

Evaluation of Character Education Program Based on School Culture

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Abstract: This study aims to describe the context, input, process, and product of a character education program based on school culture. The research design used is an evaluative model. Oral and written data were obtained from interviews, observation, and documentation techniques. The analysis uses 4 stages, namely, data display data reduction and conclusion drawing. Text and discourse interpretation techniques with critical hermeneutic methods. The results and conclusions of this study are Context evaluation aspects which include components of program planning, needs analysis, and determination of program implementation objectives have been carried out well, but in terms of determining the priority of the main values and the stage of socializing the priority of the program's main values, it is not optimal. Aspects of evaluation Input include components of standard qualifications for principals, program design, qualifications of educators and education staff, and support from parents and guardians, curriculum development at the education unit level has been carried out well, but the carrying capacity of infrastructure is still inadequate. Aspects of product evaluation and internalization of the main values of character education have shown good results.

Article History

Received: 12-07-2023

Revised: 13-07-2023

Published: 19-07-2023

Key Words:

Character education,
Program evaluation,
School culture,

How to Cite: Murcahyanto, H., Mohzana, M. (2023). Evaluation of Character Education Program Based on School Culture. *Interdisciplinary Journal of Education*, 1 (1). 53-67. doi: <https://doi.org/10.61277/ije.v1i1.8>



<https://doi.org/10.61277/ije.v1i1.8>

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Introduction

The government has been vigorously implementing the National Character Education Movement since 2010 in response to global changes and the mandate of Law No. 20/2003 on the National Education System. This movement was strengthened and expanded through the Strengthening Character Education Movement with the principles of continuity and sustainability. The Ministry of Education and Culture implements this movement through the Strengthening Character Education programme, in line with national education goals. The Ministry of Religious Affairs also emphasises the importance of character education in madrasah as an Islamic educational institution, by designing a curriculum that takes into account national education goals, madrasah goals, science development, religious moderation, anti-corruption education, literacy, and moral formation (Weng et al., 2020; Vaillant & Zidán, 2016; Mashayeh, 2021; Khalili et al., 2022; Ashraf et al., 2021; Mukhtar et al., 2020; Ndlovu & Willems, 2009).

In today's digital era, the morals and character of students or the younger generation, the rise of various law violations among teenagers, and politeness towards parents and teachers have begun to diminish. This is a concern for parents, the community, and the commitment of education units including schools or madrasah in tackling this problem. Madrasah Ibtidaiyah Negeri in Selong, as an educational unit with religious characteristics

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under the auspices of the Ministry of Religious Affairs with a vision, mission and educational goals based on religious teachings, in the implementation of character education is carried out through a school culture that is more oriented towards self-development and the practice of religious teachings (Ashraf et al., 2021; Kruse & Kroneberg, 2022; Schuchart & Schimke, 2022).

The State Islamic Junior High School in Selong has developed various self-development activities to implement character education through the establishment of a school culture. These activities encompass daily and weekly routine activities, programmed activities, and spontaneous activities aimed at fostering religious attitudes, nationalism, independence, cooperation, and integrity among students. However, despite these efforts, there are still gaps in student behavior and the practice of character education values. Some students exhibit undisciplined dressing, eating while standing or walking, playing around during worship, neglecting cleanliness in the toilet, and not maintaining hand hygiene or proper waste disposal. Further research is needed to assess the effectiveness and achievement of the character education program and provide a comprehensive understanding of the context, input, process, and outcomes of the school's culture-based character education at Madrasah Ibtidaiyah Negeri in Selong.

a. Program Evaluation

Program evaluation is a process of discovering the extent to which the goals and objectives of the program or project have been realized, providing information for decision making Briekerhoff et al (Schuchart & Schimke, 2022; Lundebj et al., 2022; Shand & Bowden, 2022; Parmar et al., 2022). Program evaluation is a systematic investigative activity about something valuable from an object (Colbert-Getz et al., 2021; Logachev et al., 2021; Alsalamah & Callinan, 2021; Im et al., 2021). The purpose of the evaluation is to obtain definite and objective information about a program. The information can be in the form of program implementation processes, program impacts/outcomes, as well as utilizing the evaluation results for the program itself, namely to determine whether the program will be continued, improved, or discontinued (Im et al., 2021; Schuchart & Schimke, 2022; Varga et al., 2022). Purpose of program evaluation is an effort to collect information, process and present information in the form of data and reports that are used as input for improvement and decision making regarding a program or policy to be used as input for program improvement, program expansion, program improvement or program termination (Widiartini et al., 2021; Al-Azmi et al., 2021). The purpose of program evaluation is an activity carried out to determine the achievement of the program objectives by knowing the implementation of program activities (Pérez-Jorge et al., 2021; González-Barea et al., 2021).

Based on its orientation, program evaluation is divided into four models, namely: 1) a goal-oriented model, 2) a decision-oriented model, 3) an activity-oriented model and the people who handle it (transactional oriented), and 4) model that is oriented towards the influence and impact of the program (research oriented) (Tregón-Martín et al., 2021; Coleman, 2022).

Several program evaluation experts are known as the originators and inventors of the program evaluation model, including: Stufflebeam, Metfessel, Michael Scriven, Stake, and Glaser (Lundebj et al., 2022; Mystakidis et al., 2019; Varga et al., 2022; Widiartini et al., 2021). From several program evaluation models, this study uses the CIPP (context, input, process, and product) evaluation model developed by Stufflebeam (Colbert-Getz et al., 2021;

Pérez-Jorge et al., 2021; Shand & Bowden, 2022). The main purpose of using the CIPP model in evaluating programs is to improve the program, not to prove it. The use of the CIPP model evaluation in this study was adapted to the research objectives, namely evaluating the planning process, carrying capacity, implementation process and the results of internalizing the main values of character education in an effort to improve the planning process, carrying capacity, implementation and results of internalization of the main values of character education programs (Danilovich et al., 2017; Im et al., 2021).

b. Character education

Character education is an activity carried out in an effort to improve the quality of education through the development of positive thinking in thoughts, behavior, and actions that will be carried out if there is a common view between educational institutions and families in implementing and developing it (Fahrurrozi et al., 2021; Mohzana & Fahrurrozi, 2020). Character education in schools is an effort to instill habituation so that students can behave and act according to the values that have become their personalities, and involve good knowledge (moral knowing), good feelings (moral feeling) and good behavior (moral action) so that they are formed. embodiment of the unity of behavior and attitude of life of learners (Berges Puyo, 2020; Chuen & Yusof, 2021).

Character education is defined as a genuine effort to help someone understand, care, and act on the basis of core ethical values (Alcivar et al., 2021; Starokozhko et al., 2020). Character education is a process of providing educational guidance (values, character, morals and character) to students to become fully human (characterized in the dimensions of heart, mind, body, taste and intention), and make students know, care, and internalize values so that we humans behave (Moate, 2021; Mesterjon et al., 2021). Character education is education that instills and develops noble characters (Cathrin et al., 2021). The implementation of character education can be done with two approaches, namely (1) a practical approach, namely training the traits that are expected to become student behavior, and (2) an essential approach, namely preparing personality as a character's home (Phan et al., 2021; Ramdhani, 2017).

The Ministry of Education and Culture further stated that character education based on school culture can be interpreted as an activity carried out to create an integrated school climate and environment in the management of the implementation of character education. School culture is not only a reflection of the attitudes of school personnel, but is also a reflection of the school's personality shown by the behavior of individuals and groups in a school community (Daryanto, 2015). Therefore, school culture-based character education becomes an integral part of the school-based quality improvement management program whose implementation strategy can be implemented through three strategies, namely; (1) implementation of classroom-based education; (2) implementation of school culture-based character education; and (3) implementation of community-based character education (Sumar, 2018; Zahro, 2015).

School culture-based character education is an activity to create a culture and climate in the school environment that supports the implementation of character education, involving all systems, structures, and educational actors in schools with a focus on implementation oriented to habituation and the formation of a school culture that represents values. character building (Annisa, 2019; Isnaini, 2013). In addition to implementation through school culture, character education can also be implemented based on class and community, class-based

implementation can be carried out by integrating through; (1) integration in the curriculum; (2) integration with classroom management; (3) integration into learning methods; (4) integration through special subjects; (5) integration through school literacy movement; and (6) integration through counseling guidance services. Meanwhile, community-based character education is carried out by collaborating with communities outside the education unit which are used as partners in implementing the main values of character education. Various forms of collaboration are carried out between the school and the community, namely; (1) learning based on museums, cultural heritages, and art studios; (2) mentoring with local artists and cultural observers; (3) inspiration class; (4) on-air radio broadcast programs; (5) collaboration with TV media, newspapers and magazines; (6) literacy movement; (7) collaboration with universities (research; lecturers and teachers); (8) cooperation with religious communities (Zahro, 2015; Dewi et al., 2019; Nurizka & Rahim, 2020; Sumar, 2018).

Relevant previous research includes research conducted by (Sukadari et al., 2015; Hidayati et al., 2017; Jaelani & Asvio, 2019; Widiyanti, 2019). The difference between this research and the previous one is in the research location, research objectives and the data analysis model used. While the similarities are both researching the evaluation of character education programs.

Research Method

The type of research used in this study is evaluative research and the research approach used is a qualitative research approach. The research design used in this study is an evaluative research model CIPP (Context, Input, Process, Product). The use of evaluation research with a qualitative research approach CIPP model aims to assess and describe the planning process, carrying capacity, implementation process and the results of internalizing the main values in the school culture-based character education program. The research was conducted at Madrasah Ibtidaiyah Negeri in Selong, East Lombok Regency, West Nusa Tenggara, while the time of this research is planned to be carried out in the first semester (odd) of the 2021/2022 academic year.

The research instrument uses researchers as key instruments, to help collect data, other instruments are used as analytical tools in data processing in the form of interview guidelines, observation guidelines and document studies. The techniques in collecting data that were used in this study were interviews, observation, and documentation. Sources of information in this study consisted of key informants, key informants and supporting informants. As the key informant in this research is the head of the madrasa, the main informant is the researcher himself because the researcher is a team of the education council in East Lombok district. Meanwhile, the supporting informants are teachers/educators, and madrasa committee administrators. To increase the credibility of the data collected, the researchers used source triangulation.

Observations were carried out in this study by observing all process activities related to character education programs in madrasahs directly, independently, and objectively. While the focus of observation in this study was focused on the condition of the madrasa environment, the conditions for the application of character education and the availability of facilities in the implementation of character education.

The analysis in this study uses data analysis in accordance with the concept of Miles and Huberman with stages, namely, data display data reduction and conclusion drawing. In

interpreting the data in this study, the interpretation technique used is the interpretation of texts and discourses with a critical hermeneutic method to reveal the reality of the meaning contained in the interaction of the text through a free interpretive of the results of interviews that are in accordance with the researcher's understanding.

Result and Discussion

a. Context Evaluation

Evaluation of context/needs analysis and formulation of program objectives on the implementation of the character education program at Madrasah Ibtidaiyah Negeri in Selong includes Planning, formulation of the program's vision, mission and objectives as well as the stages of program socialization.

Character education program planning

Based on the interview with the head of Madrasah Ibtidaiyah Negeri in Selong, it is evident that the implementation of the character education program aligns with the 2013 curriculum and government regulations emphasizing religious moderation, character education, literacy, and the formation of noble character. The program's planning stage involved a needs analysis based on input from parents, guardians, and government regulations. The objectives of the character education program were formulated in line with the school's vision, mission, and goals, focusing on nurturing students with noble character. Despite incomplete learning resources and infrastructure, efforts are being made to gradually improve them. The school has 30 competent educators with bachelor's degree qualifications.

The interview also highlights the importance of considering the cultural potential of the predominantly Muslim community surrounding the school when prioritizing character education. While the school has 30 educators with undergraduate qualifications, the learning resources and infrastructure are still incomplete, as observed by researchers. This includes combined classrooms with limited partitions, external places of worship, inadequate library facilities combined with the health room and warehouse.

Formulation of vision, mission, and Program Objectives

The interviews conducted with school principals, educators, and madrasa committees reveal that the formulation of the vision, mission, and objectives of the character education program at Madrasah Ibtidaiyah Negeri in Selong is closely integrated with the overall vision, mission, and goals of the school. The grade IV B teacher states that the character education program aligns with the school's vision, mission, and goals. The principal further emphasizes that the objectives of the character education program are in accordance with the school's vision and mission, and they are incorporated into the school's documents. This integration demonstrates that the vision, mission, and goals of the character education program are interconnected and mutually reinforcing with those of the school.

Program Socialization

During the socialization of the character education program at Madrasah Ibtidaiyah Negeri, the principal mentioned that there was no specific socialization conducted, but the program was briefly mentioned during meetings with parents, particularly during preparation meetings for final exams and the distribution of report cards and student savings. The evaluation of the program's planning, formulation of vision, mission, and objectives, as well as program socialization, focused on integrating the development of students' spiritual and social attitudes according to the 2013 curriculum regulations. The evaluation also considered

the availability of learning resources, facilities, infrastructure, and human resources, ensuring they were adapted to the cultural potential present in the school environment.

Table 1. Context Evaluation

Numb	Contex	Result
1	Planning	Not optimal
2	Formulation of vision and mission	Intergrated
3	Program goals	Intergrated
4	Stages of program socialization	Not well scheduled

According to the Minister of Education and Culture's Decree No. 20 of 2018, the planning of character education programs should involve analyzing the internal and external conditions of the education unit, determining success indicators, assessing human resources and infrastructure, and identifying the main values of character education. An action plan should then be developed, integrating character education into learning activities, extracurricular activities, and self-development activities.

A conditioning plan should also be established, which includes providing infrastructure, role models, rewards, and empowerment, as well as creating conducive school conditions and providing training for teachers. However, in the formulation of the vision, mission, and objectives of the character education program at Madrasah Ibtidaiyah Negeri, the focus is solely on the formulation of the school's vision, mission, and goals stated in the Education Unit Level Curriculum. The socialization of the program has not been optimally implemented and is limited to introductions during meetings with school committees and parents, lacking proper scheduling for program socialization activities.

b. Input Evaluation

At the evaluation stage, the input on the implementation of the character education program is focused on the support capacity which includes the principal, design of character education programs, educators/educational staff, parental support, curriculum, and infrastructure.

Principal/School Headmaster

According to the interviews with school principals, their role as leaders involves having a strong commitment to support all school programs and ensuring the provision of necessary infrastructure. They emphasize the importance of unifying the perceptions of all madrasa components through coordination and task delegation based on individual talents, interests, and abilities to ensure the smooth implementation of programs.

The principals also highlight the need for proper integration of character education in all school activities, requiring periodic and continuous evaluation. They conduct evaluations at the end of each semester, involving all teachers, to assess the teaching and learning process and work programs, which serve as a basis for improvement in subsequent semesters.

These statements align with the viewpoint of the class IVB teacher, who emphasizes the principal's continuous efforts to improve supporting facilities and infrastructure and provide motivation and guidance to teachers for ongoing development and innovation in teaching, learning, and self-development activities.

Based on the explanations provided by the principal and the findings from document studies, it can be concluded that the principal demonstrates a good understanding and support for the character education program. Furthermore, the principal has established evaluation

regulations for program implementation, conducting performance assessments for all educators and education staff at the end of each semester.

Program Design

The evaluation of character education program design at Madrasah Ibtidaiyah Negeri in Selong includes the implementation of rules and regulations for students and educators, as well as habituation activities to foster a supportive school culture. According to the 5th-grade teacher, morning activities are held from 7:00 to 7:30, involving all students in literacy activities, self-development, practicing speeches, reading poetry, and singing national struggle songs. The head of the madrasa explains that habituation activities encompass praying together, exchanging greetings, performing congregational prayers, and maintaining cleanliness as regulated by class commissioners in the school rules.

To further support the character education program, the school displays affirmation posters containing positive messages in strategic places, aiming to provide spiritual and social messages to students and the school community. This initiative also promotes the literacy movement, aiming to develop students' interest in reading. Field observations indicate that routine activities at the school involve daily habituation activities such as marching, communal prayers, shared breakfast, and faith-related activities.

Educator/education staff

In accordance with the provisions of government regulations and based on the results of a document study conducted on the data of educators at Madrasah Ibtidaiyah Negeri in Selong, it can be concluded that as many as 30 educators already have undergraduate academic qualifications and already have educator certificates.

According to the results of interviews with school principals regarding the role and function of teachers in the implementation and integration of character education by teachers, they are as follows: "The understanding of teachers and parents about character education is quite varied, but we always provide understanding so that we here have a common understanding. But in terms of giving examples in behavior and integrating character education in teaching and learning activities and all the teacher councils here have implemented it." In terms of understanding the vision, mission, and goals of character education by educators, the principal stated that: "Because the vision, mission and goals of character education are still integrated in the vision, mission and goals of the madrasa, the teacher should understand it and make it a target in the overall learning process"

Parental support

According to the interviews with school principals, there is a strong emphasis on coordinating with parents and guardians to ensure their active participation in supervising children's activities and interactions outside of school. Meetings with the madrasa committee and parents are held to discuss this coordination and cooperation. The class VI teacher notes that parental contribution, as seen through the filling of the school liaison book and attendance at meetings, is quite good. However, in terms of expressing opinions and suggestions to support the improvement of character education programs, only a few parents actively participate.

Overall, the participation and support capacity of parents can be categorized as quite good. They actively monitor their children's development through contact books and report cards. However, when it comes to providing suggestions and opinions to enhance the

implementation of character education programs, parental participation remains relatively low.

Curriculum Development

Based on the interviews, Madrasah Ibtidaiyah Negeri in Selong follows the 2013 curriculum. The school has implemented the curriculum fully and integrates it with the unit-level curriculum developed at the school. This ensures that the planned programs are in synergy with the compiled curriculum, which includes a vision, mission, goals, curriculum structure and content, educational calendar, graduate competency standards, and syllabus. Character education is integrated into the learning process, with early activities exploring student experiences and providing motivation at the end of the learning activities.

Teachers emphasize the integration of character education values in the learning design through scientific methods, assignments to foster student independence and responsibility. The school curriculum documents contain the school's vision, mission, goals, subject identity, core competencies, basic competencies, subject matter, learning activities, assessments, time allocation, and learning resources. However, the focus in elaborating the learning steps is still more on knowledge and skills (core competencies 3 and 4) rather than spiritual and social attitudes (core competencies 1 and 2), which are incorporated as a hidden curriculum through habituation. The development of a learning culture that fosters 21st-century skills, particularly the 4Cs (critical thinking, collaboration, creativity, and communication), has not been maximized.

Table 2. Input Evaluation

Numb	Input	Result
1	Principal/School Headmaster	Good standard qualification
2	Character education program design	Good enough
3	Educator/education staff	Best
4	Parental support	Better
5	Curriculum, Facilities and infrastructure	not enough

Facilities and infrastructure

Based on observations and document studies, the facilities and infrastructure at Madrasah Ibtidaiyah Negeri in Selong are inadequate according to the minimum criteria. There are issues with the maintenance and inventory of educational equipment, insufficient learning support books, a combined library room with a warehouse and health room, and the absence of a dedicated place for worship. The management of the school canteen is also lacking, with limited space and improper waste disposal. In terms of input evaluation, the principal meets the academic qualifications required, has extensive teaching experience, and demonstrates understanding and support for character education programs.

The program design includes rules for students, educators, and staff, and habituation activities are carried out through daily self-development activities. The educators and staff possess adequate academic qualifications. The involvement of parents in monitoring children's development is high, although their contribution to supporting character education programs is still low. The development of the Education Unit Level Curriculum is integrated with character education programs, but the learning activities primarily focus on knowledge and have not fully fostered 21st-century learning skills.

c. Process Evaluation

The process evaluation of the implementation of the character education program at Madrasah Ibtidaiyah Negeri in Selong includes character education based on school culture, class-based character education, character education based on extracurricular activities, and evaluation of character education programs.

School culture-based character education

Based on interviews, observations, and document studies, the implementation of school culture-based character education involves structured learning, the enforcement of school rules and regulations, and habituation activities through self-development. The head of the madrasah emphasizes that character education activities in the school focus on practicing religious values and supporting the pillars of nationality. These activities include greetings, visiting the sick, helping those affected by disasters, and celebrating national and religious holidays.

The development of school culture is carried out by educators through the habituation of superior traditions. This is achieved through routine, programmed, and spontaneous activities such as cleaning the classroom, praying together, and developing moral character. The cultivation of honesty, responsibility, and good character is also emphasized through activities like the collection of zakat fitrah.

The observations and document studies confirm the development of superior traditions in schools, which is reflected in student discipline and various other habituation activities.

Class-based character education

According to the results of the interview with the fifth-grade teacher, it was stated: "In addition to routine activities, character education is also integrated in the learning process, especially the initial activities by exploring students' learning experiences and at the end of learning activities by providing motivation"

In addition to developing the main traditions through habituation activities, schools also develop a learning culture that fosters the 4Cs (critical thinking, collaborative, creativity, and communicative) in students, as explained by one class teacher: "In developing an effective learning culture, I apply through small groups to practice the habit of working together and through assignments independently to train creativity which is then reported to his friends in front of the class as an effort to train his communication skills"

From the explanation above and based on the results of observations on learning activities in the classroom, it can be concluded that educators in implementing learning strategies have integrated the inculcation of the main values of character education, but in the implementation of classroom management there are still shortcomings such as; the arrangement of classrooms is not varied, the display of class pictures is still minimal, the use of media and the use of learning resources is still less effective.

Character education based on extracurricular activities

Based on an interview with the principal, he stated: "Extracurricular implementation to develop the potential, talents and interests of students, also aims to support the formation of students' character. Compulsory extracurricular activities at our school are scouting activities, while others are extracurricular activities that can be chosen by students according to the talents, interests, and potential of each student. The extracurricular option is health with the little doctor program"

Based on the results of the interviews and the results of observations on the implementation of extracurricular activities, there are two types of extracurricular activities programmed, namely scouts as mandatory extracurricular activities and school health business activities as optional extracurricular activities. In its implementation, the two extracurricular activities are scheduled every Friday for Scouts and Saturdays for school health efforts.

Table 3. Process Evaluation

Numb	Process	Result
1	School culture-based character education	Good enough
2	Class-based character education	not enough
3	Character education based on extracurricular activities	Good enough
4	Evaluation of the Character Education program	not enough

Evaluation of the Character Education program

According to the interviews with school principals, the evaluation of character education programs at Madrasah Ibtidaiyah Negeri in Selong has been limited. There is no formal evaluation using instruments to measure program success, and evaluations have only been conducted through teacher council meetings. Furthermore, the implementation of school culture-based character education follows structured learning activities and self-development activities, but there are shortcomings in clear learning strategies and plans for routine, programmed, and spontaneous activities.

In terms of class-based character education, educators implement various learning strategies but face challenges in classroom management, such as the lack of varied classroom arrangements, minimal display of class pictures, and ineffective use of media and learning resources. Character education based on extracurricular activities, such as scouting and School Health Efforts, has been less active. Program evaluation is conducted only through year-end meetings and lacks the use of evaluation instruments.

d. Product Evaluation

According to the interviews with school principals, various activities are conducted to develop the spiritual dimension of students, including congregational prayers, Islamic holiday commemorations, and collecting zakat fitrah. To foster a sense of nationalism, activities such as flag ceremonies, Independence Day celebrations, and commemoration of significant events are organized.

The school also focuses on developing student independence through savings programs and independent project assignments, as well as promoting cooperation through task division in cleaning and other responsibilities. The physical education, sports, and health teacher further emphasizes the diverse activities held at the school, such as competitions, training sessions, and daily speech practice, all aimed at cultivating noble character traits. These activities reflect the internalization of character education values through daily and weekly routines, programmed activities, and spontaneous initiatives conducted on a regular basis.

Academic achievement and non-academic achievement of students.

Students' academic achievements in the last 3 years show that the school's final exam scores as a graduation requirement are in a good category, this can be identified from the grade increase data at Madrasah Ibtidaiyah Negeri in Selong which shows an average of 100%.

Table 4. Product Evaluation

Numb	Product	Result
1	Internalization of the main values of character education	Succesfull
2	Character education Implementation of self-development activities through various activities	Not optimal
3	Improved academic and non-academic achievements	increase

At the product evaluation stage which includes the internalization of the main values of character education and the achievement of students' academic and non-academic achievements. In the aspect of internalizing the main values of character education, several teachers have integrated the main values of character education into the teaching and learning process using various learning strategies and developing a learning culture that can foster 4C (critical thinking, collaborative, creativity, and communicative) in themselves. student. Other activities are also carried out to internalize the main values of character education through various activities, in the form of routine activities, programmed activities, and spontaneous activities. However, the implementation of these activities is still not optimal, especially the integration of character education through daily and weekly routine activities.

The activities carried out seem to be still only routine activities. On the component of increasing academic and non-academic achievements. Academic achievement based on the average school final exam results in the last 3 years continues to increase, and the non-academic achievements of students in the last two years are quite good.

Conclusion

The evaluation of the context, input, process, and product aspects of Madrasah Ibtidaiyah Negeri in Selong reveals the following findings. In terms of context evaluation, program planning considers learning resources, infrastructure, human resources, and cultural potential, but there are shortcomings in prioritizing main values and socializing them effectively. Input evaluation shows that the principal's qualifications and program design are quite good, but the infrastructure capacity is lacking. The carrying capacity of educators and education staff is commendable. The process evaluation indicates that the implementation of character education activities is generally satisfactory but lacks a comprehensive strategy and documentation. Product evaluation shows positive results in the internalization of character education values and academic achievements, but there is room for improvement in optimizing self-development activities and increasing non-academic achievements.

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