Comparison of Moral Assessment of Special and Regular Program Students in Learning Moral Creed (Study at MTSN 2 Surakarta)

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ARTICLE INFO	ABSTRACT
	This study focuses on the comparison of student behavior and teaching approaches between students who attend special class programs and regular class students at the secondary school level. This research was conducted in the context of Islamic religious education with the aim of evaluating the teaching of moral creed subjects. This type of research uses qualitative methodology. Participants in the study involved 60 students who were divided into two class categories, namely special program classes numbering 28 and regular classes numbering 32 in class VIII. As well as teachers who teach moral creed subjects. Data collection is carried out through observation, interviews, and document collection, with an analytical approach that emphasizes qualitative description and understanding. The results showed from the regular class that from the data obtained there was a comparison with the first indicator regarding cooperation in kindness seen from the regular class score obtained 2,732, an average of 85.37 and a percentage of 85%, the second indicator did not demean people with a score of 2,677, an average of 83.65 and a percentage of 83%, and the third indicator of forgiving others with a score of 2,678, average 83.68 and percentage 83%. The comparison in the special program class in the first indicator regarding cooperation in kindness can be seen from the score obtained 2,577, an average of 92.03 and a percentage of 92%, the second indicator does not underestimate people with a score of 2,432, an average of 86.85 and a percentage of 87%, and the third indicator of forgiving others with a score of 2,568, an average of 91.71 and a percentage of 91%. Special program classes have a better impact than regular classes, but the overall moral assessment of students still shows a good level.

INTRODUCTION

A school is an *akhlak* community where teachers train students' values in addition to being a place for knowledge transfer and development of talents and intelligence (Thomas in Goodlad, et. al, 1984, pp.265-266). The evaluation method (assessment of learning outcomes) is a crucial component in carrying out learning activities. A number of related elements of learning outcome evaluation are closely aligned with different perspectives on the subject. Assessment, measurement, and evaluation are three keywords that are closely related to the assessment of learning outcomes. Many of the methods used to measure and evaluate student behavior and achievement are referred to as assessments, which is a rather broad phrase (Magdalena et al., 2023).

Formal and informal assessments, classroom assessments, diagnostic assessments, formative assessments, and summative assessments are some of the forms of assessment. Each of these types of assessment has different qualities and meanings. Placement assessment is another name for class assessment. There are various stages that need to be followed to assess student learning outcomes. Set a test goal in advance. Make a specification table (test grid) as a second step. Third, use the specification table to guide the creation of test questions. Fourth, establish criteria for evaluation (KN, 2022).

Learning is the process and effort that educators make to impart knowledge to students through the setting of subjects, students, and surrounding circumstances, which usually takes place in three classes. Teachers educate students how to communicate and absorb values from the subjects they teach, in addition to the material itself (Nugraha, 2018). One component of the Islamic education curriculum is morals. Morals are qualities ingrained in the soul that make decisions come naturally and without careful consideration. According to anticipated learning objectives, improvements in cognitive, emotional, and pricomotor domains will indicate good and successful moral learning of student achievement (Khowin, 2023).

Many internal and external components, as well as external factors, affect learning success. These variables include: learning objectives, instructors, pupils, resources, tactics, infrastructure and facilities, and learning assessment. Moral content alone cannot be used to measure students' progress in moral learning; Conversely, positive improvements in students' good attitudes and actions at home, school, and community can be used as indicators (Dianah &; Putri, 2023).

One of the subject categories resulting from the expression of moral development, religion, and belief at the internal level is the moral subject. One of the subjects that disseminates, introduces, instills, and deepens religious values in schools is moral learning. The main goal is to shape students into individuals with high morals and ethics, which then appear in their daily attitudes and behaviors (Siti, 2020).

One of them is the assessment of the morals of students, if you read Chapter I, Article 3 of Law of the Republic of Indonesia NO. 20 of 2003 concerning the national education system, you will find that the purpose of national education is to develop students to become human beings who believe and fear God Almighty, and have noble morals, independent creativity and a sense of responsibility (Ministry of Education, 2005).

MTsN 2 Surakarta is an Islamic-based school. There are two types of learning programs at MTsN 2 Surakarta: focused programs and regular programs. The development of the Islamic Education curriculum and the demands of the community who want children to be not only academically intelligent but also spiritually intelligent. Based on the class division of special programs and regular programs.

A limited number of students and additional study time are provided for Surakarta's unique MTsN 2 curriculum. Special programs have higher entrance fees than regular programs due to limited class sizes. The author's initial observations show that special programs have more comprehensive facilities and infrastructure than regular programs. These variations will affect the way students learn in the classroom. Thus, the author is curious to compare the moral evaluations of students in special programs with those in ordinary programs. The problem that can be articulated, given the background information provided by the author, is how students in special programs and regular students in MTsN 2 Surakarta differ morally in their moral creed learning.

LITERATURE REVIEW

One of the ideas of Islam is morality. In Western literature, the term "morals" is sometimes replaced with or "Islamic morals". Theories of morality based on Divine Commandments hold that God expresses morals, as recorded in the Bible and the Qur'an (Waluchow, 2003). Abdalati (1978: 32), talking about Islamic morals as moral ideas, came to the conclusion that the concept of morality in Islam that is, the concept of morality in Islam revolves around fundamental beliefs and teachings that have been established. The moral construction of students educates. Based on the ritualistic and consequential elements proposed by Glock and Stark, moral conceptions are constructed (Robinson &; Shaver: 1969, pp.556-557).

According to Abdul Karim Zaidan in Sudarno *akhlak* means values and traits embedded in the soul, lightly and loudly a person assesses his actions as good or bad and then chooses to do or leave. Ridwan (2016: 15) revealed that assessment is a systematic and systemic effort carried out through the collection of valid and 13 reliable data or information, then the data or information is processed as an effort to consider the policy making of an education program.

The purpose or objective of moral judgment is carried out with respect for Allah and God's creation which includes respect for the Prophet Muhammad, oneself, parents, teachers, friends, neighbors, and society, as well as the environment. indicated (positively) by the Declaration of Good Morals and is an action that is recommended or should be taken. Bad or disgusting (negative) statements of morality, which are actions that should be prohibited, point in a negative direction (Prihatini et al., 2013).

METHOD

This research uses qualitative methods or often referred to as qualitative methodology, researchers try to understand both behavior, motivation, perception, and action that aims to write down the experiences and thoughts of the research subject. This study conducted interviews with several data both from students and teachers of Islamic religious education who teach moral creed learning. Researchers also conducted observations and documentation to obtain data on activities carried out during research related to the comparison of moral assessments of special and regular program students in learning moral creed at MTSN 2 Surakarta.

The data were analyzed using concepts developed by Milles & Huberman (2014). It starts with collecting data holistically. Furthermore, the researcher determines and sorts the data to be adapted to the focus of the research through data reduction activities that have been selected, the researcher then presents and concludes the research findings. MTsN 2 Surakarta, Jalan Transito, Surolana, Pajang, Laweyan, Surakarta, Surakarta is the address of this research location. The principal, morality teacher at MTsN 2 Kartasura, and grade VIII students there were the subjects of this study. Observation, interview, and documentation methods were used to obtain the data. On the other hand, qualitative descriptive analysis is used in these investigations.

FINDINGS

The process of arranging and drawing several different components into a cohesive whole is called design. The design goal is to create a new system that can address the problems facing the business and stems from the process of selecting the most suitable alternative system. The collection of events derived from truth or reality is called data. Data can be states or conditions, tones, characters, symbols, images, numbers, and other languages. It can also serve as a source of information for objects, places, events, and witness concepts. Data is created by collecting evidence.

Once processed, data can be presented in a clear and acceptable way to ensure that others can understand it. The collection of several facts that will be combined to create information is what is commonly referred to as data. Data consists of several files, including audio, graphics, and more. Information about actual events or facts expressed as a specific set of non-random symbols representing numbers, activities, or

objects is called data. Data can be stored as files in a database or as records written in books or on paper (Kumar, 2017).

Data and Value Processing

Modification of data to convert it into a more usable form is known as data processing. Data processing includes actions such as data classification and data transport from one location to another in addition to numerical calculations. Although some of these tasks can be completed manually, it is generally assumed that some sort of machine or computer. Drawing from the above-mentioned explanation, data processing can be defined as the act of obtaining and transferring data into different formats, specifically information.

Values serve as a tool to highlight the fundamental arguments that a particular execution strategy is more socially acceptable than a different strategy or end state. As a result, to collect data regarding the level of student learning outcomes or the achievement of student competencies, various methods and technologies will be used to assess students (skills). Regarding the quality of learning outcomes or student achievement, assessments provide answers. Evaluation outputs can be expressed as quantitative values (as numbers) or qualitative values (as narrative claims expressed in words).

In comparative research, student moral assessment in this special and regular program uses the processing and conversion of raw scores of learning outcome test results into standard values by basing themselves or referring to criteria. In this management there are steps that must be considered. First, have a hierarchical structure and each level must be mastered properly. And second, evaluators or testes (in this case teachers, lecturers, and others) can identify each level thoroughly.

In today's era, discussing morals has become very interesting. morals have always been a component of the existence of the state and society. Along with the development of the field of education, it became clear that national education serves to educate the nation's life by cultivating the ability to shape the culture and character of a dignified nation. The development of students' ability to become human beings with noble character, faith, and devotion to God Almighty is another goal of education. Ethics and morality are essential to human life and are an integral part of all vocations. People of noble morals are able to maintain their virtues while resisting Satan's lustful pressure and preserving the splendor and purity of their souls (Shofwan, 2018).

The collection of values regarding student morals is carried out during the learning process in class in learning *aqidah akhlak*, teachers have individual assessment tables which can later be seen the results of obtaining values that have been inputted. With the aim that students know how far they are disciplined to become students with noble morals.

With scoring formula $Value = \frac{raw\ score}{ideal\ maximum\ score} \times 100$

Table 1.1 Acquisition Data for Regular Class Moral Assessment

No	Name	Indicators			Mean	Info
		Cooperation in good	Not demeaning	Forgiveness others		
1	ADR	80	79	78	79	Enough
2	AAL	89	80	90	87	Good
3	ALSS	87	76	80	81	Good
4	ANM	84	90	83	86	Good
5	AAY	86	98	70	85	Good
6	AKN	89	90	78	86	Good
7	DAN	80	89	79	83	Good
8	GA	82	85	80	82	Good
9	HBA	87	80	87	85	Good
10	HNEP	90	80	85	85	Good
11	IAF	79	80	80	80	Enough
12	IYM	73	83	82	80	Enough
13	KMPH	89	90	83	88	Good
14	KDA	90	80	90	87	Good
15	LNW	88	79	79	82	Good
16	MYR	79	90	76	82	Good
17	MAW	86	88	88	88	Good
18	NA	89	79	83	84	Good
19	NAA	75	90	80	82	Good
20	NIA	78	92	82	84	Good
21	RRR	90	80	80	84	Good
22	RAR	90	78	90	86	Good
23	RS	94	79	86	87	Good
24	RNP	80	80	89	83	Good
25	SNA	78	90	90	86	Good
26	SSF	79	77	78	78	Enough
27	SAS	90	79	89	86	Good
28	SPA	89	82	87	86	Good
29	SRRA	90	82	86	86	Good
30	TAW	93	90	92	92	Excellent
31	VAI	90	80	90	87	Good
32	VN	89	82	88	87	Good

Total	2.732	2.677	2.678	2.704
Mean	85,37	83,65	83,68	84,5
Presented	85%	83%	83%	84%

Table 1.2 Data on the Acquisition of Special Program Class Moral Assessment

| No	Name	Indicators			Mean	Info
		Cooperation in good	Not demeaning	Forgiveness others		
1	AFK	95	85	90	90	Excellent
2	AR	95	89	89	91	Excellent
3	AS	85	79	95	87	Good
4	AFA	95	85	90	90	Excellent
5	AI	87	80	90	86	Good
6	CINM	84	84	93	87	Good
7	FBA	89	89	99	93	Excellent
8	FYR	97	90	97	95	Excellent
9	RF	90	80	97	89	Good
10	FZP	92	81	98	91	Excellent
11	GPP	89	82	91	88	Good
12	HA	91	90	90	91	Excellent
13	HNI	89	96	91	92	Excellent
14	JAP	90	87	98	92	Excellent
15	KJW	97	80	90	89	Good
16	KFR	93	83	89	89	Good
17	MS	96	89	90	92	Excellent
18	ARN	80	98	90	90	Excellent
19	MFA	99	81	91	91	Excellent
20	MFSB	87	89	92	90	Excellent
21	MFA	95	89	90	92	Excellent
22	MZB	97	80	99	92	Excellent
23	NAPS	88	92	80	87	Good
24	NRT	99	91	92	94	Excellent
25	PZK	91	87	90	90	Excellent
26	QHK	96	89	89	92	Excellent
27	QF	98	98	88	95	Excellent
28	ZIN	93	89	90	91	Excellent
Total		2.577	2.432	2.568	2.536	
Mean		92,03	86,85	91,71	90,57	
Presented		92%	87%	91%	90%	

Comparison of Moral Assessment of Regular Students and Special Programs

Table 1.3 Regular and Special Program Assessment Acquisition Data

No	Class	Indicators	Number of Students	%
1	Regular	Cooperation in good	32	85
		Not demeaning people	32	83
		Forgiving others	32	83
2	Special Programs	Cooperation in good	28	92
		Not demeaning people	28	87
		Forgiving others	28	91

Diagram 1.1 Comparison of Moral Assessment of Regular and Special Programs
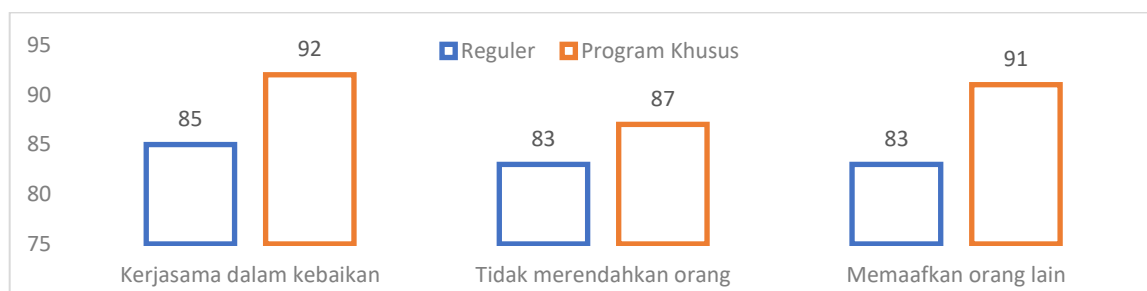
DISCUSSION

The learning objectives of moral subjects in special programs and regular programs have similar references, namely competency standards, basic competencies, and indicators listed on the syllabus. This conclusion is based on data obtained by other researchers regarding the morals of students in special and regular programs in learning aqidah akhlah with the research title "Moral Learning for Special Program Students and Regular Students at SMP Muhammadiyah 8 Surakarta**".** Special programs have a limited number of seats available, and only female students are accepted. There are parallels between moral education resources used in special programs and ordinary programs. There are different methodologies for learning moral subjects used in special and normal programs. The infrastructure and facilities provided by schools for special programs and regular programs vary. Teachers of specialized programs administer exams using only the cognitive component. Teachers assess students in regular programs using cognitive, emotional, and psychomotor domains (Yuni Setyowati, 2017).

The update found in this study the author stated that in the study above only examined moral learning in special program classes and regular students, researchers

did not find about handling student assessment in terms of ahlak between regular students and special program students, so the researcher in his study made updates and research on the comparison of student assessments taken during classroom learning by focusing on ahklak Students, both from regular grade 8 students to grade 8 special programs, it turns out that from both classes researchers see differences about morals in learning aqidah akhlak in the classroom.

In the second study on "Comparison of Learning Outcomes of Jurisprudence Subjects Between Boarding and Non-Boarding Students at MTs Istiqomah Islamiyah Tulang Bawang Barat". In this study, the results of student report cards are the overall scores obtained by students, the difference in the value of their learning outcomes (Tryas Rohmansyah, 2017).

In the findings of the researcher's update, there was dissatisfaction so that the researcher examined the difference in assessment in learning Aqidah Akhlak. So that what is discussed and researched by researchers in the update is to focus on differences in student assessment, both regular students and special program students in learning which can later be used as a reference in assessing the behavior of students.

CONCLUSION

Assessment is important in efforts to improve educational standards because it collects data on learning from activities completed by teachers and students, which can then be used as a guide for feedback given to both. High moral evaluation as a consequence of in-depth education. Its use can benefit from student involvement both within and among individuals. Participation of students in assessment will promote active engagement focused on achieving learning objectives and will simultaneously inform their position within the framework of competencies that need to be achieved. Evaluation of noble morals in real life and learning outcomes in various educational institutions continues to use conventional and partial assessments at this time.

It can be seen from the two tables above that it is clear from the calculation results using the formula, it is obtained that class affects morals in students, that judging from these grades it is the special program class that outperforms the highest score and the regular class below, but it is still in the safe category. The morals of the students are still at a very safe level. However, the teachers are very extra to equate the morals of the students both from regular classes to the same ahklah in special program classes.

This can usually be influenced by friendships in class, friendships outside the classroom that make them forget to always instill good values, so a teacher of aqidah akhlak learning must always monitor his students by looking at them individually so that they are always in view and conditioned in any situation. Because if not, it will have a big impact on their future development.

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