Implementation of Assessment of the Individual Attitudes of Santri at the Baitul Hidayah Islamic Boarding School

Opik Taupikurrahman
UIN Sunan Gunung Djati Bandung
Soekarno-Hatta Street, Gedebage, Bandung City, Indonesia, 40294
Email: Opik1@uinsgd.ac.id

Martina Purnasari
Prima Human Foundation Garut
Ciledug Street No.281, Kota Kulon, Garut Kota, Garut, , Indonesia, 44112
Email: martinamcfebs@gmail.com

Abstract: Nowadays, character and attitude are the main achievements in education, not only focusing on cognition, let alone Islamic religious education which has the main goal of forming students who have Islamic personalities (obedient, confident, and have noble character) both as individuals, families, communities, citizens and the world. To achieve this, it is necessary to instill strong morals and character in the individual students, especially students who are students who specifically deepen Islamic religious studies at Islamic boarding schools. Using the case study method by conducting interviews directly and accompanied by documents that are confirmed by literature review. To know this, it is necessary to carry out evaluation and research in the implementation of moral cultivation in individual students, so this concentration is what the author is studying to study the pattern of moral cultivation to achieve the goals of Islamic Religious Education itself.
Keywords: Attitude Assessment; Character; Islamic Boarding School

Abstrak: *Dewasa ini karakter dan sikap merupakan capaian utama dalam pendidikan, tidak hanya berfokus pada kognisi semata apalagi pada pendidikan agama islam yang memang memiliki tujuan utama yakni membentuk santri memiliki pribadi yang islami (taat,yakin dan berakhlak mulia) baik sebagai individu, keluarga, masyarakat, warga negara maupun dunia. Demi mencapai hal ini perlu adanya penanaman akhlak yang kuat dan berkarakter dalam pribadi santri terutama santri yang merupakan santri yang secara khusus memperdalam pelajaran agama islam dipesantren. Menggunakan mrtode studi kasus dengan melakukan wawancara secara langsung dan disertai dokumen dokumen yang dikuatkan dengan kajian pustaka. Demi mengetahui hal ini perlu adanya evaluasi dan peneletian dalam impelementasi penanaman akhlak pada individu santri maka konsentrasi ini yang penulis teliti untuk mempelajari pola penanaman akhlak hingga tercapai tujuan dari Pendidikan Agama Islam itu sendiri.*
Kata Kunci: *Karakter; Penilaian Sikap; Pesantren*

INTRODUCTION

Islamic religious education aims to form a person who is a perfect *human being,* to be a noble servant of God, *Khalifah in Ardhi,* based on understanding meaning*ta'lim, tahdzib, tarbiyah, and ta'dib,* This goal is based on the Arkanuddin foundations of faith, Islam and ihsan, which were later translated into the PAI curriculum (Hadi, 2022).

Achieving this goal is not as easy as turning the palm of your hand, amidst the onslaught of an increasingly sophisticated era with all its challenges and opportunities (Santrintara, 2021), how to emphasize the importance of revitalizing PAI material in schools in educating the character of students, so that it is in line with the goal, that the Koran material and hadith as a guide to life, fiqh as signs in worship, history as an example of life, and morals as a guide to behavior (Hartini, 2017).

In the 2013 curriculum, reforms began to be made in the assessment of social and spiritual attitudes (Pitriyani et al., 2020), this assessment is even available in each subject, which is recorded through rubrics and observation sheets. Students can easily be assessed on the cognitive aspect, for example when a teacher or educator explains aqidah material and conveys faith in Angels, students can be considered capable or achieve cognitive learning goals when they can say the names of Angels, but what attitude reflects that of the students? or the student is judged to have behaved following his belief in angels, this of course is a problem for an educator's objectivity in evaluating the extent of his understanding and achievements, so it is necessary to carry out research on individual attitude assessment and how to implement individual attitude assessment.

In PAI learning, moreover, teachers, Asatidz in Islamic boarding schools, lecturers in universities, or educators are required to have measurable standards in assessing aspects of morals or attitudes, especially those related to faith which is still abstract and invisible, even though the assessment should be authentic, namely assessing students by focusing on things that should be assessed, both in the process and results, using various assessment instruments. The term "authentic" is similar to other terms such as "genuine," "real," "valid," or "reliable" (Wibowo, 2017).

To measure the success of students' learning is not only done on their knowledge but also skills assessment and attitude assessment. Attitude assessment is an activity carried out to find out the character or behavior of students in class or outside class, socially and spiritually. Attitude assessment is also the result of education to control or guide the development of students' attitudes while studying at school (Sarnoto & Andini, 2017).

Assessments of students' skills and attitudes are also used to determine how well they learn new material. Learning about the personality and behavior of students both inside and outside the classroom, socially and spiritually, is done through attitude evaluation. Attitude assessment is another result of education that is intended to regulate or direct how students' attitudes change while they are at school (Gusviani, 2017).

Islamic religious education is closely related to Islamic institutions, one of which is the Islamic educational institution Pesantren the oldest Islamic educational institution that has existed since before the independence of the Republic of Indonesia, serving as an alternative to the typical Islamic education system. The challenge of Islamic boarding schools as Islamic educational institutions is not just to develop religious knowledge, but to be able to play a functional role in a very competitive society. (Ridhwan, Nurdin, & Samad, 2018).

Especially in the moral approach, which mainly includes aspects of attitudes that are practiced in daily behavior not only in the classroom but also in the community family if you borrow the term Munib Chatib in his book on humanizing humans, it is "what after class" namely what the students do after leaving school. from the class is an indicator of success or failure in conveying material and instilling values, so that knowledge has a spirit, which has an impact on the good of the students or in this case santri, because the good of the individual is good for the social community, and vice versa, damage to the individual results into the destruction of society (Tsoraya et al., 2023).

Islamic boarding schools in this era of globalization seem to need to be read as intellectual property of the archipelago which can contribute to the birth of a treasure of Muslim intellectuals who have noble charactcharacterse responsible for themselves and the community around them (Haryanto, 2017).

In Permendikbud No. 23 of 2016 concerning educational copy standards, attitudes are also explained, and what attitudes are meant are explained in detail, in this connection, the Baitul Hidayah Islamic Boarding School adopts one of the oldest Islamic boarding school systems in Indonesia, namely Pondok Modern Darussalam Gontor, both in terms of curriculum content and mental and attitudinal aspects. Therefore, it would be very interesting to conduct research that discusses the implementation of individual attitude assessment of students at the Baitul Hidayah Pannyandaan Islamic Boarding School in Bandung.

RESEARCH METHODS

This research uses a qualitative approach and case study method or field research. The data collection technique conducted by the researcher is to collect primary data from direct interviews with the education advisor of the Baitul Hikmak Foundation. Mandala Mekar, Cimeunyan, Bandung District, West Java Indonesia 40191 and is also one of the founders of the foundation Iman Saifullah,

M.Pd. on December 25-26, 2022, and documents about assessment from Baitul Hidayah boarding school Bandung, as well as secondary data from various library sources both from books, journals, seminar results and discussions with experts relevant to the research theme. After the data is collected, the researcher conducts data analysis with data interpretation techniques and the researcher provides an adequate explanation based on the theory relevant to the problem at hand.

RESEARCH RESULTS AND DISCUSSION
Research Results
Pondok Baitul Hikmah Bandung was built on waqf land, and has an area of 8 hectares, with a total of 400 students and teachers, using the curriculum of KMI Gontor and Ihya Al-Qura'n. In its vision and mission, it is mentioned as "creating pious people, with Islamic morals, strong and independent".

Pondok Modern Darussalam Gontor has five main principles known as Panca Jiwa, which are also the basic principles of life in the Islamic boarding school. In a book discussing Pondok Modern Darussalam Gontor, K.H. Imam Zarkasy explains that the Five Souls are the ideal foundation that regulates life in Islamic boarding schools. Consists of five characteristics of the soul, namely sincerity, simplicity, independence or independence, ukhuwah Islamiyah, and freedom. First, sincerity refers to the determination to worship Allah alone without other motives. Second, simplicity is implemented in daily needs and the principle of balance in everything. Third, an independent spirit is manifested in all aspects of the institution, system, curriculum, and economy of the boarding school. Fourth, ukhuwah Islamiyah emphasizes sincere solidarity between boarding school residents who are united in belief, teachers, and Islamic boarding schools. Fifth, freedom includes the right to determine the direction of future struggle without negative influence from colonialism or oppression (Pondok Modern Gontor, 1985).

Of these five souls, the Baitul Hidayah Islamic Boarding School as an educational institution is based on carrying out all the activities within it. All activities at Baitul Hidayah are based on these 5 souls. He is embedded in every actor and every educator in Baitul Hidayah. In other words, the five souls act as the main principle underlying all activities.

Sincerity, The first soul is sincerity. This principle is meaningful only *in selfishness*, in other words, something is built not because someone has the desire to obtain the desired benefits, but only for Allah SWT alone. Every action performed is only for worship, Lillah. The Kyai and teachers are serious in their desire to educate, as are the Kyai's assistants in carrying out the educational process and the santri are sincere in their desire to learn. This spirit fosters a peaceful boarding life between Kiai and respected students who are submissive,

devoted, and polite. Th,e students are also always ready to fight in the way of Allah, wherever and whenever, thanks to this spirit.

Simplicity. Islamic boarding schools undoubtedly have a strong connection with simplicity and simple living. The quiet and modest way of life of the santri is undoubtedly in no way wasteful, wasteful, or unnecessary. Modest does not mean apathetic or taking things for granted, nor does it mean poor and needy. The spirit of simplicity is especially rich in the values of fortitude, skill, courage, and self-control in overcoming life's obstacles.

Independence. Independence, also known as self-reliance or the principle of "standing on one's own two feet," refers to the ability to solve problems independently. This spirit is considered the main weapon that Islamic boarding schools instill in their students. The principle of independence not only includes the ability of students to learn and take care of their own needs but also demands that educational institutions themselves, namely Islamic boarding schools, can be independent without relying on help or sympathy from other parties.

Pondok Modern Darussalam Gontor implements the Zelp-Berdruiping System, which requires all members to contribute fairly and use shared resources. All tasks and responsibilities in Islamic boarding schools are carried out by Kiai, teachers, and students themselves without dependence on external parties (Masum & Wajdi, 2018).

Ukhuwwah Islamiyyah. In the pesantren environment, a close atmosphere of brotherhood dominates daily life, so that all pleasures and sorrows are felt together in a close relationship of Islamic brotherhood. There are no boundaries between them; all the differences in family background, tribe, culture, and even nationality, are united in the bond of Islamiyyah ukhuwwah. This bond does not only occur during their stay in the hut but also has an impact on the unity of the people in the community after they return to the middle of the community.

Freedom. Freedom to think and act, freedom to determine the future, freedom to choose one's path in life, and even freedom from negative external influences, are the essence of a free spirit that can encourage students to have courage and optimism in facing various challenges.

However, often uncontrolled freedom also has negative impacts, especially when that freedom is misused and used excessively, which can result in a loss of direction and principles. On the other hand, some individuals refuse to be influenced, maintain traditions that are considered good, and refuse to follow changing times. So this freedom must be returned to its original state, namely freedom in positive lines, with full responsibility; both in the life of the Islamic boarding school itself, as well as in community life. To be able to gain freedom, a student must uphold the previous 4 principles to avoid falling into the wrong freedom.

These five aspects cover the atmosphere of Islamic boarding school life and are the basis for all activities within it. These principles are used as the main capital by the students in living their lives in society after completing their education at Islamic boarding schools. These souls also need to be looked after and strengthened as best as possible so that they can guide people towards goodness.

Attitude achievements in the 2013 Curriculum consist of eight individual attitude indicators, namely 1) religious; 2) discipline; 3) honesty; 4) responsibility; 5) tolerance; 6) cooperation; 7) polite; and 8) confident. These eight aspects of individual attitude are the reference for the Baitul Hidayah Islamic Boarding School in assessing the individual attitudes of its students. These eight indicators are formulated and combined in such a way or integrated into intracurricular and extracurricular activities, both of which are assessed or evaluated epically until they are included in mental report cards and academic report cards (Febbrian & Febrianti, 2023).

First, religious assessment is seen in daily implementation through five daily prayers in congregation, fasting on Mondays and Thursdays, the habit of tahajjud prayers, and the obligation to cover the private parts for all students, both male and female.

Second, the disciplinary assessment is carried out by Asatidz or the teacher council on the KMI board or kulliyatul Mu'allimin Al Islamiyyah, who pay attention to the punctuality and attendance of students in class, it is not even a strange thing in the Islamic boarding school if students are found who have not advanced to class. due to delays that have exceeded the tolerance limit, the jaros or bells also have a very important role at the level of the Baitul Hidayah Islamic Boarding School, because the jaros is like the heart that regulates all the students' activities and accuracy, the officer who is asked to hit the jaros is required to be very careful or exactly, without more or less. This dynamic makes students accustomed to moving quickly respecting time and being disciplined in various matters because the data held by the KMI Asatidz board validates students' discipline assessments.

Third, honesty, in assessing and getting used to honesty, students are accustomed to taking end-of-year exams or tests without cheating or doing it independently, supervised by asatidzah and prospective teachers or KMI class 6 students who are assigned to supervise, if students are found to be cheating then the consequence is that students will not get a grade. in these subjects or it is stated that they have not improved if there are several subjects that they have cheated on, and automatically the honesty score in the report card assessment will be very influential from this incident, and this becomes a habit and lesson for students to always be honest.

Fourth, responsibility, the assessment of responsibility is seen from the assignments given to the students both in the organizational realm and assignments for guidance to students in grades 5 and 6 for their younger siblings in the same rayon or the same dormitory building as them, as well as assignments in committees, or responsibilities. responsible for their personal belongings, so that when students find they have lost they are given logical consequences to replace them with new ones, especially those related to data and administration.

Fifth, in Tolerance, the class teacher and church (room) teacher observe and investigate the problems of the room, which on average is filled with 25-30 students from different ethnic and regional backgrounds, as well as different classes or ages so that students are accustomed to being tolerant and respecting others. older people and love younger people. This has a big influence on the habit of tolerance in society in the future.

Sixth, cooperation, any Islamic boarding school and wherever, including Baitul Hidayah, really prioritizes and upholds cooperation which is the spirit of one of the teachings of Rasulullah SAW, namely cooperation and helping each other for goodness (Q.S Al Maidah: 2). cooperation activities can seen in clean Friday activities, cleaning all Islamic boarding school areas and personal equipment in detail and thoroughly as well as in various committees involving students such as art performances, khutbatul arsy, and other activities. From the activities mentioned above, the management, or what is usually called mudabbir and the asatidz pay attention to and assess their sensitivity and ability to collaborate as well as their thoroughness in carrying out the work that is entrusted to them.

Seventh, the politeness, aspect is highly prioritized considering the words of the Prophet SAW, which means say something good or keep quiet (HR Bukhari and Muslim). Santri are trained in foreign language skills and always have good language and attitude. There is a special section formed in the santri organization to monitor this. So students always try to speak polite language which is the characteristic of a true believer following the hadith of the Prophet SAW, the perfection of a believer's faith is the best in his morals.

Eighth, self-confidence, public speaking activities are extracurricular activities that all students must take part in, apart from presenting speeches, public speaking activities also train self-confidence skills to appear and deliver speeches to a large audience where the public speaking participants are students from Rayon and regional classes. different things so that courage and self-confidence are highly discouraged in public speaking activities.

The eight aspects of the assessment are divided into two report cards. The assessment of mental report cards and general report cards include test scores, as well as attitude scores or what is usually called suluk. Every activity has several values that are promoted, not just one attitude value, such as in public speaking

activities, apart from courage, self-confidence, good and bad, leadership and obedience to leaders are instilled through this activity.

Discussion

Attitude is a tendency to respond with like or dislike to an object. Attitude formation can occur through the process of observing and imitating positive things, then reinforced through receiving verbal information. Changes in attitude can be seen in the learning process, including the goals to be achieved, determination, and consistency towards something. Attitude assessment is an evaluation carried out to understand students' attitudes towards subjects, learning environments, educators, and so on (Saftari & Fajriah, 2019). An evaluative disposition toward a subject or object that has implications, especially how one deals with the subject of the attitude, is another way of defining an attitude. Most modern research places great emphasis on feelings or emotions. The attitude a person has will determine the tone, pattern, or direction of his behavior or activities. Following the Minister of Education and Culture Regulation (Permendikbud) Number 23 of 2016 concerning Educational Assessment Standards, some criteria regulate the scope, objectives, benefits, principles, mechanisms, procedures, and instruments for assessing student learning outcomes. This document is the basis for evaluating student learning outcomes in primary and secondary education, which includes aspects: a. attitude; b. knowledge; and c. Skills. Attitude assessment, as stated in Article 3 paragraph (1) letter a, is an activity carried out by educators to obtain descriptive information regarding student behavior (Muhardini et al., 2023).

Islamic boarding schools are religious institutions, that provide teaching, and education and develop and disseminate knowledge of the Islamic religion. So it is appropriate to uphold the objectives of Islamic religious education which are related to the objectives of PAI in schools, so that Islamic boarding schools are an answer to the question about the ideal learning model (Nuralim & Wachid, 2022).

The values or pancajiwa that are promoted are indeed following the profile of Pancasila students, including sincerity following the profile of faith and piety (Marlina Rizky Suryaningsih, 2023), then ukhuwwah Islamiyyah following the profile of cooperation Encouraging students to collaborate with other people through various activities organized, to increase their social interactions with peers. In instilling an attitude of cooperation, the strategies used include providing direct examples to students, giving praise, and providing advice to foster a spirit of cooperation (Sari, 2021), and independence following being independence. Several factors that influence students' independence include the family environment and the school environment. that the formation of students' independent character includes the family, school, and community environment.

The school environment is expected to be able to increase the independence of students through a learning process that has been designed by the teacher and is responsible for what is given. Students must be responsible for their activities and tasks independently in the school environment, such as students being taught to do assignments independently, ask permission when leaving the classroom, and throw away rubbish in the right place. If the students are used to activities at school, it will be easy for the students to apply them in the home environment so that the students are used to living independently (Marlina Rizky Suryaningsih, 2023). A free spirit is in line with the critical reasoning profile. Factors that influence students' critical thinking abilities include psychological training aimed at increasing motivation, while physiological factors are related to interactions between students. If students can interact well in the surrounding environment, this will trigger student motivation and enthusiasm in the learning process. Interaction with the surrounding environment is very important in learning activities, both between fellow students and with teachers. This interaction facilitates the exchange of understanding and knowledge, which ultimately encourages students' interest in knowing more deeply and developing critical thinking skills (Satyawati et al., 2022).

Even though in terms of naming it is not the same as the curriculum that applies in Indonesia, its foundations and implementation have similarities between the Baitul Hidayah Islamic boarding school which uses the KMI curriculum and the schools in the government that uses the Merdeka curriculum where the Pancasila profile is the core of the curriculum (Aulia et al. ., 2023), while Islamic boarding schools make Pancajiwa the core that drives every activity and curriculum.

Currently, Islamic boarding schools have experienced significant transformation over time. Nowadays, Islamic boarding schools have turned into educational institutions that have quality standards that can compete with general educational institutions. This is a response to the era of disruption which is marked by changes in behavior in the millennial generation and other changes that occur quickly, and massively and have a big impact on the future. In this digital era, Islamic boarding school educational institutions are expected to continue to adapt by providing an educational system that is capable of producing superior Human Resources (HR), who have global insight, have good morals, and can compete in future eras while still maintaining their identity as Islamic boarding schools (Kholifah, 2022).

The objectives of PAI in schools are formulated as follows: First, the main objective is to foster and develop good and disciplined attitudes and love of religion in all aspects of life as the essence of piety; obedience to the commands of Allah and His Messenger (Indonesia, 2022).

Second, obedience to Allah and His Messenger functions as an intrinsic encouragement for students in developing knowledge, so that they realize the importance of faith and knowledge and their development to achieve Allah's pleasure (Tsoraya et al., 2023).

Third, develop and direct students in the correct understanding of religion, and apply it in religious skills in various aspects of life (Masruroh et al., 2021).

There are three main objectives of Islamic Religious Education (PAI), namely: (1) Creating complete individuals (insan kamil) as representatives of God in the world, (2) Forming balanced individuals (insan kaffah) in three aspects; religious, cultural and scientific, and (3) Increasing awareness of the role of humans as servants, representatives of Allah, successors of the prophets, and providing adequate provisions to carry out this role (Tafsir, 2017).

According to the experts' conclusions, the main purpose of Islamic education is to educate, guide, and instruct santri to become individuals based on Islamic teachings (that is, confident, obedient, and moral), paying attention to the role of individual santri as family members, community members, citizens, and citizens of the world (Noorzanah, 2017).

In the socio-religious and political life of Indonesian society, Islamic boarding schools have a significant role in advancing life in the region. These roles include but are not limited to: First, the instrumental role, where the role of Islamic boarding schools in this realm looks very active as a tool of national education. Second, is the role of religion, where Islamic boarding schools concretely carry out the process of developing knowledge, attitudes, and skills related to religious aspects (Kariyanto, 2020).

Islamic boarding schools play an important role in forming graduates who have the character of amar ma'ruf nahī Munkar in society because this concept is a real manifestation of Islamic teachings. According to Suryana's notes, amar ma'ruf nahī munkar is a way to implement Islamic teachings in society by advocating the truth and rejecting the evil and evil that exists in society. Amar ma'ruf is a Muslim's commitment to the truth, even if it is to his detriment. Likewise, nahi munkar, or rejection of evil must always be practiced, even though this action can provide benefits for oneself (Silfiyasari & Zhafi, 2020).

From the explanation above, Islamic boarding schools have long been institutions that make significant contributions to helping improve education and public morality. The abundant number of Islamic boarding schools in Indonesia and the high number of students in each Islamic boarding school emphasizes the important role of this institution in developing the nation's education and morality (Haris, 2023).

Education carried out using the Islamic boarding school model has implications for intensive learning, a conditioned environment, and effective supervision, as well as direct examples from Kyai and teachers. Unique learning that is not found in formal schools is learning Arabic or the Yellow Book as a characteristic of Islamic boarding school learning as a mandatory activity that directly forms habits, culture, and morals for simple living, discipline, tolerance, mutual belonging, and hard work. That is the knowledge, attitudes, and behavior we want to instill in students (Putro & Suryono, 2019).

CONCLUSIONS AND IMPLICATIONS
Conclusion
Knowledge assessment should be followed by changes in attitude following the knowledge and insight received, so PAI education does not dry out in its meaning which is not just about teaching knowledge, material, and theory alone but includes individual and social attitudes to create ideal servants of God or human beings. Islamic educational institutions, especially Islamic boarding schools, in this case, are expected to make a major contribution to developing knowledge and religious values.

The assessment of individual student attitudes and their implementation at the Baitul Hidayah Islamic boarding school is based on Permendikbud No. 23 of 2016 and based on the hadith about the perfection of faith reflected in the goodness of one's morals. The cultivation of morals is very obvious with the Pancajiwa spirit of the boarding school as the core of every activity, this attitude assessment is included specifically in the mental report card and the value of etiquette in the report card in general, or integrated into intracurricular and extra-curricular activities, both of which are assessed or evaluated epically until they are stated in mental reports and academic reports.

Implications
Attitude assessment reports do not always have to be combined with report cards that assess the realm of cognition, but attitude assessment must be one of the main benchmarks for learning success. To evaluate the educational curriculum, mental report cards can be a solution for reference for attitude assessment with eight indicators of individual attitudes. Assessed.

THANK YOU
Thank you very much to Mr. Iman Saifullah, M.Pd for your valuable time and information which has become valuable knowledge and experience contained in this article.

REFERENCE

Aulia, M., Misnawati, M., Apritha, A., & ... (2023). Pancasila Students in the 21st Century at SMAN 1 Palangka Raya.*Cakrawala: Journal....* https://jurnaluniv45sby.ac.id/index.php/Cakrawala/article/view/633

Febbrian, H., & Febrianti, N. (2023). Teacher's Efforts to Instill Social Attitudes in Class VI Students through Learning Theme 2 (Unity in Difference).*Journal on Education*, 6(1), 503–517. https://doi.org/10.31004/joe.v6i1.2963

Gusviani, E. (2017). Analysis of the Emergence of Spiritual Attitudes and Social Attitudes in Class IV Elementary School Science Learning Activities Using Ktsp and the 2013 Curriculum.*EduHumanities | Cibiru Campus Basic Education Journal*, 8(1), 96. https://doi.org/10.17509/eh.v8i1.5127

Hadi, N. (2022). Islam, Faith, and Ihsan in the Book of Matan Arba'In An-Nawawi: A Study of Islamic Education Learning Materials in the Perspective of the Hadith of the Prophet SAW.*Intellectual*, 9(April), 196. https://ejournal.iai-tribakti.ac.id/index.php/intelektua

Haris, I. A. (2023). Islamic Boarding School: Characteristics and Institutional Elements.*An Najah (Journal of Islamic and Social Education....* https://journal.nabest.id/index.php/annajah/article/view/90

Hartini, S. (2017). Student discipline character education in the modern era, synergy between parents and teachers at State MTs, Klaten Regency.*AL-ASASIYYA: Journal Of Basic Education*, 2(1).

Indonesia, D. J. P. I. K. A. R. (2022). *Decree of the Minister of Religion of the Republic of Indonesia Number 347 of 2022 concerning Guidelines for Implementing the Independent Curriculum in Madrasas.*

Kariyanto, H. (2020). The role of Islamic boarding schools in modern society.*Education Journal" EDUKASIA ....* https://ejournal.iainbengkulu.ac.id/index.php/multikultura/article/view/4646

Kholifah, A. (2022). Islamic Boarding School Education Strategy to Answer Social Challenges in the Digital Era.*Jurnal Basicedu.* https://doi.org/https://doi.org/10.31004/basicedu.v6i3.2811

Marlina Rizky Suryaningsih, A. D. (2023). IMPLEMENTATION OF PANCASILA STUDENT PROFILE VALUES IN THE INDEPENDENT CURRICULUM IN PRIMARY SCHOOLS.*Muallimuna: Journal of Madrasah Ibtidaiyah*, 9(1), 12–26. https://doi.org/https://doi.org/10.31602/muallimuna.v9i1.10961

Masruroh, S., Ahmad, N., & Suhartini, A. (2021). Implementation of Faith, Islam and Ihsan Values in Education.*Muntazam: Journal of Islamic Education Management*, 02(1), 56–70.

Masum, T., & Wajdi, M. B. N. (2018). Development of Islamic Boarding School Independence through the Santripreneur Program.*Engagement: Journal of Devotion....*

http://engagement.fkdp.or.id/index.php/engagement/article/view/40

Muhardini, S., Haifaturrahmah, H., Sudarwo, R., Kartiani, B. S., Anam, K., Mahsup, M., Khosiah, K., Ibrahim, I., & Herianto, A. (2023). Development of Natural and Social Sciences (Ipas) Teaching Modules for Class IV Elementary School Students within the Independent Curriculum Framework. *ORBITA: Journal of Physics Education Studies, Innovations and Applications*, *9*(1), 182. https://doi.org/10.31764/orbita.v9i1.14742

Noorzanah. (2017). Curriculum In Islamic Education. *Ittihad Journal of Kopertais Region XI Kalimantan*, *15*(28), 68–74. https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwjmp8zeq52CAxXpa2wGHV4XCIQQFnoECAkQAw&url=https%3A%2F%2Fjurnal.uin-antasari.ac.id%2Findex.php%2Fittihad%2Farticle%2Fdownload%2F1934%2F1454&usg=AOvVaw1tFkrjRa9bvgsNJD3u

Nuralim, I., & Wachid, A. B. S. (2022). Ontology, Epistemology, and Axiology of the Islamic Boarding School Curriculum at MI Ma'arif NU Tanjungmuli 1. *INTIQAD: ISLAMIC RELIGION AND EDUCATION JOURNAL*, *14*(1). https://doi.org/10.30596/intiqad.v14i1.8703

Pitriyani, A., Devung, S., & Anggal, N. (2020). Implementation of Spiritual Attitude and Social Attitude Assessment in the 2013 Curriculum. *Your joy: Jurnal …*, *4*(2), 57. https://ojs.stkpkbi.ac.id/index.php/jgv/article/view/65

Putro , A. A. Y. , & Suryono , Y. (2019). New tradition of peasant character education. *Journal of Physics: Conference Series*. https://doi.org/10.1088/1742-6596/1254/1/012002

Saftari, M., & Fajriah, N. (2019). Affective domain assessment in the form of an attitude scale assessment to assess learning outcomes. *Edutainment*. https://doi.org/https://doi.org/10.35438/e.v7i1.164

Sari, W. N. (2021). Character Education Through Social Studies Learning. *PESHUM: Journal of Education, Social and…*. https://journal-nusantara.com/index.php/PESHUM/article/view/6

Sarnoto, A. Z., & Andini, D. (2017). Social Attitudes in the 2013 Curriculum. *Madani Institute : Journal of Politics, Law, Economics, Education and Socio-Culture*, *6*(1), 39–50. https://doi.org/10.53976/jmi.v6i1.277

Satyawati, S. T., Dwikurnaningsih, Y., & … (2022). The Improving Capacity to Implement Independent Learning Through Online Seminars for Teachers and School Principals. *Dinamisia: Journal…*. http://journal.unilak.ac.id/index.php/dinamisia/article/view/8103

Silfiyasari, M., & Zhafi, A. A. (2020). The Role of Islamic Boarding Schools in Character Education in the Era of Globalization. *Indonesian Islamic Education Journal*. https://ojs.pps-ibrahimy.ac.id/index.php/jpii/article/view/218

Siswantara, Y. (2021). Digital Awareness as National Character Development in

the 21st Century.*Linggau Journal Science Education*. http://www.jurnal.lp3mkil.or.id/index.php/ljse/article/view/41

Tsoraya, N. D., Khasanah, I. A., Asbari, M., & Purwanto, A. (2023). The Importance of Character Education on Student Morality in the Digital Era Society.*Literacy: Journal of Educational Management*, *1*(01), 7–12.

Wibowo, D. R. (2017). Scientific approach in building students' critical attitudes in learning moral beliefs (Studies at MIN Yogyakarta II).… *: Journal of Education and Learning*…. http://ejournal.radenintan.ac.id/index.php/terampil/article/view/1809