EVALUATION OF THE ROLE OF IBADURROCHMAN VALUES IN CHARACTER BUILDING AT ANWARUL HUDA ISLAMIC BOARDING SCHOOL IN MALANG

Nur Anishatur Roshadah [1]*, Wahyu Fahriyan [2]
[1,2] Universitas Islam Malang, Indonesia

Abstract

This study explores the implementation and evaluation of Ibadurrahman values in character education at Anwarul Huda Islamic Boarding School, Malang. Employing a qualitative descriptive method within a case study framework, data were collected through interviews, observations, and document analysis, and processed using the Miles and Huberman interactive model. The evaluation applied the discrepancy model to identify gaps between program objectives and actual outcomes, thereby informing strategic improvements. The findings indicate the use of two primary evaluation mechanisms: monthly evaluations involving both administrators and students, and periodic assessments focusing on students' compliance with character development benchmarks. Disciplinary measures (ta'zīr) were educational in nature, emphasizing non-violent moral reinforcement through Qur'anic recitation, reflective writing, and memorization tasks. These sanctions functioned as both preventive and corrective tools, encouraging introspection and behavioral transformation. Moreover, the character education program integrated Ibadurrahman values into structured routines and daily activities, demonstrating its effectiveness in fostering a holistic moral environment. The study underscores the institution's commitment to systematic character education rooted in Islamic ethics and offers a replicable model for similar educational settings. These findings contribute to the broader discourse on faith-based character formation and provide practical insights for Islamic educational institutions seeking sustainable and value-driven approaches.

Keywords: Program Evaluation, Character Education, Ibadurrachman Values, Islamic Boarding School, Ta'zir

INTRODUCTION | مقدمة

Evaluation has several different definitions according to several experts. Among them is Brown who argues that evaluation is an action or a process to determine the value of something (Sudijono, 2011). Stufflebeam, on the other hand, says that evaluation is an important decision-making process that involves analyzing, searching for, and presenting valuable information to make informed choices (Arikunto, 2008). Evaluation includes providing feedback on the program's objectives' achievement (Mukhlis et al., 2024).

Thus, it can be known that values implementation evaluation is a process of observing and collecting various kinds of evidence to measure whether or not a values implementation program has been run by certain expected goals to determine the next step. The purpose of the evaluation is to determine the actual results achieved. Based on planning, the assessment is carried out objectively based on predetermined criteria. From these activities, it can be seen whether the

results achieved are by the objectives and standards set or not. A program that has been running whether it is as expected or not is required to be evaluated to maintain and improve what is felt to be lacking in its application or implementation. This evaluation is in the form of policies from holders of authority in an agency based on input or recommendations from evaluators. The implementation of values is a character-building or education program whose evaluation is similar to action research. Communities, local educators, and researchers collaborate to conduct research, test evaluation tools, learn how to ask good questions and generate appropriate responses. They should seek to defend values, use appropriate assessment techniques, develop appropriate research strategies, and design reports with originality (Mertasari, 2016).

The impact of the evaluation is that there is a follow-up on what has happened in the implementation of the program. There are four possibilities as a form of follow-up to the evaluation: 1) Stopping the program, because it is considered that the program is irrelevant, or failed to be implemented. 2) Revising the program, because there are parts that are not following conditions and expectations. 3) Continue the program, because the results obtained are following the objectives and run as expected. 4) Disseminate the program by implementing it in another location or repeating the program at a different time, because the program has run successfully, so it is possible to run it in another place by considering certain factors. From the above, evaluation is a systemic activity to obtain results or data for decision-making with certain criteria as a reference.

This research is important to evaluate the extent to which the implementation of Ibadurrochman values has contributed to the character-building of students at Anwarul Huda Islamic Boarding School in Malang. By understanding the effectiveness of the implementation of these values, it is hoped that potential, challenges and strategic solutions can be found to improve the development of Santri character following the teachings of Islam which is rahmatan lil 'alamin, so that Islamic boarding schools can continue to play a role as superior character education institutions.

METHOD | منهج

This study employs a qualitative descriptive method with a case study approach to evaluate the implementation of Ibadurrahman values in shaping student character at Anwarul Huda Islamic Boarding School, Malang. Designed to explore meanings and develop conceptual understanding (Danuari & Maisaroh, 2019), this method allows in-depth examination of key aspects of the phenomenon. Data were collected through interviews, observations, and documentation from caregivers, leaders, administrators, and students as informants.

The data were analyzed using the Miles and Huberman model, which consists of three stages: data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1992). Data reduction involves selecting data relevant to the research objectives from interviews, observations, student guidebooks, and other reference materials. According to Rifa'i, organizing data into concept units, themes, and specific categories provides a clearer perspective on observation results (Rifa'i, 2019). This systematic approach refines the analysis and helps in deriving insightful conclusions from the research findings.

RESULT | نتائج

The evaluation of Ibadurrahman values implementation revealed two types: monthly and periodic evaluations. Monthly evaluations target both administrators and students. For administrators, the evaluation covers all aspects of boarding school operations—including management, activities, security, cleanliness, health, equipment, and the madrasah diniyah division—showing continuous improvement in response to student dynamics. For students, evaluations are conducted through disciplinary measures (ta'zir) tailored to specific offenses.

Table 1. Monthly Evaluation of the Implementation of Ibadurrachman Values

No	Description	Punsihment
1	Not in Islamic boarding school 1-6 days	Reading the Quran every time not in the hut 1 Juz / day in front of the ndalem and Roan or fines for each absence of 5000
2	Not in Islamic boarding school 7-14 days	Reading the Quran every time not in the hut 1 Juz / day in front of the ndalem, a fine of 1 sack of cement, reciting the morning prayers in the front row for 7 consecutive days, roan and sowan for guidance and with a stamped statement. During the Ta'ziran period it is obligatory to be in the boarding school and not go home until the sentence is completed.
3	15 days and above not in Islamic boarding school	Alfa exceeding 14 days not domiciled in the boarding school is declared out of the Islamic boarding school.
4	Not joining the morning prayer	Read Surah Yasin / Waqiah or AL-Mulk as much as the number of not joining the morning prayer.

Table 2. Periodic Evaluation of the Implementation of Ibadurrachman Values

No	Description	Punishment
1	absent from Islamic boarding school 1-3 days	• Make a Kultum Video of at least 2 minutes • Fine Rp. 3000,-/alpha • Memorization: 7 stanzas of tashrif (awaliyah) 7 nadzam imrithi (wustho) 7 nadzam alfiyah (ulya)
2	absent from Islamic boarding school 4-5 days	• Make a Kultum Video of at least 3 minutes • Fine Rp. 3000,-/alpha • Make an Islamic essay of at least 1 page • Memorization: 10 stanzas of tashrif (awaliyah) 10 nadzam imrithi (wustho) 10 nadzam alfiyah (ulya)
3	absent from Islamic boarding school 6-7 days	• Make a Kultum Video of at least 3 minutes • Fine Rp. 3000,-/alpha • Make an Islamic essay of at least 1 page • Memorization: 13 stanzas of tashrif (awaliyah) 13 nadzam imrithi (wustho) 13 nadzam alfiyah (ulya)
4	absent from the Islamic boarding school for 8 days or more	• Make a Kultum Video of at least 5 minutes • Fine Rp. 3000,-/alpha • Make an Islamic essay of at least 1 page • Memorization: 13 stanzas of tashrif (awaliyah) 13 nadzam imrithi (wustho) 13 nadzam alfiyah (ulya) • Called by the head of madin to receive guidance and parents will be summoned if the category is very severe 2 times

In the evaluation conducted, it is expected that the students will slowly abandon the bad habits that cause them to receive sanctions. The sanctions given are not only in the form of

material but also train the ability to write, memorize, and speak in public. In addition to some of the skills that are trained, some sanctions have religious value. The values of order and discipline are also instilled in this evaluation because each video collection, memorization deposit, and written work has a certain time limit if it is not collected at the specified time, the punishment will be doubled. The awareness of the students and minimizing bad habits are the main objectives in organizing this evaluation. Meanwhile, for recommended activities, no sanctions are given. The evaluation given is in the form of a reprimand or warning delivered in an assembly or joint activity from the management or the ndalem party directly.

DISCUSSION | مناقشة

Evaluation is the final stage in a program to determine the shortcomings and successes that have occurred during the program. In the scope of character education, evaluation means an attempt to compare students' behavior with the character standards set by the teacher or school through evaluation. (Salirawati, 2021). The evaluation of character education in educational institutions aims to measure the progress of learning achievement by assessing the mastery of various aspects of specific characters in students over a specified period. This involves identifying the strengths and weaknesses of the learning design or activity program created by the institution's leadership and its members.

Character formation or education is the main program carried out at Anwarul Huda Islamic Boarding School by integrating daily activities that have been prepared. To know the extent to which the success of the program is running, an evaluation must be carried out. Character education program evaluation is an assessment process that examines activities in the field of character education intending to provide sustainable data and information. Thus, program evaluation can be considered as a series of deliberate and careful activities to determine the extent to which a program is successfully implemented. The aim is to assess the effectiveness of each component of the program, both in the ongoing program and the completed program (Djuanda, 2020). In conducting a program evaluation, three aspects need to be considered. First, it is important to have a structured process with a systematic plan. Second, it is important to set clear and measurable standards, criteria, or indicators before starting the evaluation. And third, the importance of considering and making decisions objectively that can be accounted for (Djuanda, 2020).

The evaluation at Anwarul Huda Islamic boarding school is carried out in two parts, namely the first program evaluation and the second is the students in general as the object of program implementation. This is done because in its implementation there are two possibilities that cause it, namely there is something wrong in the implementation of the program and secondly the students are problematic.

Anwarul Huda Islamic Boarding School employs the discrepancy model for program evaluation due to its simplicity, cost-effectiveness, and efficiency. This model assesses the alignment between predetermined standards and actual program implementation (Muryadi, 2017), serving as a basis for decision-making on whether a program should be maintained, improved, or discontinued (Mustafa, 2021).

The stages in the implementation of the discrepancy model evaluation are as follows.

a. In the process of developing the program design or definition, evaluate the program design by determining the required inputs, processes, and outputs, and evaluating the

completeness and internal suitability of the design.

b. In the installation stage, the aim is to assess the extent to which the installed program complies with the predetermined standards, whether it is by the design or definition that has been made before.

c. The process stage involves collecting data to evaluate the relationship between the variable to be changed and the process used to effect the change.

d. At the goal measurement stage, the focus is on assessing whether the program design achieves its main objectives, namely conducting data analysis and determining the expected output levels.

e. The benchmarking stage involves comparing the results that have been achieved with the goals that were set earlier (Mustafa, 2021).

At the stage of the design process, Anwarul Huda Islamic boarding school expects its students to have the character contained in the values of ibadurrachman by adjusting the strategy (integration of routine activities) with environmental conditions and students, the majority of whom are students. The second stage is program installation. In Anwarul Huda boarding school, the program installation is K.H. Moh. Baidowi Muslich as the caregiver who is also responsible for the boarding school. Dr. Nurul Yaqien, M.Pd. as the head of the boarding school who organizes the implementation of boarding school activities and administrators who carry out their duties according to their division. Facilities and infrastructure that support the implementation of the character education program.

The next stage is the implementation of the program where the management is assigned as the coordinator in carrying out all the activities arranged. There are activities that are compulsory and recommended. Those that are mandatory will get sanctions when not implemented, for recommendations do not get sanctions but are given a warning to follow these activities. The fourth stage is the product where the objectives and the process of implementing the character education program are in line or not. In this case, the delivery of each management division is made in a simple report on what has been done and how the conditions in the field. The last stage is to compare the results achieved with the objectives. This is also conveyed in the report made by each division. From the programs evaluated using the discrepancy model, it results in improvements to each program that has been prepared.

In the evaluation applied to students, Anwarul Huda Islamic boarding school uses ta'zir as its evaluation model. Ta'zir in Indonesian is referred to as punishment in language. In terms of the definition of ta'zir, it is defined as preventive and educational measures against evil deeds and crimes that are not regulated by hadd punishment, expiation, and qishas, as well as all rules of behavior governing social and state relations, with strict ta'zir sanctions if violated..

That is why punishment or ta'zir should contain educational elements aimed at improving character. Shaykh Muhammad suggested that ta'zir has several forms, namely:

a. Imposing prohibited punishments, such as hitting the face, using excessive force, using harsh words, hitting in anger, kicking with the feet, and showing excessive anger.

b. Punishment that has an educational purpose and provides benefits, such as giving advice and direction, showing displeased facial expressions, reprimanding loudly, stopping bad behavior, giving sarcasm, giving silent punishment, giving reprimands, sitting in a certain position, punishment from parents, hanging sticks, and giving light beatings (Lestari & Wardana, 2018).

From the two types of ta'zir, it can be seen that the ta'zir carried out aims to provide good teaching to educators, students, or students. There are several types of ta'zir that are prohibited, such as hitting the face, swearing, or using harsh language, because this can have a negative impact on students. At PP Anwarul Huda, ta'zir given to students or santri is in the form of punishment for reading the Koran, making articles, and other actions that do not involve violence, so that the students do not provide resistance.

Give punishment by giving verbal reprimands in a wise manner and giving educational advice to students, or with non-verbal punishments such as showing displeased faces and expressions, aiming to remind students indirectly or with gestures (Hardianto et al., 2016). There are two types of ta'zir punishment, namely preventive measures aimed at preventing violations before they occur, and repressive measures taken after violations occur. Anwarul Huda Islamic boarding school uses nadhom memorization, video making, and article writing as ta'zir. The giving of ta'zir to students is not done arbitrarily, but based on the violations committed, both as a preventive and repressive measure, with the hope that students can think twice before doing things that are not permitted.

The purpose of implementing ta'zir by a group or institution always has intentions and purposes related to students. Giving ta'zir to students aims to correct their mistakes or actions and create fear so that they do not repeat these actions (Sabri, 2005). This is a very important aspect in the application of ta'zir, and Anwarul Huda Islamic boarding school has implemented ta'zir in accordance with the characteristics and requirements that exist, so that ta'zir has a positive impact on the character building of students or santri.

The process of implementing the takzir program to improve santri obedience at Anwarul Huda Islamic boarding school has been regulated in the regulations of the two Islamic boarding schools. First, the regulation functions as a tool to regulate and prevent prohibited behavior, both in the cottage, community, and group environment. Complying with the rules in the cottage becomes a habit that aims to form good behavior.

Second, punishment is a deliberate action with the aim of providing a deterrent effect to those who break the rules, as well as to make them realize that this behavior is not right. In the context of education, punishment can cause suffering intentionally so that students regret their actions and aim to improve their behavior for the better.

In principle, the sanctions given to the students aim to teach educational values by requiring them to take responsibility for their wrong actions. In addition, the purpose of the sanctions is to make students aware and motivate them to avoid bad behavior and actively strive to do good. The educational values contained in sanctions can also be integrated in the process and efforts to shape the character of santri. The takzir program, for example, can be used to supervise students. Students who violate will be given sanctions that are acceptable to them and serve as a motivational tool so that students do not repeat the same mistakes.

CONCLUSSION | خاتمة

The evaluation of character education at Anwarul Huda Islamic Boarding School reflects a systematic and integrative approach to student development through the application of the discrepancy model. This model enables the institution to identify and address gaps between program objectives and actual outcomes, ensuring continuous improvement. The integration of Ibadurrahman values into daily routines and structured activities serves as a strong foundation

for character formation, demonstrating a deliberate and contextually grounded strategy in shaping student behavior and moral integrity.

In managing student discipline, the use of ta'zir as both a preventive and corrective mechanism reflects a non-violent, educational orientation rooted in Islamic ethical principles. Sanctions such as Qur'an recitation and reflective writing are employed not merely as punishments but as tools for moral reflection and behavioral refinement. This dual emphasis—on programmatic evaluation and individualized moral guidance—exemplifies the institution's commitment to cultivating ethical, responsible, and disciplined individuals. The findings offer valuable insights for the design and implementation of character education models in Islamic educational settings and contribute meaningfully to broader educational discourse on values-based learning.

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