experience for himself in the future (Lestari et al. 2020). The question arises why the students' morals in the description above cannot develop optimally. The answer is that they do not correctly apply commendable behavior and stay away from despicable behavior. This is because the student's environment is very influential in shaping the characteristics of students. Many children are not monitored by their parents when speaking or acting. This can trigger a child's morals when some students are not polite in speaking or working (Diki et al., 2022), The second is the family factor. This factor is significant. That's what finally emerged the narrative from the hadith text "al-um madhrosatul ula/ mother is the first education" this family environment is very influential on their spiritual development (Purwaningsih, 2022). Parents should always pay attention and recognize the nature or behavior of children. But few families still care less about the development of children's behavior and are even tired of educating them so that children are left free to behave. In this case, it will have a negative impact on the child. So parents should monitor children's morals in every interaction, provide good directions, and understand noble character and knowledge of despicable morals so that children can sort and choose in their behavior (Diki et al., 2022). The dimensions emphasized are by inculcating commendable characters through speech and exemplary parents' attitudes at home. Thus, the nation's generation continues to

survive with good morals as the foundation for activities in social, economic, educational, and other fields of life (Shaleh, 2020).

In addition, from the results of observations with 5th-grade students at school, 5 out of 19 students underestimate the existence of Islamic Religious Education lessons as lessons that are not too important and easy to learn without having to think. As a result, Islamic Religious Education does not become the focus of attention for students and parents. It tends only to complement the curriculum, whose lesson hours are minimal. This is certainly not following the goals of national education, namely so that students become human beings who believe and are pious, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

***Islamic religious education does not focus on aspects of student attitudes.***

From the observations, it was found that in planning the preparation of the assessment of Islamic religious education subjects in the realm of attitudes, in the learning process, teachers have included everything in their lesson plan sheets, including planning assessments that contain the assessed aspects, such as how the techniques in the evaluation, as well as what are the assessment instruments, as well as guidelines for indicators that the teacher has prepared before starting teaching and learning activities. Teachers use observation sheets to determine students' attitudes, development, or ability to conduct assessments. This is due to the lack of socialization related to the evaluation of the attitude domain, causing the knowledge of most teachers to be still limited. Another factor is the lack of availability of supporting books/modules on the steps in assessing the attitude aspect. In addition, another cause is the teacher's lack of initiative in finding and developing the assessment themselves. As a result, they only do what they know. They do not try to upgrade their abilities, such as finding and expanding outside of what is already available in the supporting books. Then, Islamic Religious Education teachers use the syllabus to guide learning indicators. In this syllabus, the teacher includes an attitude assessment plan that refers to each hand and then describes it in detail in a lesson plan sheet. In assessing the teacher's attitude, an assessment of each learning process takes place from the beginning to the end of learning. The teacher never informs students what attitude criteria will be assessed by the teacher in the Islamic Religious Education learning



process. The teacher sets students secretly without being noticed because the teacher does not refer to the plans made in the syllabus and lesson plans.

In implementing the assessment of the attitude domain in the 2013 curriculum on Islamic religious education subjects, it is still not following the syllabus and lesson plan sheets they prepared previously. In addition, the planning documents they have made are only for administrative requirements. Teachers should follow the plans that have been created. If they do not track, then the assessment can be said to be not objective. There is no significant difference in attitude assessment in Islamic Religious Education learning and other subjects. The attitude assessment method is carried out with the same procedure, but in this Islamic Religious Education learning, the teacher emphasizes and focuses more on the religious aspect. The values developed in Islamic Religious Education at this school also consist of eight central values : responsibility, honesty, discipline, self-confidence, tolerance, courtesy, and cooperation. In this attitude assessment, most teachers do not determine how long it will take to assess student attitudes, so teachers evaluate from beginning to end during the learning process. When the teacher conducts this attitude assessment process, it can be seen in its application that the teacher is fair because it does not discriminate between students. It can be said that the teacher in this attitude assessment implements it objectively. In addition to just assessing through these observations, on the sidelines of learning, the teacher occasionally reinforces for students to do assignments correctly, follow the rules that apply at school, and must be kind and polite wherever they are. Based on the facts above, it can be found that the teacher's attitude assessment is only limited to observations and journals. At the same time, the attitude assessment requires other contributions, such as friends and parents, so that this attitude assessment can be assessed objectively and accounted for.

The learning process and student report cards show that the KI-1 and KI-2 sections illustrate that the attitudes of grade 5 students are all excellent and have good criteria. If it is observed and the results of interviews that grade 5 students are still not very good and have good attitudes because there are still students who often watch, read, and comment on everything on social media, makes them imitate bullying attitudes and finally, the bullying behavior is done. At school with his classmates. Not only that attitude, but there are still many students whose attitudes are still not good,

such as cheating on exams, being rude to the teacher in words and actions, not regularly performing fardhu prayers day and night, not completing assignments often and adequately underestimate the opinion of friends during learning. So, indeed, Islamic religious education teachers only carry out the transfer of knowledge. This can be seen from the results of student report cards on Islamic religious education subjects, it can be said that the value is very high, starting from 83 to 95 grades, but for students who score 95, The attitude is still said to be not good so that the education that has taken place so far is only at the knowledge stage without paying attention to the student's attitude, which is very important for the provision of the student's life. If it is reviewed, the most important thing in education is students' attitude, not just knowledge. Intelligent students are not necessarily good in attitude, nor should they. Therefore, bright students alone are not enough but must be balanced with good attitudes and knowledge so that the educational process can achieve its goals well.

### **Discussion**

Religion is spirituality, religion is spirituality, religion without spirituality is not religion, but only meaningless symbols. Without it, all have no impact. There is no need to hesitate to say the alpha omega of religion is spirituality (Bagir 2018). No matter how much they walk in a little world of space and time, humans live in the realm of meaning (spiritual), meaning that all humans are created with innate spiritual nature or character. The problem is whether they want to or not to actualize it. So the position of education, including Islamic religious education, must be able to move people to reach that level of spirituality. Of course, that is the task of all. If you think about it, so far, we have only blamed the wrong environment for the moral decadence that happened to students instead of improving ourselves. Most of the pesantren were established in a red background, and most people were terrible. Still, with the level of spirituality and determination to improve the founders, the environment gradually improved, and some wanted to learn religion again. The students are familiar with the theories in their module. They can explain the definition of prayer, the purpose of tolerance between religious communities, and how many pillars of Hajj and the obligatory Hajj are.

However, are they able to internalize it in life? They?. Education is not enough only to be theoretical but also to be relevant to human activities. This concept is in line

with what Sutrisno said, that an integrated education will be able to overcome the problems of human life (Sutrisno 2008). In line with this, Burhanuddin classifies Islamic education into two parts, physical and spiritual. These two elements get the same portion in education because education is the proper means to determine these two elements' development optimally and optimally. The central point of Education is a concept of nature where education should not be confined to the reasoning process alone. Still, it must always guide humans to do good to other humans and submit to their Khaliq, both as caliph fil ardh and good as a servant (Burhanuddin 2018). According to Hamka, the relationship of this nature in education is emphasized by the presence of three essential elements, namely the mind, heart, and the five senses (HAMKA 1998). Sayyid Qutb explained that the combination of the three produces or helps humans to gain broad and comprehensive knowledge, build civilization, understand their function as caliphs, and at the same time help them to catch the signs of the greatness of Allah SWT (Quthb t.t.).

As noted in the previous paragraph, national education aims to make students human beings who believe in and fear Allah SWT. Again, students are very capable of mastering the theory of faith and piety, but again, are they able to internalize it? Plenary human, or insan kamil, the critical value to be considered in achieving educational goals is the value of humanity, namely as an actual human being, as a citizen, and as a human being of spiritual significance. The value of humans is not only as a physical entity that is pragmatic in its use for the state and society. Education now tends not to focus on the formation of adab. It can even be said that education has lost adab. The purpose of education should be to realize civilized human beings. This goal can be achieved through the process of internalizing religious values (faith), habituation of worship (servitude), and appreciation of human values (morals). However, it is deplorable that the practice of education in Indonesia is no longer focused on realizing the goals of national education, namely increasing faith, holiness, and noble character, but only on growing knowledge about religion, knowledge about purity, and knowledge about noble character. Everything stops at expertise stops at the cognitive level (Sutrisno 2021). Of course, everyone knows that faith and piety are not enough just to be believed and recited but must also be implemented in everyday life (Abdissalam 1922). Islamic education includes knowledge, teaching, and nurturing.

Humans are individuals who can be educated and made aware according to their position as creatures of God.

Adab education is an introduction and acknowledgment taught progressively and continuously regarding the real place before Allah SWT (Sutrisno 2021). So, realizing students who are intellectually, emotionally, and of course, high spiritually is the task of all of us, not only the study of religious teachers themselves, but all aspects of education, including parents, because in the view of Islamic education everything must be synchronized, and accommodated to realize students who have the spirit of monotheism, spiritual depth, do good deeds, all albab (thinkers, dhikr experts), and have noble character (Mujtahid 2011). Where should we start? Starting from small things, such as ethics, to the problems of youth and social interactions today. And it is also hoped that Islam, as the majority religion of Indonesia, can have a mutual respect character so that it is not only optimal in education but also daily life (Budiarto, 2022).

### **Conclusion**

Islamic religious education is less successful because parents still perceive that the school only bears the task of educating children. Parents' attention to children is only in the form of fulfilling material needs such as the need for food, clothing, and shelter. Meanwhile, the problem of forming and fostering morality is left entirely to the school. In addition, because it underestimates the existence of Islamic Religious Education lessons, it is a lesson that is not too important and easy to learn without having to think. So far, the assessment of Islamic Religious Education has not focused on aspects of student attitudes because teachers only focus on the transfer of knowledge. Although the teacher has made a complete plan for assessing Islamic Religious Education, it is only complementary material for learning administration. The review of Islamic Religious Education aspects of student attitudes is still limited to observational assessments, even though other estimates can support the evaluation of student attitudes. In addition, in the review of Islamic Religious Education, the attitude aspect is carried out, which is not following the procedures that have been made.

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